

SEAVEN TREATISES.

CONTAINING SVCH DI-
RECTION AS IS GATHERED OVT
OF THE HOLIE SCRIPTVRES,

*leading and guiding to true happineſſe, both in
this life, and in the life to come: and may be
called the practice of Chriſtianitie.*

Profitable for all ſuch as heartily deſire the ſame: in
the which, more particularly true Chriſtians may learne
how to lead a godly and comfortable life every day,
notwithſtanding their tribulations.

Fiſt penned, and now ſet forth the fourth time, corrected and
*enlarged by RICHARD ROGERS, Preacher of the
word of God at Weathersfield in Eſſex.*

DEVT. 33. verſ. 12.

*The beloved of the Lord ſhall dwell in ſafetie with him, who protecteth
him all the day long.*

PSAL. 84. verſe. 10.

One day in thy Court is better then a thouſand other where,

L O N D O N.

Imprinted by Iohn Danſon, for Richard Meighen by the
aſſignment of Paul Man, and Ionaſ Man: 1627.

SEAVEN

TREATISES

CONTAINING SEVEN

LECTIONS AS IS GATHERED UP

IN THE HOLY SCRIPTURES

AND ARE NOW FIRST PRINTED

IN THE CITY OF LONDON

BY J. B. AND S. B. AT THE

PRINTING OFFICE OF J. B. AND

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TO THE RIGHT VER.
TVOVS, HIGH, AND MIGH-
TIE PRINCE, KING LAMES, OVR

Dread Sovereigne, By the grace of God, King

OF ENGLAND, SCOTLAND, FRANCE and IRE-
LAND, Defender of the faith, &c. long life,
happy daies, and most prosperous raigne.



Oft gracious and dread Soue-
raigne Lord, I haue not presu-
med vpon this dedication, as
being ouertaken with the for-
getfulnes either of your Maie-
ties greatnesse, or mine owne
pouertie: For I confesse, that if
comparison were made that way, I might worthily
be blamed of presumption. But the truth is, that I
laid in balance your mind rather then your Maiestie;
and the argument rather then my penning of it. In
this I confesse I presumed, and I trust without desert
of blame, that as you haue preferred godlinesse be-
fore glorie in the midst of this glorie, which God

hath brought you vnto: so you will preferre a Treasurie of godlinesse, thus simple furnished, before a glorious stile: which is not seldom repugnant to the simplicitie of holy things. And yet my meaning is to confesse to your Maiestie, that this argument deserued both a more learned and more gracious pen then mine. To which I would with all my heart haue giuen place if I had either seene before me, or heard behind mee the footsteps of any tending that way that I goe; though I confesse, there are some to bee seene traouelling in waies neere adioyning to this.

Concerning your Maiestie, I am perswaded, that you repose your greatest greatnesse in the communion of Saints, and not in your seuered calling, which is transitorie: and therefore will account your selfe honored by the augmentation of grace, and the furtherance of true holinesse. Your Maiesties owne affaires must bee permitted to inioy their opportunities, & your godly wisdom to inioy your choise in this variety of reading. But I doubt not, but your godly heart will perswade you to receiue a booke of this kinde with a gracious hand, though it were to no other end, but to begin to Gods people in the entertrining of any true hearted motiue vnto holinesse. And this, to say the truth, is that wherein I haue made bold to vse your gracious and renowned name, to aduantage my intent of furthering the Lord which is his glory to his people.

DEDICATORIE.

people committed to your charge in their passage to saluation. Let it therefore (I most humbly supplicate) please your Maiestie to giue allowance to my indeauour and drift, and to pardon my slips: for my meaning hath beene to seeke the honour of God in this worke, and to borrow helpe in this Dedication, of the grace he hath giuen you for such purposes.

Thus reioycing; with the rest of Gods people, for the comfort wherewith the Churches heart hath been comforted by you, & hopeth still to be; and desiring the lineall descent of these kingdomes to your Maiesties royall posteritie, till Iesus Christ with his glorious comming obscure all the glorie of the world; I beseech the holy Ghost to be with your spirit, and keepe your Maiestie in Christ vnto the end.

*Your Maiesties most
humble subiect,*

RICHARD ROGERS, Mini-
ster of the Gospell.



To the Christian Reader.



He children of this world are in their generation wiser then the children of light. The truth hereof may appeare in the Papists; who discerning that their bookes of Controuersies, stuffed with manifold vntruths, fallacious, and corruptions, were not able to gaine sufficiently (though small gaine be too great for such merchants) to their Babylonish kingdome, haue set themselves and others on worke (being all set on work of Hell) to penne certaine Treatises, tending to insnare and intangle the minds of ignorant and simple Christians, in the corrupt and filthy puddle of Popish deuotion. In this respect I perswade my selfe, it is come so passe (not without the gracious providence of God) that the Author hereof hath beene encouraged in himselfe, and by others, to write these Christian directions, as a counterpoysen to all such inchauntments of Papists, who would by these meanes beare men in hand, that all true deuotion dwelt amongst them, and were inclosed and tyed to their Cels and Glossters: In which vncleane cages it is vnpossible for any true spirituall and holy meditations to haue their abiding: for as much as euen the very mindes and consciences of such vncleane birds, are defiled with damnable errors, and Idolatries. Wherefore I would earnestly aduise, and heartily entreate thee (Christian Reader) to embrace this booke, wherin thou shalt finde good precepts, and holy directions, not deliuered by rote (as from a Parrat) out of the bookes and writings of other men: but confirmed by the singular experience of one, who hath long laboured the conuersion, and confirmation of many other; but especially the mortification and quickning of his owne soule and conscience: one, whom indeede I haue euer esteemed another

Greenham:

TO THE READER.

Greenham : and herein more happy then he ; because he hath lived to penne, and peruse his owne labours ; and may yet live (by the mercie of God) to correct and amend whatsoeuer slip of his penne (for in a long worke one may happily take a nap, two, or three) shall be shew- unto him. Reade it therefore (beloved Christian) and that with diligence : and thou shalt find (I doubt not) more true light and direction to a true devout and holy life then in all the Resolutions of the Jesuiticall Father Parsons (though neuer so refined, as a brick newly washed) or meditations of Frier Granatensis, or any Popish Directories whatsoeuer. And so I commend thee and all thy holy

labours in this and all other good bookes, especially in the

booke of bookes (I meane the holy Bible) to the rich

and mercifull blessing of God our Father in

Iesus Christ. Blackfriars Lōdon

this 26. of October, 1604.

Thine in the Lord,

STEPH. EORNTON.

To the Christian Reader.



Hat be the priuiledges and high fauours of God Almighty, wherewith he hath preferred this age, and in speciall our nation aboue all before vs; since the daies of the holy Apostles, needeth more meditation to moue our selues to thankfulness, then prooue to conuince our aduersaries, who though they should gaine-say it, shall gnash their teeth and pine away in griefe to behold it. Among all (I may say with the Prophet and the Apostle) (this is chiefe, that God hath so clearly shewed his word to Iacob, his statutes and his iudgements to Israell; and hath committed to vs his holy oracles: Wherein I meane not onely that we haue the Gospell so publickly and plentifully preached, which (though great) is common to vs with many but withall, that in some admirable manner, God hath reuealed his secrets vnto vs, such as wee know no Church vpon the earth, in which the true sense of the scriptures and sound doctrine thereof, are more sincerely embraced and professed. Yea with what store of rare and excellent lights the Lord hath furnished this our Church, he is blind that seeth not, and malicious that will not acknowledge it: wherein though generally it falleth out by humane frailtie and Sathans subtiltie, that there is more light of iudgement, then integrity of conscience; yet herein God hath not left himselfe without witness of many worthie Christians both Preachers and Professors of the truth, who liuely expresse the forme of holy doctrine into which they are cast, such as vpon my vttermost perill I dare professe, the deuoutest Papist neither hath nor possibly (in that profession

feſſion) can attaine vnto, lacking true faith the right mother and
 nurſe of a godly life. And herein to giue one inſtance in ſtead of
 many, take and examine ſtrightly this one worke. & if it breath
 not out more ſound godlineſſe in one leaſe, then all their artifi-
 ciall compoſed Treatiſes of Reſolution (which in their eſtima-
 tion are chiefe in this argument of a godly life) let me beare my
 deſerued blame. I leaue the liſt of the writer of that Popiſh book
 to ſuch as ſeeme vpon better knowledge to haue ſet out the
 ſame. And for the Author of this Treatiſe, I may not in mode-
 ſtie ſay what I know, but could and doe deſire that his life were
 ſo knowne to all, to whom his writing ſhall come, as it is to
 ſuch, who haue heard the doctrine and ſcene the practice hereof
 in himſelfe theſe well neere thirtie yeeres. But to ſpare the per-
 ſon for his life time, and to foretell what you ſhall finde in his
 labours. In my ſimple opinion it might in one principall reſpect
 be called the Anatomie of the ſoule, wherein not onely the
 great and principall parts are laid open, but euery veine and lit-
 tle nerue are ſo diſcouered, that we may as it were, with the eye
 behold, as the right conſtitution of the whole and euery part of
 a true Chriſtian; ſo the manifold defects and imperfections
 thereof. Whereto be added moſt approoued remedies for the
 curing of all ſpirituall diſeaſes, with like preſeruatiues to main-
 taine our health, in ſuch ſort as may be enioyed in this contagi-
 ous ayre, and ſo in a ſecond reſpect may be called the phyſicke
 of the ſoule. In both which how welcome it ſhall be to all that
 loue their ſoules health, I neede not doubt: onely I would deſire
 the Chriſtian patient, not to be offended with the largeneſſe of
 the worke (as too deare for the poore, and too much to be read
 ouer in long time) but conſider with me, that if the Arte of bo-
 dily phyſicke be ſo long, as the father of that Arte teſtifieth; then
 is it no marueile, that this ſpirituall phyſicke doth as much ex-
 ceede the other in length; as it doth in dignitie. And yet for the
 reliefe of ſuch as deſire to profit by his labour, great care hath
 bene taken ſo to ſet out apart euery ſeueral matter, that by the
 help of the Table they may be directed to the particulars, which

TO THE READER

I perswade my selfe will be so farre from glutting any, though neuer so weake stomacke, that it will rather procure him a better appetite. For simply to say, as I feele, I have not read in any man's writing a more sauourie stile and better relished. All which

I leave to euery one to speake as they finde, and so with my strongest desires doe commend the fruit of these labours to the blessing of God

Excebiel Culuerwel.

TO

TO THE READER
I perswade my selfe will be so farre from glutting any, though neuer so weake stomacke, that it will rather procure him a better appetite. For simply to say, as I feele, I have not read in any man's writing a more sauourie stile and better relished. All which I leave to euery one to speake as they finde, and so with my strongest desires doe commend the fruit of these labours to the blessing of God

To the Christian Reader.



Christian Reader, I am constrained in commending this spirituall blessing vnto thee, to begin with the excuse of a good deede. For although it be a good deede to commend this commendable worke, yet must I pleade the pardon of my defectiuenesse in doing it, by alleading my calling thereto, and impleade the fulsomeness of the maligners of such holy enterprises, who for the most part distast all things but vanitie. The eare (saith Elihu) trieth words, as the mouth tasteth meate, to wit, if the eare bee truly spirituall; otherwise there is an uncircumcised eare, where there is an uncircumcised heart: And he that hath an unmortified eare, which is an affection to carnall eloquence, cannot escape a reprobate sense in iudging of the wisdom of God. An itching eare requirerh a clauing stile, and the most Readers seek after that which this Treatise purposely seeth. But wisdom will be iustified of her Children, and the goodly hearted will say that vnlooked for imputation vpon afflictions of braine words, which the holy Ghost layeth vpon womens brauerie; mentioned in the 3. of Esay, which soone after in the 4. chap. verse, 4. by passage of speech hee calleth the filthinesse of the daughters of Sion. Something I grant may be yeelded by way of indulgence to the weaker; but he that seriously seeketh the Lord, will not be offended nor cloyed with that simplicity, which offendeth not God by turning away the minde by trifles from a bent purpose of soundification.

The matter of this booke is right worthie to occupie the minds of men, and will be receiued of the gracious perusers of it. The rest of the professors, which like wanton and full fed children begin to play with their meate, and brooke nothing but conceited writing and speaking, are to be bewailed; and as for the dogs, they are to be detested and denied holy things. The blessing and comfort of grace brought S. Paul

TO THE READER

Phil. 3. 8

Rom. 6. 17.

Iere. 6. 19. 30.

AG. 11. 34.

to account all things as dung, in comparison, and their illumi-
nation (how great sauer) is unanctified, which are not so minded:
and if any man loue godlinesse. indeede and be good mettall, hee will
blesse the fire, which is ordained to melt him, and the mould which is
made to cast him in: but they which make the soulder to melt in
vaine, shall be called reprobate siluer. It is part of the blessing of a
worke to be wrought by a blessed instrument: and although it be sa-
crilege to interuert the praise of God: yet it is of religion to take no-
tice of Gods chosen vessels, and all men are more affected by such. This
is the advantage of this booke, I meane the long approved godlinesse
of the Authour, as he is a Christian; and his zealous painefulnesse,
as hee is a Minister. And if it please God that his pen may be as his
tongue hath bene, a tree of life, the verie leaues thereof will cure him
of the sting of Serpents tongues. This which S. Luke testifies of Bar-
nabas, may (after Gods acknowledgements) be spoken of him, and ho-
ped of his labours, that he was a good man, and full of the holy
Ghost and faith, and much people ioyned themselves to
the Lord. Receive therefore (good Reader) this prou-
ision which he hath made for you of wholesome meate,
not caring for conceited cookery, but remem-
ber that godly hunger is the best sauce
for heavenly food.

Thine in Christ, FRANCIS
MURRAY.

The

The entrance into the Booke or preface to the Reader, which containes these foure things: first;

the generall summe of the whole booke. Secondly, the reasons

why it was set forth. Thirdly, the matter and argu-

ment of every particular Treatise. Fourthly,

a dwelling of the Christian Reader, how

to read it with most profit.



IN so great varietie of all learning, as God hath furnished this age withall, it were not onely needlesse, but arrogancie and follie, for me to put any in hope, that I goe about to teach that, which hath not bin taught, and set forth already by godly and learned brethren. But yet, lest

any should thinke my labour vaine, in that which I enterprise, I would all such might vnderstand, that howsoever I shall bring no other thing, then some haue, in generall, or in some part heeretofore published; yet they shall not bee glutted with the same thing in particular, whether they respect the Treatise and argument it selfe, or the manner of following & prosecuting the same. At leastwise, I may say, that there hath not come to my hand any booke directly tending to this end, which I propound heere in the seauen Treatises following, to helpe the frailetie of Gods children, and namely, by setting before their eyes as in a glasse, the infinite, secret, and deceitfull corruptions of the heart from whence (without a gracious regarding of the same) sore and dangerous evils doe arise and breake out in their life. Neither haue I seene any Treatise, and direction particularly drawne and gathered for mens liues to gouerne and order them, which tieth them to daily vse of the same throughout their whole course: not both which my purpose is most chiefe, as well saith-

The Preface, or entrance to the Booke.

fully as lovingly, to intreate, and to aide my poore neighbours and brethren, with that which I haue gathered by reading, and noted by experience, if by any meanes I may be able hereby, to make the Christian way any thing more easie and pleasant vnto them, then many finde it: and to bring it into more price, then the most doo value it at.

In few words, this is that which I aime at, that such as haue tasted how good the Lord is, and haue felt the power of the life to come, by any worke of faith and Christian life, which they haue obtained by the preaching of the Gospell, may after that, see their infirmities, their corruptions, rebellions, hindrances, and other discouragements from that blessed estate whereinto they are entered: and how they may euery day in the best manner, remedie, or at leastwise weaken and diminish them, and that they may also behold their liberties and prerogatiues, which they haue by Christ: as the certaintie of Gods loue, deliuerance from the feare of the great and euill day, peace and comfort through faith, and the blessednesse of such an estate, and daily inioy the same. And therefore, not to be as men that haue no such priuiledges, either cast downe with needelesse feare, or possessed with an earthly or vaine reioycing, or destitute of encouragement to walke forward in an heavenly course: But that they may be merry in the Lord, and yet without lightnesse; sad and heauie in heart for their owne sinnes, and the abominations of the land, and yet without discouragement, or dumpishnesse: resting and beleeuing in God, without bold presumption, and fearing their owne weakenesse, but yet without dreadfull and deadly despairing. And that thus the Christian man, and he who is faithfull indeede, may so earric himselfe in his course, as he may haue no thought or purpose to reuolt and turne from this hope which is set before him, but be perswaded that hee is infinitely encouraged, to hold out constantly therein, against all that might come in his way to the contrarie. And that the vngodly may see how such are blessed in comparison of other, and what they themselves goe voyde of which they might inioy, and therefore may seeke how to become not almost, but altogether Christians with them.

But

*The fruite and
benefit of it to
the true Chri-
stian.*

Note.

*What the un-
godly may
learn by it.*

The Preface, or entrance to the Booke.

But to those who haue set themselves in a full and resolute purpose to passe their daies godly in the midst of many encombrances, and to walke with the Lord, so farre as of frail flesh may be obtained (how weake so euer in their owne perswasions) to those (I say) I desire in this Treatise of mine to be some helpe and assistance, and to speake plainly, that such as would faime doe well, and yet cannot tell how, may heereby be eased and relieved. And if any (who as yet are in superstition, hypocrisie, prophanenesse, or in darknesse) desire to be partakers thereof also, and so to like of that aduice and instruction, which is written for the beleeuers, that they be willing to depart from the wicked, crooked, and cursed way, which they haue walked in: I should be so farre from enuying them this blessing, that (although this was not set out directly for them) yet they may vnderstand, that with such a willing minde, as I haue vndertaken this worke for their good who are in *Christ* already; with the like, I am ready to further and helpe forward them, who thinke and know themselves as yet to be *strangers from Christ* altogether; and to reioyce, if I might vnderstand, that they haue bene moued hereby with their brethren to become the true Disciples of Christ. Indeepe I haue not laboured so much, to perswade these to returne from their miserie, and to become penitent, because many both examples of the like, and reasons to moue them, are plentifully, plainly and in good order, extant among them already; and for that I know, that for the most part, they profit not by our writing, who doe not before regard and take good by our preaching; and yet they shall haue my best aduice in the end.

But as for such as haue already bene in the truth of their hearts conuerted vnto the Lord, and vnfaignedly bene called backe from the former lusts of their ignorance, and the fushion of the world; after the which sometimes they framed themselves: for such (I say) I know it is the earnest desire of their hearts, that they may as well haue a path way to godlinesse, and a direction to the same, lie by them, to the which they may alwaies at need resort, when publike helpes by Sermons cannot enermore be enioyed:

*The second point.
The reasons of setting out this.
The first.*

The authors desire that they might profit by it.

The authors desire that they might profit by it.

The authors desire that they might profit by it.

This worke especially tendeth to better the good.

The authors desire that they might profit by it.

The Pilgrims Progress

enjoyed, as also to be made more thankful to God by them, when they doe repaire unto the same. And although I looke not for it, that such accounts should be made of this booke among the greatest number, who have remained with their hearts zealous not to learne or embrace any thing more, then already they have, especially proceeding from a meaner person then themselves: or to scorne whatsoever agreeeth not with their humors, and to caull and quarrell with that, which naturall reason doth not allow; yet (wishing better things unto such) I am not discouraged, but for their sake who would desire the same in practise, which here they shall finde by reading, I will goe forward in this enterprise.

*Notes, which
this story doth
contain*

*It is of use to all
sorts of good
Christians, and
showes our
reason of sitting
in our.*

*The second rea-
son of sitting in
our.*

*The third, who
are to be
understand
the story.*

The fourth,

The fifth,

I know it can doe the best no harme, I am sure (trusting and looking for the blessing of God) that it shall doe many good, such I meane as would doe well, if they knew how; and would grow wiser, sounder & more constant in faith and a godly life, if they had helpe and direction thereto plainly set before them. And I am not ashamed to say, that for mine owne furtherance as well as other mens; and the better carriage of my selfe through this my pilgrimage; I have been willing to gather some such things together, as in this small volume I have contrived. Neither had it come into the hands of others, unless such as are of account about my selfe for their gifts, as well as my neighbours, among whom I have preached the doctrine, had perswaded mee to set it forth. Besides all that hath beene said, I have chiefly in this enterprise (as God doth know) sought this, that all evill suspect and weak labour of mine may stirre vp and move some of my godly brethren (who for the abilitie and grace which God hath given them, if their leisure had beene as much as mine) might ten-fold more profitably and substantially have written it, to enlarge and perfect the same, the argument being so needfull and profitable to the further benefit of Gods Church and people. And the reason of setting out this Treatise with this, that they who desire to may see, by the diligent marking of the same, the beauties of this Christian life more clearly, then by many Christians lives, it can be seene, and that

by omissions

16

It may be thought, that such a book, written by those who think
 it (though error) more burdensome, inquisition to one, than
 it is, and partly also I was moved hereunto by this reason, that
 the Papists in our teeth, that we have nothing fit for
 the entrance, and daily direction of a Christian, whereas they
 have published (they say) many Treatises of that argument. For
 answer to the first point of this objection, they cannot denie
 (but that they care not what they say, to bring the people out of
 love with our religion) they cannot (I say) denie, that both in
 Catechismes, Sermons, and other Treatises, there is set forth
 by us that which may cleerly direct Christians, and stirre vp
 godly deuotion in them, though all be not gathered together
 into one volume. For the second part concerning their Treati-
 ses, I grant there are two which I have seene, set forth by them
 in our English tongue, the one called a Christian Directorie,
 the other the Exercise of a Christian life, wherein the Authour
 doth, though both superstitiously and nothing properly, goe a-
 bout to teach and give direction for every day in the weeke;
 (the one bearing the name of *Robert Parsons* the King of Spaines
 confessor: the other by an *Italian a Iesuite Doctor in Divinitie*,
 and translated into English by some favorite of Poperie) the
 first is nothing lesse then a direction for a Christian, though it
 be called a Directorie, tending rather to perswade men to re-
 solve with themselves to leaue some grosse evils, then to shew
 them soundly how to attaine pardon, or teaching how to live
 Christianly: the other is a ridiculous tying men to a daily task
 of reading some part of the story of Christs passion; and saying
 certaine prayers throughout the weeke every day a task; but
 indeed nothing lesse then a daily directing, after the will of God,
 him who desires to leade a Christian life. Both of them I dare
 boldly affirme, being deceived themselves, doe deceive others,
 especially the simple, who are not able to discern and trie the
 lying spirit in them. The one, that is to say, *Parsons* hath under a
 pretence of holines & deuotion, set down sundry impediments
 to resolution: But yet they are put in among other things to

The first.

20 Further, I say that the law only is virged in that booke, without reaching the poore soule that may be terrified thereby, how to lay hold on the promise of eternall life, and without the Gospell; the sweet and glad tidings whereof, is only able to set a libertie the consciences of such as are strangled by the threats and terrible curse of the law: for if that truth make free (as our Saviour saith) there are men free indeed. And whereas it may be objected to me, that I doe the Author of the booke open wrong in saying, that he sayeth not the Gospell with the law; for he that readeth it, may finde that he saith of Iesus Christ, that he was giuen by his father to the world, that many might be saved, and of the promise, and how I say, I then that he reacheth the law without the Gospell; I answer, that he doth indeed mention on both the promises of the Gospell, and also Christ; and thus he doth in that Chapter which is intituled (Difidence in Gods mercie :) but yet is this true that I say: For the Gospell is the power of God to save us, to him that beleaueth; and it is not the Gospell if it be not believed; for that is a part of the description of it. Now beleauing by faith, hath assurance going with it, as I shewed out of the Epistle to the Hebrews, which the Author of that booke with the rest of his religion, doth fully denie, and therefore it is cleere, that he doth not teach the Gospell neither in that booke, doth plainly and soundly guide the wandering soule which seeketh it safe way, to finde remission of his sinne, and euill doing like; and consequently, that he doth not direct his Reader to lide godly, as I said, but to let him in darkness and in the flane of damnation, and so to deceiue him.

The Preface, or entrance to the Booke.

yeares, to helpe them out offeare and doubt, and how to liue afterwards, it would be condemned and that iustly, and cried out of by all aduised people. And yet we may conclude, without any doubt, knowing his religion what it is, (if euer he had any such meaning, to set out two other parts) that they should haue beene as sound as this one is, that is to say, vnwholesome, full of damnable errors, and vncomfortable: For can men gather grapes of thornes, or Figges of thistles? No more can any sound fruit be reaped or comfort gotten by false and vsanourie doctrine. But for *Persons* deuotion (whereof this booke beares so great a shew) or how little of the labour was his, or how little honestie is in the man, yea rather how great iniquitie; let them of his owne religion testifie, I meane the secular Priests in their bookes against the Iesuites.

But to say no more of *Persons*; The other hath little in him worthy any account or reckoning, and to this purpose very nothing. To goe forward therefore, seeing this was one cause why I tooke this worke in hand, because the Iesuites cast in our teeth the want of such books, as may direct a Christian aright through his whole course towards the Kingdome of heauen, and yet that which they teach tending thereto, is but as poyson in a golden cup; although, as I haue said, there are many of my brethren, who had beene fitter for this seruice then my selfe, if they had not beene employed some other way: yet I nothing doubt by the helpe of God, to frame out of the word of God by that little helpe of my knowledge and experience, such a direction for Christians, (all ostentation, and comparison of learning set aside) as shall giue them small advantage of boasting, and shall be both more pleasing to God, and more for the comforting the heart of him, who listeth to be directed by it, then Poperie can afford; and withall, a direction, that hath not onely beene shaped after the rules of the Scripture, but also such as hath beene and is practized and followed so farre forth, as of sinful flesh may be looked for, both of minister & people, and approved of those who haue excelled, & gone before many, in both. And although

The Preface, or discourse to my Reader

I deny not, but that many things might have beene farre better
set downe, and expressed, then I am able to doe; yet that none
thinke me to have taken in hand a matter above my reach, and
wherein I have no skill, thus much I say, that for these ewentie
yeares before I have a meet at this in my reading, preaching,
and hearing, and in the observing of my selfe, and the example of
others, what communion and neere acquaintance there may be
betweene God and a Christian, what hold may be laid on the pro-
mises of God, what strength may be gotten against sinne, what
freedome and libertie we may have by him, what seedes and
continuance in a godly life, what comfort, and reioicing the chil-
dren of God by his free graunt, may have, euen in this life, and
that both sound and constant, which shall not be taken from
them: also how farre the spirit may overcome the flesh, and how
the diuell may be resisted. And more especially for these seauen
yeares and more, I have more particularly set my selfe about the
matter, which in this booke is contained, (which how weakly
sooner it be performed, I have therein a good conscience: First
showing, how a man may become a true beleuer, and see him-
selfe brought into the favour of God, and afterwards how he
may be directed to leade his life daily.) And therefore I have
not suddenly nor vnadvisedly set vpon this. And what helpe I
have beene able to get from others, as my convenient opportu-
nities hath giuen leaue I have not neglected: The which I set
downe (as I said) that none may thinke me fantasically to haue
gone about to broach some newe doctrine, but rather to offer that to
the people of God which hath with good aduise beene gathered
for their edifying. But now to resume, the last reason mouing
me to take this worke in hand, is that they who haue enjoyed my
ministry these thirtie yeares, might haue me (as many of them
haue desired) after a sort putting them in remembrance of
that which I haue taught them in my life time, many yeares after
I shall be taken from among them. This shall suffice to be spo-
ken of my intent and purpose in this Treatise. With the reasons
thereof.

201.

The Authors
reason.

The Preface, or entrance to the Booke.

Now it remaineth further to acquaint the Reader with the order, which is in the same; and to giue some instructions, that he may read it with the more profit; and that it may be more plain and easie to vnderstand, (which I doe especially intend) though otherwile it should be. First therefore, because I haue written it for them that take chiefly, which are truely called to be Gods Children, and haue an interest in his promises, as being conuerred to him from the subiection of the diuell; first I say, my purpose is in the forme of a treatise to shew, who are his, and who they are which in an holy and humble manner may rest satisfied in his promises, against all dreadfull feare & doubt which might disquiet them, that so neither the loose liuers may deceive themselves with an opinion of that, which belongeth not to them; nor Gods Children be deprived of that, which is their owne; and the ignorant of both sorts that list, may learne to know better, and amend their estate. In the second, I meane to shew, what course of life such persons must walke in, throughout their dayes, and how they are to carry themselves both towards God and men, which I thinke expedient to lay forth as cleerely as I can; and in some ample manner for the more full satisfying of the ignorant sort. From these two, all the other points handled in this booke doe arise. Therefore in the third, I will shew what are the meanes whereby this life may be maintained; and how the beleuer shall vse the same, to the end that this whole and great worke of worshipping and seruing God, may not be taken for a bare matter of knowledge, as the most doe make it; or (which is little better) for a seruing of God by halfe, as too many professors of the Gospell doe vse it; but for a faithful regarding of our wayes, that they may be shaped out after Gods will.

Now this practising of the godly life is performed by following a daily direction to guide vs, and whiles we doe euery day with conscience set our selues to honour and obey God, as in our callings; and by other occasions offered, wee shall be able, and not wanderingly and vncertainely, as we haue beene wont to doe.

*The third point
in the Preface.*

*The contents,
and particular-
ly, of the whole
booke, in three
seuerall treatise
s.*
The first treatise.

*The second
treatise.*

*The third
treatise.*

*The fourth
treatise.*

The Preface, or entrance to the Booke.

The first treatise.

The first treatise.

The second treatise.

Note.

And this shall be set downe in the fourth Treatise. And this is one of the points in this booke which requireth to be read againe and againe, as being neither commonly intreated of, and of singular vie to such as desire to take good by it, especially not being able otherwise to guide themselves. In the first, I make the Reader acquainted with the lets which will hinder him (though he be willing to be directed daily) from this course, except he will be perswaded to arme himselfe with such helps, as whereby he may withstand them: and remedies against these lets shall in this first Treatise be set downe, as farre as shall be thought expedient. The sixth shall set before thee sundry priuiledges and blessings, which God doth peculiarly bequeath vnto, and bestow vpon his beloued ones: besides such benefits as they haue in common with the men of the world. By the which, as by other reasons, the faithfull may see themselves perswaded, with much more chearefulness, and greater willingness to leade a Christian life daily, and to shine as lightes in example to others. In the seventh and last, such objections as may be brought and alledged by any, either weake Christians, or carnall cauillers, against the practising of the daily direction, shall be sufficiently answered; that thereby the truth appearing more clearly, many such as desire vnfaignedly to doe well, and yet haue not learned to guide themselves by any plaine direction, out of the Scriptures, may haue this as an helpe vnto them to see that which the Scripture hath reuealed hereof. All which, though I direct not this worke to the vnreformed, may be in stead of an exhortation. vnto all loose and carelesse persons, (though more briefly, seeing there is enough written of that argument) to moue them to rouse vp themselves, and to awake out of their deadly sleepe, and not to cast away their soules for the loue of their sinnes, (which they may be sure that God will finde out howsoeuer they hide them) but to seeke berimes, that they be vnburdened of them, cast them vp as a most filthie gorge, and auoide the vengeance of Gods wrath, which will otherwise most surely come vpon them for it: For though sinne be sweete in the committing of it, yet it will be bitter,

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bitter, when it comes to be repented of: and most bitter, when without repentance, it must be accounted for.

Now it remaineth to direct the Reader how to bestow his time profitably herein, and how he may reade it to his benefit. For I doubt nothing, but he that shall be conuersant in it, desiring to be directed in his course, shall thinke his time well spent, so as he be helped to vnderstand the same. First therefore let him reade the contents of it briefly set downe in the Table before the Booke, to helpe his memory; then the marginall notes of the Chapters. And if he conceiue and vnderstand the short summe of it so set downe, then let him reade the booke it selfe, till he be acquainted with and vnderstand it: wherein if his capacity be the weaker and shallower, he must desire the helpe of some which are more skillfull (and better able to see the drift, scope, and meaning of it) then himselfe, especially in such points of it, as are more hard and difficult, either to vnderstand, or to practise. For although many shall haue no need of this directing of them to reade it with profit, because they can easily direct theselues when they once know the generall parts, and argument of it, as before is mentioned; yet because my desire herein is as well to helpe and benefit the plaine, and simple, (such as many of them are, amongst whom I haue preached the same) as well, as to bring the wiser and more learned sort acquainted with the practise of it, therefore I know they shall haue need thereof.

Now when they shall vnderstand it in some good sort, let them weigh and consider, how farre forth they haue had vse of it heretofore, as, whether they haue according to the first part of this booke, by the ministry of any sound preacher of the Gospell, attained to the assurance of their saluation, and of the forgiveness of their sins, wherein if any will take it as granted, though falsly, (as they are most ready to doe so, who haue least felt the burthen of their sinnes, & therefore are indeed furthest off from it) herein, I say, if any will needs deceiue themselves, I cannot helpe it, but they are like to reade the rest with lesse fruit and comfort, and to goe without the vse of it in their liues, whatsoener they hope for.

And

*The fourth
point of the
Preface, directing
the reader,
how to reade
this booke with
most profit.*

The Preface, or entrance to the Booke.

And therefore such as desire to take most paine in the first part :
I meane in the doctrine of it, and reading other Treatises con-
cerning the matter, as *Master Moris* and other Catechisines;
and *Master Perkins* works; namely, his booke intituled the
graine of Mustard seed : And to raise all the doubts they can to
any experienced teacher or brother, and to looke for, and see
those things works upon them which are taught there, both the
doctrine of humiliation, and also of iustification and delive-
rance.

If this be attained, let them consider for the better assuring
themselves heretof, that they cannot but affect, love, embrace,
and delight in the doctrine of sanctification, and *repentance from
dead works*. I meane they shall desire to practise the godly and
Christian life, when they see that it is the comādemēt of him
who loveth them most dearely, and what it is, and wherein it
consisteth, which is the summe of the second treatise of this
booke. And to this end, let them reade, and by marking seeke,
(as such who would find) that they may see what sinne there is
in them which they are not willing nor desirous to forsake (if
there be any) or among duties generally appertaining to all, or
particularly touching themselves, which they cannot submit
themselves vnto. If there be either of these found in them, as
that they cannot leane nor be brought to renounce some parti-
cular sinnes, nor obtaine of themselves to be subject to some spe-
ciall duties, as thinking it too strict so to doe, (as thus it may be
with many, and no doubt is) such must know, that it is the doc-
trine of the Scripture, that all the commandments of God be
had in account of vs, and conscience made of one as well as of a-
nother; which if they see and acknowledge according to the
word of God, they cannot but submit themselves thereunto, if
they have rightly embraced the doctrine of the former treatise,
that as in iudgement and knowledge they yeeld; so their heart
and affections may goe with the same. And so doing, God will
worke in them by little and little, (seeking it by prayer of faith)
even as he wrought the like in them before, and weakned such
rebelliousnesse in their hearts already.

If

1am. 2. 20.
Heb. 13. 12.
Math. 5. 18.

The Preface, or entrance to the Booke.

If therefore the reachable and Christian reader be thus farre wrought vpon by the spirit of God, that he thus fauour, asptoue, and giue ouer himselfe to be made truely repentant, which is that that is required in the second treatise of this booke; then is he firs to occupie himselfe about, & to be conuersant in the third and fourth part of it, that is to say, in the doctrine which requirerh a dayly walking in a Christian course, by the vse of such helpes as are appointed of God for that purpose, and some of them also dayly, as in the proper place shall appeare. For every true Christian is to know, that the religion and worship of God must be in vse and practise among the embracers of it, as well one day as another. But how shall any be able to keepe his heart in frame, and reforme his life dayly by the meates which God hath appointed, as in the third and fourth part of this booke is required: except he be first a liker, and an allowe of all knowne points of dutie, and doe heartily renounce all euill as is required in the second part? Which being done, let him looke to grow dayly more strong in faith, whereby he may hold, & keepe fast the certaintie of Gods fauour dayly, and constantly. And not as too many (and yet the people of God) doe, who are not acquainted with this, and therefore are not perswaded, that their confidence should be maintained dayly, or a good conscience in their particular actions regarded, and that on one day is another, but thinke it enough at some times to haue this care. Neither let any looke to keepe this as too strictly vnder pretence of weightie affaires, and their owne infirmities. For this is but the delusion of the diuell, as shall be shewed, who will easily perswade it to be more necessarye. This is that which must be learned out of the third and fourth part. *1200 D B E W O T 200 D I N*
And when this is vnderstood, approved, consented vnto, & aymed at, the fift part of the booke shall be cleare and easie to vnderstand, and what vse he should make of it, namely, of the lets and hinderances which the diuell raiseth up to hold him backe from this course of life, and the practise of the same: of the which some I will set downe, and helpe him the better to know.

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know many others thereby. And he that shall indeuour to direct his life, and take heed to his wayes, as he shall by Gods word be taught, shall breake thorow many of the lettes, which yet shall strongly hold backe and hinder other men, as the first part will shew: and if he be for a season withdrawne from a godly course, yet he shall there find helpes and remedies to recouer againe; and little ease, otherwise.

And if there be any difficultie in conforming a mans selfe after this fore-mentioned doctrine, (as I denie not but the flesh will finde many) yet against them all, let him proceed and reade with good regard the sixth Treatise, wherein are set downe the manifold and goodly prerogatiues and priuiledges, which God hath bequeathed to his people to hearten them on, and encourage them to godlinesse, and to make the Christian life easie; and he shall see great light, and finde exceeding force therein, to stirre him vp to goe forward mightily against all fainting. And then he shall not be moued for all the objections, cauils and fleshly reasons which he shall reade in the seuenth part. For the comfort and experience, which he shall partly enioy already, and partly hope for and expect afterwards, shall make them vanish away as smoke, although otherwise they are able to hurt & sting, as fire. And then when in the due consideration of the whole, he shall see what the blessednesse and manifold good things are, which he in part hath already, and shall afterwards inioy both here and in the life to come, he shall see what infinite cause he hath to prayse God for his portion, that he hath rather beautified and blessed him with his fauour and graces then many other, whereby he may walke so comfortably, and that in this vale of miseries, toward Gods kingdome.

And thus I aduise thee (good Reader, as I know it shall be best for thee) to bestow thy trauaile about this Booke: wherein I appoint thee no certaine time, nor houres, seeing all which would profit by it, cannot spend their time alike about this, or any other such exercise. But this know, that this book tendeth to teach thee the practise of thy knowledge, and not to know onely: and that

The Preface, or entrance to the Booke.

that I haue gathered together into this one, the things which are dispersedly contained in many other. And therefore in that respect, ouer and besides the ordinary reading of the holy Scriptures, thou maiest bestow the more time about it, as thy leasure will permit, considering that once or twice reaching a booke for practise, is not enough.

Lastly, seeing the whole matter herein contained, is to serue thee and stand thee in stead, as setting before thee a direction to gouerne thy whole life, thou must not thinke thy labour and time much, though thou beest occupied in it for many yeares together: for as much as the fruit shall be greater, the longer that thou hast beene exercised in it: and yet thy labour lesse, yea easie and pleasant: for so shalt thou grow better acquainted with the vse of it, which in one word is to make thy life more sweete and saourie, then thou couldest looke for, that is, happie here, and hereafter, for euer. Reade therefore not onely to be able to report what thou hast found here, but especially to finde it thine owne which I doe teach: and to be setled daily in the gouernment which this doctrine drawne out of Gods word offereth thee, so as thou maiest see that he in the setting forth of it, hath directed me.

Reade with a quiet, teachable, and a meeke spirit, desirous of that which I labour to bring thee to, rather than with a curious head to carpe and cauill; or censure that which thou dost not practise nor follow. A dramme of grace is better than a pound of censorious wittinesse: remember that all our naturall gifts, and faculties of our soules should be sanctified: I goe about to make thee see thy selfe inwardly and outwardly to be trained vp in Gods familie: where the heart must be well seasoned, as well as thy whole life ordered till thou findest that which many a thrifric person doth in his outward estate; namely, that diet to be ordinary with him, which sometime had beene feasting cheere: for, when a poore man by his trauaile and paine hath brought this to passe, he thinkes his estate good, and that which pleaseth him exceedingly well: So, labour thou in thy spirituall worke
and

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and serving of God, to finde that gaine, and thriving therein;
that thou mayest make thy soule, as joyfull every day, and at as
great peace with God, as sometime thou scarcely haddest ob-
tained once in the weeke or month. Which grace and preroga-
tive that thou mayest make much of, when thou hast it, looke
backe and remember with thankes vntained how farre thou hast
beene off from it, and how little hope thou once haddest of ob-
taining it, when thou wert easily mastered of thy sinnes and
passions, and know that it must cost him many a pray-
er and groane for it, who is yet without it, be-
fore he shall be partaker of it.

Time in Christ.

RICHARD ROGERS.

and a miserable detour of
that way I had chosen
back to the point where I
began to follow. A dream
of glory which I had
and which I should be
glad to see the light of
in God's family: were the
as the whole life ordered
thing which I had chosen
or many of them which
for which a poor man
this to be the end of
him exceedingly well.

The summe of all the heauen Treatises, and the Contents of every Chapter in them.

The first Treatise sheweth, who be
the true children of God.

CHAP. I.

OF the summe and order of this
first Treatise.

2 Of mans miserie.

3 Of the knowledge of redemption
and deliuerance from the fore-men-
tioned bondage and miserie.

4 How this knowledge worketh, and
that the first worke is this: that God
maketh him that hath it, beleue
his misery, and to be troubled in
minde for it.

Secondly, hee consulteth in this case
what to doe.

Thirdly, he is broken hearted & hum-
bled.

Fourthly, he hath a secret desire of for-
giuenesse, and confesseth his sins.

Fifthly, he forsaketh all for it, and
highly prizeth it.

Sixthly, hee applieth Christ and his
promise.

5 Of the lets of faith, and namely on
the behalfe of the Minister.

6 Of the lets that hinder faith on the
behalfe of the people.

7 What desire breeds faith.

8 How the weake in faith should be
establisht.

9 The difference of beleeuers from
them that are none.

10 Of the eight aduantages of faith.

11 How weake is confirmed.

12 The sweet fruit and benefit of the
preseruing and confirming of our
faith.

The second Treatise declareth at
large, what the life of the true
beleuer is, and the conuersati-
on of such as haue assured hope
of saluation.

CHAP. I.

THe summe and order of this se-
cond Treatise.

2 That a godly life cannot be without
unfained faith, nor this faith with-
out it: which is the first point in
the first generall head to be hand-
led.

3 That for the leading of a godly life,
is required faith in the temporall
promises of God, and an heartie as-
sent and credit to the commande-
ments also, and threatnings in the
word of God, as well as faith to

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THE FIRST TREATISE, SHEVING VVHO BE THE TRUE CHILDREN OF GOD.

CHAPTER I

The summe and order of this first Treatise.



Although my chiefe purpose be to direct the true Christian, (who is already a beleuer,) how to walke daily through the course of this life, in such wise as he may finde a very sweet and effectuall taste of eternall happinelle, euen here (which few doe thinke can be obtained) yet I haue thought it meete: first, to shew who are true beleuers, and the children of God, and how men are brought vnto this estate, and thereby may know that they are so. Partly for them who desire to be directed in a Christian life; that they may haue this readie at hand by them, to shew them that they are the Lords, notwithstanding many doubts be oft raised by Satan against them, and that others may learne to know it, who are yet ignorant of it, as without the which, they should goe about a godly life in vaine, and to no purpose: Which as it is the weightiest and chiefe point of all others in diuinitie, and the ground of the rest which I haue taken in hand to entreate of, so it is with the greatest regard to be dealt in, whether we respect those, which vnfold and lay open the same, or those, which desire to be instructed, and perswaded in the truth thereof.

For it comes to passe by our corrupt nature, and slownesse of heart to beleete, and through Satins subtiltie many wayes beguiling vs, that we in nothing more deceiue our selues, then in, and about the assurance of saluation: (and no manuell,

*The scope of
the author in
this Booke.*

*The summe of
this first Treatise.*

*Two sorts may
take good by it.*

1

2

*Assurance of
saluation, the
ground of all.
With greatest
regard to be
dealt in, both
of teacher and
hearer.
Most are decei-
ued about it.*

The summe of this Treatise.

for that foundation being soundly laid, the building vp of the Christian life will follow) for proofoe hereof, we may vnderstand that some, yea, many thousands thinke that no man can know, whiles he liueth here, that he is the Lords, neither can haue any assurance of his fauour till his death, vnlesse it be by special reuelation. And this is the error of the Papists. On the other side, many thinke that this is not to be made question of, that any who profess the Gospel, should doubt of their saluation (notwithstanding our Sauour Christ saith, that *his flocke is but small*, and that in comparison, *but few shall be saved*.) And this is the opinion of our common Protestants, which say; *Lord, Lord*, and yet are not prepared to doe the will of the Lord, and therefore are farre from entering into the kingdome of heauen.

Besides both these, many poore ignorant soules thinke, whiles they doe well and serue God, they may be assured of their redemption by Christ: but if they be by any meanes hindered from pleasing of God, yea, though it be by meere frailtie, and corruption of nature, then they can haue no hold thereof. Which vncertainie, though it cleaue vnto many who are deare vnto the Lord, yet it is to be continued their error and sin, and they must be brought to a more stayed iudgement, then thus to thinke: that either there is changeablenesse with God, or to be so much their owne enemies, as by meanes of this error to fill their liues with such yncomfortablenesse, and deprive themselues hereby of this assurance of Gods loue, which is the strongest perswasion to true godlinesse, 2 Cor. 5. 14.

These are some few of a great many doubts and erroneous opinions about this matter, as after shall appeare. For resolution whereof, though many things must be said, yet the matter it selfe may clearly & soundly be set downe in few words.

To the end therefore, that these and such like may see how far differing Gods thoughts are from mans, and (as I haue said before) that all which haue receiued this doctrine, may haue it before their eyes daily, in some easie and familiar manner to confirme them, I will, as God hath made me able, set downe in this Treatise that which is expedient about this point: and thus I haue thought good to refer to these three heads. First, to shew how a man may attaine to this, to know that he is the child of God, and how God worketh it by his Spirit, in the hearts of those which are his; and this is shewed in the first seuen Chapters. Secondly, how the weake beleeuers may vphold themselues in temptation, and so be stayed; as seeing they differ apparantly from those which are not the Lords, vnto the tenth Chapter. And thirdly, how they may afterwards throughout the whole course of their life more easily proue that they haue true faith, and be able to confirme and preserue the same, and so may find how much such an estate is to be desired, to the end of the Treatise.

And for the plaine declaration of the first point hereof, that is, how a man may be certaine of his saluation, these three things must be handled. The first, the decre

know.

1. Papists think
is impossible.

2. Carnall Pro-
testants thinke
is easie.

Luk. 12. 32.

Math. 7. 14.

Luke 19.

Math. 7. 21.

3. weake Chri-
stians full of
doubting.

Note.

Assurance of
Gods loue, the
strongest per-
suasion to true
godlinesse.
Luk. 16.

Three general
heads, or parts
of the first
Treatise.

Three branches
of the first
head.

Knowledge of mans misery, in the next Chapter. The second, of his redemption and deliuerance out of the same, in the third Chapter. And the third, how both these ought to worke vpon mens hearts, and what fruit they will bring forth by the operation of the holy Ghost, in such as shall be saued: That is to say, that the one which is the knowledge of misery, will wound and humble their hearts, when they shall see thereby, that they are but dead and damned people. The other will heale the sores of their hearts, and lift them vp againe, to the beholding of their sinnes pardoned, and their woe remoued so, as if they had neuer bin pressed downe with the same, which are set downe in the fourth Chapter. And to this shall be adioyned a discourse of the lets of faith, and what desire it is from which it cometh, in the next three after.

CHAP. II.

Of mans miserie.

TO begin therefore with their misery first, and briefly to speake of it, and then of the next branch, namely, of their redemption, (seeing they are of others largely handled) no man must thinke that it is the estate wherein God at the first created them, either *Adam* the father of all the world, or his posteritie which was then in his loynes.

Sure it is (I say) that it was not thus with mankind in the beginning: for God then made all things good, and man amongst other creatures he made holy, and happie, the Lord of them all, which were vpon the earth, little inferiour to the Angels, endued with infinite blessings, full of beautie and glory. So that when it might be seene that nothing was wanting but this, that he was not altogether free from losing his blessed estate, yet euen there the deuill tooke an occasion against him, and deceived him, and his posteritie, and cast them from that happy condition which before they enioyed.

And yet if this had beene all the harme that Mankind by the malice of the diuell sustained, it had beene little in respect of that which fell vpon him. For behold, besides the losse of his felicitie, he was plunged in excreame misery and desolation, which consisted of these two branches, that he doth alwayes, and in all things offend God, being able to doe nothing, but that which displeaseth him, as hauing his heart alwayes and onely euill. And secondly, that he in all this estate is odious to God, and most iustly accursed of him. Mans sinne is not onely that transgression of *Adam*, in most vnaturall and treacherous rebellion, and disobedience, whereof he is iustly guiltie with *Adam*, and hath his part therein, (as being to stand or fall with him) but another which riseth out of this, euen that infection of all the powers and members both of the soule and bodie, which as poi-

The first branch

The first point of mans misery

Genes. 1. 26.
Hebr. 1. 7.

Reuelat. 12. 9.
Genes. 3. 13.

Two parts of mans misery:
first his sinne.
Genes. 6. 5.
Hosea 1. 2.
Colos. 1. 21.
Mans sinne
what?

Every part

corrupted.

Vnderstanding.

1 Cor. 2. 14.

Ephes. 4. 17.

Conscience.

Hebr. 10. 31.

Memorie.

Will.

Rom. 8. 5. 6.

Affections.

Conscience.

Thoughts.

Desires.

Note.

Outward be-

haviour.

1 Tim. 1. 13.

Rom. 8. 7.

Mans best actions

are abominable.

Prou. 28. 9.

Ioh. 9. 31.

Psal. 50. 16.

son put into a cup of Wine doth make it deadly, dispersing it selfe throughout the same: in like manner his corruption or concupiscence, which by the first sin of *Adam* is spread ouer his posteritie, doth poison his whole nature: so that no sound part is found in him from the crowne of the head, to the sole of the foote. And from hence it is, that the vnderstanding, euen the excellentest power of the mind, is filled with blindness and darkeness, and fauoureth not the things which are of God. The conscience is wounded, scared or defiled some other way, and neuer soundly peaceable. The memory forgetting good things wholly, or remembring neither good or euill aright, and as it ought, as experience forceth the best to complaine. The will is captiue, and of no strength to doe good, neither wanteth abilitie to that which is euill. And thereafter is he caried of his affections, as a Chariot of her wheelles, onely to that which displeaseth God. What should I say more? For who can chuse but bewaile and lament such a distressed and woe-full estate of the mind of man, which sometimes hauing beene framed after the image of God, in true holiness and righteousness, is now empiric of that grace, and filled with all filchiness of sinne and vncleanness? But alas, who beleueth this or consoureth to it, that it is true, that man (who hath so good an opinion, and high conceit of himselfe) should yet be indeed so farr off from that which he dreameth of, and in such bondage and slavery, as he would seeme to be farthest off from the least part thereof? But (to goe forward) if his conuersation & course of liuing, which is the ynnimely fruit of this bitter roote, were laid out in her colours (which I must onely very briefly touch) it were able to make him, who thinketh himselfe most innocent, to appeare most vile and loathsome in his owne eyes, ashamed of himselfe, and to hide himselfe in a dungeon, that no other might behold him: For (to speake of the actions of the mind) what are his cogitations about heauenly matters, but errors, falshood and lies? What are the wishes and desires of his heart, but earthly and fleshly, in degree one about another, till he being led away of his concupiscence, is incited, and so consenteth thereto, defendeth it, and is hardened? What is the outward behaviour, but a yeelding vp of the members of the bodie, as instruments and weapons of sinne, euen the siene of the tongue, and sinne of the life? in so much that he is alwayes, and in all things, and therefore out of measure, sinfull. As *Paul*, though he liued after the most strict order of the Pharisees, which was in shew far about many, yet when he was conuerted could say: *I was a blasphemor, an oppressor, a persecutor*: So that it is most truly verified which is written, *that he neither is, nor can be obedient to the Law of God*, and therefore that he can doe nothing but sinne.

The finnes of man are as the haire of his head, and sand of the Sea-shore, innumerable, and his best actions (as his prayers) are no better then abominable before God, as *Salomon* speaketh, saying: *He that turneth his care from hearing the Law, euen his prayer shall be abominable*. Oh, it is not imagined of thousands,

that

that there is any such euidence to be brought against the inhabitants of the earth, even the vnworthy sonnes of men, which yet were sometime by creation the sonnes of God. For the most vngodly which can be heard of, will haue some goodnesse to be found in them: so far off is it, that they will yeeld to this censure, that all their life is sinfull. And therefore it is no maruell though men account of themselves as they doe, euery one flying to this shelter, that he hopeth that he is not the worst of others. For the clearer laying open of these sinnes particularly, some view of Gods law through euery Commandement is to be taken: which I would here my selfe haue set downe, but that I shall be occasioned in another place to doe the same.

*Now think
thus.*

But all this sinne which thus ruleth and raigneth in man, making him not much vnlike the diuels themselves, is but one part of the misery which he is in, yea and the least of the two, in their eyes and iudgement, who are the greatest number in the world.

*In the second
Treatise. cap. 6.*

The other part thereof is, that for this sinne he is subiect to all those fearefull and horrible plagues which God hath threatned, and executeth in the world vpon the committers thereof, and to that endlesse punishment of condemnation in the world to come, which is the principall and most iust desert of euery sinne. The particular vexations and calamities which belong to sinners in this life, are innumerable, &c not to be expressed: but some for the rest it shall be fit to mention, and the rather for that many thousands neuer dreame of, and much lesse are troubled with any such matter. And first, as the curse of God is vpon all creatures of the earth, for mans cause, so it is lesse to be doubted, that it is cast vpon man himselfe: So that whatsoever he doth, or wheresoever he becommeth, the wrath and anger of God followeth and accompanieth him: *Cursed is he in the field, and cursed in the house, cursed in his basket, and in his store:* and as *Moses* speaketh of all the creatures, wherein he should take his repast and delight, saying: *Cursed is the earth for thy sake, thornes and briars it shall bring forth vnto thee.* From hence come all the dearths, faimines, penurie, and pauerie, which euery where are cryed out of. In his bodie, sicknesse, diseases of many kinds, aches, gripings, swellings, burstings, and other paines intollerable. In the senses, deafnesse, blindnesse, numbnesse, and such like, which should make any heart to quake and tremble to heare them but named. As for friends and kindred, wife and children, father and mother, or whatsoever may be thought of, which men are wont to take greatest pleasure in, how can they delight mans heart soundly, or be pleasant vnto him, when they are mixed with this sause? The Lord accurseth them, he will bring him to iudgement for them, euen for enjoying them where he hath no right nor lawfull libertie, as being not intuled to them by Christ, who is here and Lord of all. If there were but a sword hanging with the point downward ouer a mans head, which were sitting at a royall banquet, what pleasure could he take

*The second part
of mans miserie.*

*The curse
which bringeth
all plagues.
After this life,
in this life.*

*The creature
cursed for
mans cause.
Much more
himselfe,
In all he taketh
in hand.
Deut. 28. 15.
Gen. 3. 17.*

*In his bodie,
Senses.
Note,*

*Friends, kin-
dred, &c.
God will bring
him to iudge-
ment for all
that he enjoy-
eth.
Hebr. 1. 2.
A simile.*

Of mans miserie.

in the varietie of his dainties? But it is another manner of disquieting and vexing the heart of man, when oft in one houre he must be constrained with feare, to remember and thinke on it, this moment will they take thy soule from thee, and yet when he thinketh not on it, his danger is greatest.

But this goeth not to neere mens hearts as it ought, whiles they have one objection or other (as it were water) to quench the force and heate of it. For all men (they say) are not in this miserable estate, except some one or few, who be weary of their liues, and make all their other delights vnpleasant to them for the same.

This (as vnwise) they obiekt, because they are moued with nothing, but that which they see with their outward eyes, the voice of God pierceth not their hartes, although it pronounceth as well to him that escapeth all these, (if any such could be found) as to him who hath beene plagued with them all, euen to one as to another, without respect of persons: *For he to the inhabitants of the earth, because they haue sinned*. So long as this word shall be true, no ones mans estate is better then anothers, all are vnder the wrath of God: Therefore let no man deceiue himselfe, *God is not mocked*. How this ought to affect the heart of him that heareth it, we shall see hereafter: but he that hardneth his heart at the hearing of this, because he feeleth not, neither seeth any such thing, shall surely come to euill.

I haue not yet spoken of the plagues and punishments which take hold vpon the soule, which are yet more fearefull then those of the body, if so be they could as easily be discerned. A man to be giuen vp to his owne vile lusts, like a brute beast to wallow in filthinesse, who might haue shined as an Angell in goodnesse, is there any of iudgement, which counteth it not amongst the most fearefull iudgements? To be vnderly darked and destitute of the true knowledge of God, and of the life to come (the knowledge whereof is the beaurie of the world) and to be hastning to endlesse woe, and yet not to vnderstand it: what part of miserie can be greater in this world? To be to hardned in heart, as to be past all feeling and remorte, to fall into vtter desperation without recovery by any thing he can doe: to be possessed of such madnesse, frensie, and heapes of the like, can any thing be thought more full of horror? and all these is wefull man vnder. There is none which hath not brought himselfe into the depth of them all: which is all (I may say truly) that he hath to glory of. So that, I thinke, it cannot be denied but that he is miserable: vnto the which to adde (as the shutting vp of all) the remedlesse feares, and deepe doubts, which oft bring anguish here, the paine: and torture of both soule and bodie in the end of this life, when both must take vp their dwelling in hell; who so shall heare it, must needs confesse, that there wanteth herein no piece of miserie. But seeing the Scripture it selfe calleth it paine vnspokeable, I will not goe about to describe it, lest I should any way seeme to make it lesse then it is. It is sufficient for this purpose that it is most extreme, endlesse, and laste. And whereas this appeareth not to be many mens case, (some perhaps will

obiect.)

Mens hearts off this.

This curse is in 68.

*Galath 6. 7.
• Chap. 4.
It burden the heart against it, dangerous.*

*The curse vpon the soule.
To be giuen vp to vile lusts.*

Darkned in his understanding.

*Hardnesse of heart.
Desperation, madnesse, &c.
None.*

Remedlesse feares.

Will paine, vtter woe, endlesse life, and endlesse. Why God should man

Of mans miserie

object) nor scarcely any one man, though the worst & wickedest of thousands; to be thus loaden and pressed downe with all these kinds of miserie and woe: they are to be answered; that it is Gods vnspokeable mercy to spare them, and to free them from sundry of the vexations which I haue mentioned: which he doth, partly to vphold the societies of men, both ciuill and ecclesiasticall, and partly also to bring them home to faith and repentance, when they shall be called thereto by the wholesome meanes of the Gospell preached, which they should neuer be able to partake at all, much lesse with any fruit or blessing, if they should be plunged into the before mentioned woes & miseries. This I haue said of the misery of man, and of both the parts of it, as I did purpose, and that in a few sentences as well I might, and fewer indeed, then such a weightie matter would haue required, but that it is elsewhere handled by others. And I haue determined to say no more then I must needs, of those things, which are set forth as large, both plainly by many learned brethren, and in very good sort and order already.

These two points of mans misery are to be knowne, as an especiall part of Gods truth, of him whom the Lord will saue. For he which knoweth not this, swelleth, and is puffed vp, and goeth on in deepe securitie, and cannot doe otherwise, as long as he is ignorant of this point: therefore the Lord bringeth him, on whom he purposeth to shew mercie, to the preaching of his word, and namely his law, which sheweth him his sinne and damnation: so that he shall cleerely vnderstand it, and that he, as well as any other, is vnder the power of it.

But here I thinke it not vnreasonable to adde this (seeing ignorant people which lie yet in their sinnes, doe harden their hearts at the hearing of this) that none haue iust cause to quarrell with the Lord: for if any thing spoken of in this argument, displease them, they may thanke themselves. But to him they are infinitely beholding, that he brings this hidden secret to light among them, that they seeing the plagie which is coming towards them, may auoid it, and may be roused out of the present danger in which they are. And further they may vnderstand, that God alloweth not his Ministers, who publish this message of mans woefull estate, to deliuer it barely and nakedly, and to preach the law onely, but to ioyne the glad tydings of the Gospell with it in their Ministerie, and to preach remission of sinnes, and repentance to new life, with the pricking of the peoples hearts by terror and sorrow for their sinnes: as our Sauiour, *Iohn Baptist*, and other his faithfull seruants did.

And therefore, I hauing declared in the former point, how this knowledge of his miserable estate must be preached vnto him that shall be saued; and now to shew that God prepareth other doctrine most fit for him that hath learned the former: namely, that he causeth most ioyfull and glad tydings of a full and sufficient remedie against all such miserie, to be preached vnto him, without which, how intolerable should the condition of such be?

C H A P.

*The necessity
of this know-
ledge of mans
misery*

*If this doctrine
displeaseth men,
they may thanke
themselves*

*The doctrine of
the Gospell
must goe with
this*

CHAP. III.

Of the knowledge of redemption, and deliverance from the fore-mentioned bondage and miserie.

THis remedy therefore I will first lay forth, and then shew how God will haue him to vnderstand and know it, that when he is inlightened to know the will of God; both about the misery of man, and his redemption; he may (as God hath appointed) haue them both worke kindly on him, and so know himselfe the child of God, and heire of saluation, seeing without some knowledge of both, no man is either rightly humbled or exalted. And although there be many which know both points, so as some can teach them to others, and yet haue vse of neither: yet can none be saued without the knowledge of both. The summe of all, which is to be knowne of him, is contained in this short sentence: *Christ Iesus preached* (as he is reuealed in the Gospell) *is saluation vnto all that beleene*: and more fully in this laying of S. Iohn: *God so loued the world, that he gaue his onely begotten Sonne, that whosoever beleueth in him, should not perishe, but haue euermlasting life.* And againe, S. Paul saith, *This is a true saying, and by all meanes worthy to be receiued; that Christ Iesus came into the world to save sinners.*

Out of these places, as also many others, to the full and plaine declaration of this remedie, these foure things are to be considered. First, what it is, and where in it consisteth. Secondly, by whom it is wrought. Thirdly, how it is brought to light and reuealed. And fourthly, how it is to be receiued and embraced. Now as concerning the first, the onely sufficient remedie for the sauing of man, is to satisfie Gods iustice, which by sinne is violated: without which satisfaction the wrath of God cannot be appeased, nor his fauour obtained, and so there can be no redemption. For how should the Lord be perfectly iust, if he should change this righteous sentence of his law, that every transgressor is cursed, and onely the perfect keeper of the law blessed? Now then, Gods iustice is satisfied onely by these two meanes: First, by suffering the punishment due to sinne, which is the curse of God; and secondly, by the perfect keeping of the law, without which there can be no deliverance from sinne and condemnation. The onely remedie of our misery consisting herein, we may cleerely see that it is out of our selues; and not in any other creature: for neither we, nor any other creature for vs, is able either to sustaine the curse, much lesse to overcome it: or perfectly to fulfill the law, which is impossible to flesh. Whereby is quite overthrowne the foundation of Popery, and all opinion of merite, or of any thing in man to auail to his iustification.

2. By whom it is wrought.

But to goe forward to the second point, to shew by whom it is purchased: This remedie, which could be had by no other, is appointed by the Father, vnderaken and wrought by Christ, and sealed in mens hearts by the holy Ghost. It is wrought (I say) and found onely and wholly in Iesus Christ, God and man, who being perfect God, tooke our humane nature on him; and in both became a most meet, perfect and mercifull Mediatour betwixt his Father and vs, to reconcile vs to him: and both suffered the full weight of Gods curse due to our sinne, by the power of his Godhead overcoming the same, as also fulfilled the law for vs, whereby he fully satisfied the iustice of God. So that most truly it is said, that saluation is in no other, but that in him onely is the whole remedie of the misery of mankind to be found: *There is giuen no other name vnder heauen* (as the holy Ghost speaketh) *whereby we must be saved*: So that *whofoeuer hath the Sonne* (as S. Iohn saith) *for to redeeme him, hath life, and he that hath not the Sonne, hath not life*. And to make vp the whole matter: if any should aske how Christs redemption is made mans, he is to know, that God his Father of his marvellous loue gaue him freely (euen as he had long before promised him) with all his whole worke of redemption, as the Apostle saith: *God declared his lone to vs, that when we were yet his enemies, he sent Christ to die for vs, that whofoeuer beleueth in him, should not any longer lie vnder Gods wrath and perishe, but haue everlasting life; he being giuen vs of his Father, to be our wise dome, y^e brownsesse, sanctification, and redemption.* 1 Cor. 1. 30. Now if by him alone God hath brought this most soveraigne remedie to mankind, against the intolerable woe, which by sin is come into the world, and is (as hath bene said) come ouer all men; the popish practisers may blush and be ashamed, who part stakes betwixt him and creatures, and so ascribe not the whole worke of our saluation to Christ alone.

Act. 4. 12.

1 Ioh. 5. 12.

Rom. 8. 32.

Ioh. 3. 16.

The third thing, namely, how this diuine mystery and secret is brought to light, is (in the peaceable and flourishing estate of Christs Church) the glorious Gospel: which because it containeth the most worthy & acceptable message of mans full redemption by Iesus Christ, is called by S. Paul, *the power of God to saluation to all that beleue*. The vse of the which Gospel is, to manifest that righteousness in Christ, whereby the whole law is fully satisfied, and saluation attained. The which being soundly and plainly published and preached by the faithfull Ministers and messengers of God, and namely this part of it, that mankind is fully redeemed by the blood of Christ Iesus, the onely begotten Sonne of God, manifested in the flesh; doth bring great and exceeding ioy: and is embraced of them which know the value and price of it, with all possible welcoming of it. And this, though more darkly, as the times were, the Lord caused to be taught vnder the law in types and shadowes, prefiguring Christ to come, and to be exhibited; euen as he saith in Ioh. 5. 46. *Moses wrote of me*: though indeed now vnder the Gospel far more cleerely and plainly, that it may now be verified, if euer,

3. How it is fulfilled.

Rom. 1. 16.

Iuk. 2. 10.

Math. 11. 13.

that

that Christ by the preaching of him, hath bene crucified in our eyes. So that by this, is this mystery of saluation (which is purchased by his death) manifested vnto vs.

4. How it is to
be receiued and
embraced.

Now the fourth point remaines, how this tydings of Christs deliuering man from the feare of the wrath to come, is to be receiued in the world: and that is, by faith. For there is no way to receiue Christ and all his meries (the full medicine of mans misery) but by faith. This true faith therefore is to be knowne, what it is, and how it is wrought: that so by it, he may receiue Christ and be saued.

What is it?

Now this true faith, (which for the worthy effect of it, we call iustifying faith,) is nothing else but a sound beleife in that promise of life, that poore sinners committing vnto Christ, he will ease them, that is, free them from all woe, and restore them to all happinesse here and for euer; and to be short, so to giue credit to Gods word, as they rest thereon that he will saue them. Which true faith is wrought in them by the ministry of the word, reuealing this mercy and truth of God: and by these, the holy Ghost inlightning them to conceiue, and drawing them to beleue, and so vniing them to Christ: which whosoener hath thus receiued, is hereby made the child of God (so as he himselfe shall see it) and an inheritor by sure hope of eternall life. This therefore is to be knowne of him who shall be saued, and his iudgement is to be setled in this truth, before he can joy it as his owne, or can haue his part in it. He must be able to see clearly and soundly, that God hath made this Christ Iesus his Sonne Lord ouer all creatures, conquerour of the diuels, deliuerer of the captiues, and comforter of the heauie hearts: so that by him there is as full pardon of sinne purchased, as euer was by Adam, procured guiltinesse and condemnation. And now hauing briefly laid out the foure things mentioned in this Chapter, let it suffice to haue said thus much of these two first points, that he whom God will effectually call to the assurance of saluation, must haue knowledge in generall of mans misery and Gods mercie, by Christs redemption.

Math. 11. 28.
Act. 16. 18.
Hebr. 4. 1.
Rom. 10. 17.
How it is
wrought.

Act. 2. 36.

Rom. 5. 19.

CHAP. IIII.

How this knowledge worketh, and that the first worke is this: that God maketh him that hath it, beleue his miserie, and to be troubled in mind for it.

The third part
of the first part
of this Treatise.
How this know-
ledge worketh.

There is yet wanting the true embracing and applying of Christ, with all the meries of his death and passion, to this man that hath the foresaid knowledge, or else he can in no wise be happie. Let vs see therefore how this knowledge worketh in him, on whom God will shew mercie, how God by the light and helpe of it, draweth him forward, vntill he beleue for his owne part, and in his owne person, which the other, who haue onely the gene-

all knowledge before mentioned, neuer attaine to. And this is the last of the three points, which I purposed to handle about this matter, namely, in shewing who is the child of God. Which being done, the question in hand shall easily and cleerely be answered. This onely by the way, it shall be fit to admonish the Reader of, (as I said before) that they are in no wise toward the kingdome of heauen, who are yet void of this knowledge altogether, of their miserie (I meane) and of the remedie: which kind of people, although they are least troubled in their consciences of all other men, (because they know not that which is the cause of their greatest sorrow; but are merrie, as though no danger were coming toward them, and therefore keepe a course in their liues, which is after the fashion of the world) are to be pitied and prayed for, and to be perswaded to heare the word preached, rather then to be allowed in their madnesse and folly.

Ignorance is dangerous.

Rom. 7. 9.
*They are mis-
light, who know
not cause so
mourne.*
Note.

Who verifie most rightly the saying of the Wiseman: *That there is a way that seemeth pleasant to them, but the issues thereof are the way of death.* God suffering them (as he did the Gentiles) to walke in their owne wayes.

Prou. 14. 12.
Act. 14. 16.

But to leaue them as sufficiently conuincd of a woefull estate, enen by the testimony of men, who haue any iudgement; and to goe forward with that which is in hand, that is, to shew how this doctrine worketh in him, who by it shall come to an assured hope of saluation, we are to know, that he remaineth not an idle and vnprofitable hearer, as sometime, and as many other still doe, but is secretly drawne, he cannot tell how, by the vnspeakeable worke of the Spirit of God to be perswaded, that the doctrine taught doeth concerne him; the Lord giuing him with his knowledge, wisdome, which is a gift of the spirit, whereby he applieth generall things particularly to himselfe: and that he thereby speaketh vnto him, as well as he doth to any other, in the denouncing the threats of the law, and euermorelasting damnation: and (his eyes being now opened to beleue this) he thinketh himselfe the miserablest of all other, who before nothing at all regarded the welfare of his soule, but thought himselfe in as good case to Godward, as any other. He now perceiueth (I say) himselfe not onely a loathsome creature in Gods sight, through the leprosie of sinne, but withall a most cursed and damned person, subiect to all Gods plagues in this world, and to condemnation in the world to come. For although the world lie in darkness, and beleueth not the law of God, lest it should be conuicted by it, and therefore cannot beleue the promises of the Gospell, lest it should be sated; yet God otherwise provideth for him, that they by seeing and feeling the desert of their sinnes, may haue an appeere thereby to seeke mercie and forgiveness, which without it, is vnknowne to them: as our Saviour Christ saith, *The whole haue no need of the Physician, but the sick.* Math. 9. 12. Neither let this deepe impression of the doctrine of the law preached (being no lesse sensible to the paine that feelles it, then the print of the seale is to our eye in the soft waxe.)

*The person he
shall be sated,
beleueth and
applieth gene-
rall things par-
ticularly to
himselfe.*

Colos. 1. 9.

Rom. 13. 11.

Note.

How this knowledge worketh, &c.

let it not (I say) be counted a meane and common mercy: Indeed it is meanelly accounted of, the doctrine of it being so common and oft taught. For as it is said of *John*, *Luke*. 18. 8. that when the Sonne of man commeth, he shall find it rare in the world: so in some sort we may say of this, that it is rare, that men, who know that all are vnder the wrath of God, all the Sonne of God make themselves, doe beleue indeed, that it is so with them, and euen their owne case.

Oh, men! shunne this as death, (and yet without beleueing it, there is no life) for did they beleue it personally for their owne parts, they could not chuse, but lay it to heart: so as the whole powers thereof should be taken vp with the cogitation of it, (as it is with ys at the sudden hearing of heauie newes) yea all the powers of the mind and heart would be affected with it, euen as a man is by the sting of an Adder, or when he is pricked with the point of a sword: so (I say) it is with him that doth vnfaignedly beleue his owne misery, without exception casting away all deluding conceits which might hinder it: such a sudden alteration it shall worke in him, how far off soeuer he was before that, from it. And that is liuely set forth in the example of the three thousand that were conuered at *Peters* Sermon: who for their estate before, had bene of them that crucified Christ, and euen at that present time, some of them were mockers and railers on the Apostles, saying, *they were drunken with new wine*: yet when on the sudden, the Lord arrested them by his word and challenge, and with his spirituall sword, by *Peters* skilfull handling the same, had wounded and stricken them, (so as they could not escape, nor resist the power and stroke of it) they were pricked in their hearts, as if an arrow had pierced their liuer, crying out immediately, that the paine which they felt within them was intolerable: which they expressed in their words, when they made their moane euen vnto them, whom they had so lately railed vpon,

now speaking with new tongues, (which is admirable) *Aden and brethren, what shall we doe?* Euen thus in some sort doth the Lord worke, when he maketh them to giue credit to this his thundring voice, by his law arraighing men for their sinnes: which is no lesse fearfull to them then the roaring of a Lyon, when yet other men, whose sinnes are as great, and who haue as good cause to feare, and to faipe vnder the burthen of them, are not a whit moued thereat: *Isay*, through the common use of it, any more then the fowles are afraid of the fearfull crow, after they haue bene long accustomed to it, vntill in time dare sit vpon the head of it, and plucke straws out of the very nose thereof.

And this I do not more stand vpon, to make this point cleare, because I haue obstructed by long experience, how grossely the people of our age do suffer themselves to be bewitched about this matter. For to bewaile them who are sound healed, if they be pricked at all, and them who fall deadly to raging at the Minister, if their hearts be vexed by hearing their danger: I say, to bewaile the estate of them, that is yet at a third way (in number an hundred for one of the other)

*They hearing
the doctrine of
miserie, thinke
it to be their
owne case.*

*They that doe,
are pricked in
their hearts.*

Note.

Example

Act. 2. 37.

Now

*They are har-
dened, and
make it com-
mon.*

who

who were neuer troubled in conscience for their sinne, or the woe that it hath purchased them: neither doe once dreame that such a thing is needfull for them: but eate, drinke, and sleepe, some play, and some worke; and, as they doe in the dayes of *Nash*, imbrace this present euill world, and are prophane, merrie, yea and light-hearted, when (as *S. Iames* saith) they should howle and mourne: and as though they feared no more then they would make men beleefe they doe, are neuer scared, till the very time and houre of death, or deadly danger. But what doe they then? when they haue called in lustily, as men at a banquet; I meane, when they haue taken their pleasure and liued therein? I say, when they see their reckoning, and day of accounts is neere, then what doe they? where is their mirth become? Oh, they die as *Nabal*, that is, as fooles, and are as he was, when he heard he should die, as a stone, and a blocke: or else despaire, as *Iudas* did, and some of them die as he died, that is, sooner then they needed, (as well as they loued their life.) And the best sort of them are but as they that are spoken of by the Prophet, that is, they haue no bands in their death: they die quietly, perhaps with a Lord haue mercy on vs: but they not regarding blessing in their life, it is now farr from them at their death, and therefore they dying without repentance, let ocher be feared by them.

Math. 24. 37.

Iames 4. 9.

Their woe at the
time of death.
Note.

Psalm. 73. 4.

Luk. 13. 3.

And yet while the world is full of such people, (as I haue said) behold, (as if they yet wanted something to make them miserable,) how this vnflauoury and dangerous speech is spread far and neere among such, by many Ministers as well as common persons: who cry out, that it is pious that some are suffered to preach the law: and that such vrging of mens consciences for their sinnes, is enough to driue the people to desperation: and such like. When yet *Saint Paul* commands that the word be preached with all authoritie, which men may not be able to resist, and with conuincing of the conscience. And *S. Luke* in the *Acts* commends the fruit of that doctrine so highly, (euen that they were pricked in their hearts for their sinnes,) that without it, they had neither repented, nor obtained pardon of their sinnes. Indeed, if any preach the law alone without the glad tidings of the Gospell, or vrge repentance without incouragement of Gods mercie through Christ, and forgiveness of sinnes, he were worthy to be sharply reproued, and to be restrained till he should amend so dangerous an error, and so grievous a fault. But if any find fault with the ioyning of both together, when experience and Scripture doe shew, that no other kind of preaching can profit, and doe good in the Church, they are earnestly to be desired (if they doe it of ignorance,) to be taught; if of a worse mind; to desist from it. But this shall suffice for answer to this speech, rashly and vnwisely cast forth to cause many to stumble at. I returne to that from which I went aside a little, to perswade those which are reachable, that God doth vse to make his law cast downe such as he purposeth to lift vp againe, as I haue said.

The law is to
be preached.

1 Tim. 4. 2.

Act. 3. 37.

But not with-
out the Gospell.

Effect of this
doctrine in the
faithfull.

1 Tim. 1. 13.

Jerem. 2. 18.

Judg. 1. 4.

1 Sam. 7. 2. 6.

The Scripture yeldeth many complaints and cryings out, in and by Gods seruants, who acknowledged as much: Some when they had once escaped the danger of their former woe; as that of *Paul* to *Timothie* doth testifie; *I was a blasphemer, a persecutor, and an oppressor*: Some in the time of their distresse, as by that in *Jeremie*; *I heard Ephraim complaining thus: Convert me O Lord, or else I cannot be converted*: and they in *1 Sam.* 12. 20. with many other. And although there are but a few off so many thousands as haue liued in former ages, whom the word did wound, yet by these and such like it appeareth (God be thanked) that there were some; and that such as attained at last, to eternall life, were first pricked in heart by the preaching of the law, by the Prophets and Apostles, and God hath wrought the same in many of this our age also, of whom some are fallen asleep, and others remaine amongst vs vnto this day, who with bitter complaints, salt teares, and dolefull groanes, no lesse sensibly then *Iacob* sorrowed, (when he thought that a wild beast had deuoured his sonne *Ioseph*, Gen. 37. 34.) haue confessed the depth of their woe, sighing and seeking, if by any means they might find ease and deliuerance; although the most are hardened, and can be brought to no such abasement.

Objection.

Most men are
merry and
feare no dan-
ger.

Note.

Answer.
Such lie in
ignorance and
vnbeliefe.

And if that which I haue said before to this purpose, perswade not men to thinke so; but this which I say, is the lesse beleueed and regarded, seeing many, and those as great sinners as most others, are as merry, or at least as faine from any wound or sting of conscience as any, which a man would thinke were not like to be, if they were in such depth of misery: Let them know, they haue little to take comfort in that; for (as I haue said) this is so with some, because they neither know nor beleue that they are in any such danger, but they lie in ignorance and vnbeliefe, and therefore neither suspect, nor feare any such thing, and so it is with all the world, vnill they haue knowledge by the law: and *Paul* sheweth that it was so with him, till the law reuealed it to him, for so he saith, *Rom.* 7. 8. *I once was alive before the Law*, that is, I thought my selfe in most perfect safetie: euen through this ignorance, I say, and vnbeliefe it is, that this which I haue said, lieth as it were, dead, and no man of a thousand dreameth of, or is feared with any such matter. And this is furthered by the vnskillfulness and carelesnesse of some Ministers, who as the Lords watchmen, should awake their people out of their deepe and deadly sleepe, when they yet haue oft times healed the hurt of the daughter of Gods people with sweet words, saying, *peace, when there is no peace*, *Jerem.* 6. 14. For with such as by the loue and labour of their faithfull Teachers, haue bene wisely plied and followed, it may seeme to be otherwise; and there ye may find many, (though all take not good thereby) which haue knowledge of, and beleue these things, which bewrayeth the blindness and bondage of the rest, almost the whole world, who would laugh out, and mocke at this doctrine, and make all beleue that there is no such matter. But I haue

Unskillfull and
carelesse Mini-
sters awake them
asleepe.

Note.

As so with all.

bene

beene long in this; I will now proceed to the next point, and shew further how God worketh in him, whom he will saue, when he hath brought him thus fa.re.

The second worke: he consulteth in this case what to doe.

TO proceed therefore, in shewing how God worketh farther in him, whom he will saue, after that the partie seeth by the doctrine which he hath heard, how the case standeth with him, namely, that he is guiltie before God of eternall punishment and^r wrath, and seeth not how to escape the same hanging ouer him, beleeuing it to be so indeed, and being sore pricked with thinking on it (as I ha^r said) the Lord directeth him, and guideth his heart to enter into farther consideration with himselfe, of and about his present estate, and draweth him to consult what to doe in that his extremitie. Neither doth he this lightly or houerly (as many) after he hath heard the necessitie of that dutie taught him, and the same earnestly vrged vnto him, but mindeth it seriously, and goeth about it as a matter of life and death.

Consultation seriously gone about.

Colos. 3. 6.

That God thus moueth him to deliberate in so weightie and doubtfull a case, and that it is necessary so to doe, no man need to call it into question, when nothing (we see) is well done without it, in earthly matter: of any moment, where the wit of man is the chiefe, or onely agent and dealer. For we know, that rashnes doth nothing well: how much more then may we thinke, that God will not suffer him, whom he meaneth to bring to so great honour, as the assured hope of saluation is, to goe about it without due regard and consideration? especially, he dealing by ordinary meanes, where they may be had and come by? But that he entrench into consultation what to doe, it is euident by that the Prophet *Jeremie* saith with a vehement complaint, when the people were called to repentance, and the Prophet waited to see what fruit should follow, that there was none that said, *What haue I done?* that is, none entred into consultation about the matter.

Consultation necessary.

Prover. 1. 6. 22.

Luk. 15. 17.

Therefore it is said, that the prodigall sonne, who resembleth most rightly the sinner, and in his returning home to his father, resembleth the penitent sinner, in turning to God: that he did before that, come to himselfe, and say, *How many hired seruants in my fathers house haue bread enough, and I die for hunger?* Which, what other thing was it, then to consider and deliberate what he were best to do? And the Steward questioning with himselfe what to doe, when he was warned to giue an account of his Stewardship, doth plainly teach this.

Luk. 16. 3.

Besides all that hath beene said, if the godly who had fallen, could not repent before they remembred and considered their fall, and from whom they were fallen, as we reade of the Church of *Ephesus*, and *Peter* before he wept bitterly, remembred the words of Iesus, and how he had transgressed against them: Vpon all these considerations, let vs not doubt, but that God draweth his, to consult about their estate what they should doe, being in anguish and distresse of mind:

Reuel. 3. 9. Math. 26. 75.

and

Without it,
sorrow for sinne
profiteth little.
They that can
not counsell
themselves,
must aske.
Act. 2. 37.
Ioh. 4. 20.

The complaint
of the penitent
sinner.

What his
thoughts are.

1. About his
owne estate.
Note.

2. Concerning
the mind of
God towards
him.
Note.

He is secretly
upholden by
the promise.

and that they may looke for little good to come of their casting downe, and sorrow, which by the law is conceiued and wrought in them, if they doe not in the most serious manner, as they be able, and as the case requireth, thinke and deliberate about it. And therefore they whom God watcheth ouer, if they be not able to counsell themselves, yet the Lord guides them to aske counsell of others, as the forementioned example in the Acts, and of the woman of Samaria doth teach: And in what manner such an one doth this, and what thoughts he hath about the same, is not hard to coniecture; but euen as other in the same estate, mentioned in the Scripture doe testifie: namely what he is to doe, and whether there be any hope, how he was bewitched to come to that estate; what he hath lost, and depriued himselfe of, in this his estrangement from God, by following and seeking his owne will, and foolish libertie: he seeth an end is come of the cursed race which he hath runne; and that little time which he hath yet remaining, will also full soone be gone: His delights, iests, merrie conceits, dreames, and vaine hope that he had of long life, of promotion, increase of riches, of good cheare with his companions, or such like, alas they are as if they had neuer beene: he is ashamed to thinke what deceiueable pleasures they were. And as for safetie and sound peace, he seeth how farre off from them he is. He seeth that his former life will be called to an account, and is already. And although he thinketh of delays, excuses, or other vaine shifts, and deceiuing of himselfe: yet he seeth that these cannot put away the deadly remembrance of his woefull estate, especially when he considereth, that *God will not be mocked*, nor his word be frustrate, which hath bewrayed his miserie.

He will therefore neither commune, nor *consult any longer with flesh and blood*, as he hath done, but putteth away all fleshly and carnall shifts and holds; and by Gods gracious direction taketh counsell by the knowledge that he hath; and considereth that *no man can come to Christ, if the heavenly Father draw him not* by his Spirit. And therefore although the sorrow of hypocrites vanisheth away, and cometh to nothing; yet by Gods mercifull working in him, it becometh an occasion of humbling and breaking of heart vnto him, and of much other good, as hereafter we shall see. Also he considereth that *God is slow to anger, and ready to forgive sinners, being gracious and full of mercy*: And though that thought be repelled through the remembrance of the greatnesse of his sinne, and vnacquaintednesse with the promise; yet there is no doubt, but that he is secretly upholden by it from dreadfull despaire. Thus while present comfort faileth, he sorroweth still, and the more deeply, for that he thinketh verily that he hath no part in it: and therefore being cut off that way for the time, he cannot but returne to thinke of his desolation and woefull condition, which breedeth deepe sighes and sorrowes afresh: and he breaking forth, as one full, which can hold no longer, it wrings out such strong cries from him, *Oh miserable man that I am!*

What

what shall I doe? how shall I escape this fearefull vengeance? In this heaviness, he accuseth himselfe, and complaineth: but to avoid that misery, he seeth it impossible; and to go vnder it still, he feeleth it intolerable. And although he knoweth that there is a remedie, and what it is (which yet many in such heaviness and abasement, do dimly and weakely know, and therefore their sorrow is the more) yet can he not apply it to himselfe by any means. In this extremitie therefore of his, and being in this streight and distresse, hee cryeth out with *Paul*: *O wretched man that I am! who shall deliver me?* And therefore the Lord guideth him to some instructour, as he did *Paul* to *Ananias*, *Act. 9. 17.* or staith him by the publike ministerie, or by his owne knowledge bringeth him, (as we reade of the prodigall child, *Luk. 15. 17.*) to counsell himselfe by that, which he hath heard. And this consultation about his estate, which is the second worke of Gods Spirit in him, whom God will bring to the assurance of his saluacion, is well to be marked, for though other haue cause as well as he, to enter into deliberation what to doe, when they feele the sting of sinne smarte, and then feare to be great, yet they loue not to enter into any cogitation about the matter, it is too harsh and vniwelcome to them: for why? they haue no desire that their former course should be sifted, and disliked of them, and therefore they haste out of all thought thereof, so that their sorrow vanisheth, and cometh to no good effect; or else if they cannot avoid a more deepe thinking on it, then it ouerwhelmeth them, and raiseth bitterness and hardnesse of heart, and leadeth them to desperation. But I will go forward.

Rom. 7. 24.

The third worke: they are broken hearted and humbled.

THe former consultation by Gods working, bringeth this resolution to him, that he will no more looke backe to his old Sodom, what hard conditions soeuer he goe vnder, and so he falleth to relenting, his heart is broken, and he humbled and abased, and in this spirit of meekenes saith, as *Paul* did after hee was cast downe, *Act. 9. 6.* *Lord, what wilt thou haue me to doe?* And now he seeth that the Lord hath him at aduantage (as a man bound in chaines) readie and attendant to whatsoever it pleaseth him, who before, for his stiffe-necked stubbornnes was neither to bee entreated, commaunded, nor feared, Euen as they in the Acts, who hauing in an high and proud spirit railed on the Apostles a little before, saying: they were drunken with new wine, yet being once pricked in heart for their sinnes by *Peters* Sermon, did afterwards humble and reuerently call them brethren. This vnfaigned humbling of himselfe before God, for all his wants, breaches, and wounds in conscience, is a beginning of all goodnes and grace, which man feeleth in himselfe, and casteth off pride, and the strength of an high mind: and what

Humiliation.

Act. 2. 37.

How necessary.

They are broken hearted and humbled.

knowledge of religion, or any other good gifts foeruer a man hath without humilitie, hee is but vnreformed and vnmortified. And although this broken heartednesse and abasing of him, bee not void of some measure of beleeuing, in him that shall be sau'd, and resisting of doubting and distrust, as shall appeare afterward: yet I must distinctly speake of the diuers workes of the spirit, in the person now mentioned, as I haue propounded to doe. And happie discipline (doublelesse) and nourture to be wondred at, that can so soone and suddenly breake the clods of so hard an heart, and so easily winde him as a twigge or wand, who could not before, any more the great tree in the least manner, be bowed.

*What great
fruit it brings.*

Thus must the Lord worke and shew his wisdome and power vpon this vnframed and crooked person, before he can be made right and straight. But what then (perhaps you will say) and what is this man the neerer to Gods kingdom, and the light and knowledge of his redemption, out of his fore-mentioned miserie? I answer, *Very much every manner of way.* For being thus humbled, he is now easily to be perswaded: and being by the same Spirit of God inlightened, whereby hee was cast downe with heauinesse, and feare before, he is fit to thinke of, and to remember the sweete promises of God, which before though he had heard, yet saw, that he had nothing to doe with them, and therefore durst not hearken after them: Now he can thinke of that, which by preaching he, sometime heard, as one who may be in hope to be the better for it, namely, that God is of that nature, that he may be entreated, and reconciled to him: and though he doe not yet beleue that his sinnes are pardoned, yet he beleueth that they are pardonable, and that they may bee pardoned, which is a great lightning and easing of his heart.

*The fourth worke is a secret desire of forgiveness, and confessing
of his sinnes.*

AND by such consideration he raiseth vp himselfe, and the Lord kindleth in him an especiall desire of the forgiveness of sinnes, and of the fauour of God, which cannot be right and well ordered, if it did not proceed from some hope, that God will be entreated of him.

*What breedeth
this desire.*

Math. 11. 20.

Math. 11. 21.

Math. 5. 4.

Here theroforth he setteth before his eyes, more cleerely then he could before, the nature of God, *how louing and kind he is: and how readie to pardon:* and how great sinners (who might more easily bee dismaid then he) haue found fauour with him. It is also (by Gods directing of him) much to the helping forward of him, that he remembreth none are exempted from this benefit, but such as exempt themselves: And that *the bruised reede especially, shall not bee broken, nor the contrite heart despised, but the beuie laden comming*

to him shall bee eased, and they who mourne shall bee comforted, being blessed already.

And although through ignorance, and ill building vp, many are farre from those thoughts and affections a long time, (the diuell working vpon their weakenesse, and God so disposed it also, that euen some such as haue the best meanes and helps to set them forward, may feele and see their owne weakenesse for a time;) yet doth hee worke those things in them at one time or other, if he purpose to saue them: and thus serueth desire (I meane) though in some with more timorousnesse; and this hungering after mercie, which God stirreth vp in him, and this earnest longing after a remedie by Christ, is such and so seruient in him, that as a man appointed to death, setteth not by all the pleasures and gaine in the world, in comparisō of a pardon, without which he cannot haue ioy in any thing: So this poore sinner feeling the terror of Gods curse, and knowing that there is no release for him, but onely in Christ, (whom if he haue, he shall be saued; and if he haue not, he shall perish euermore) doth about all things in the world sigh after him, longing to be made partaker of him.

In this hunger therefore and thirst of his, after pardon, how welcome thinke we shall good tidings be now vnto him? Such a man so low brought, and so abased in his owne eyes, and so far from all hope of worldly remedie either in himselfe or in other, if he might be stayed with any word of comfort at that time, how acceptable were it like to be vnto him? Much more welcome (doubtlesse) then all the promises of the Gospell haue euer beene to him before, or then all things in the world be now to him besides. Then if he might haue the coursest diet, it would be sweete and most sauourie, *to whom an hony combe before was not pleasant*: nay, *crummes vnder the table* are comfortable refreshings to him; who before, was glutted with the childrens dainties. Oh, how glad such an one would be, if he might be receiued of his heauenly Father, to be *but as an hired seruant*, who could not before bee brought to like of the place of a sonne? But he that could bring him tidings of righteousness, that is, *a messenger sent of God to tell him that God will be mercifull to his offences, and thinke vpon his finnes no more*, this should be vnto him an odde man, and one of a thousand. Then, to heare that Iesus Christ hath vanquished sin, death and the diuell, who had power ouer him, and brought to light immortalitie and life to him, and hath giuen him perfect righteousness to couer his shame, and to make him comely and well fauoured in the sight of God, and that hereby he is fully reconciled to him againe, all the former disgrace, anguish of mind, and deadly thraldome abandoned, what thinke we can be more welcome?

Is it to be thought, that a man being in this case before mentioned, filled with miserie from top to the toe, not knowing where to hide himselfe, not seeing

Many long ere they come to it, and why?

How seruient this desire ought to be. Note.

Math 9. 12.
Luke 7. 38.

To the humbled soule, the tidings of salvation most welcome, and still then little set by.

Prou. 27. 7. 1
Math. 15. 27.
Luke 15. 19.

Note.

Iob 13. 23.

ing how to goe vnder the burden of his griefe, would make no reckoning of this message? as if a man thirsting almost to death, should refuse to drinke; or one at the place of execution should reiect his pardon. Among other thoughts, this is not the least profitable, which God enableth him to fasten vpon, this laying (as it were) his estate in a paire of ballances, he seeth that there is no hope of mercy, but certaine condemnation by lying still in the estate, wherein hee hath liued; and that he cannot appeare before Gods iudgement seate in it: now on the other side, hee considering that God calling sinners to repentance, and giuing his Sonne to redeeme euen great offenders, *that it may be* (as the King of Nimueh said) *hee will haue mercy vpon him*; so that there is some hope by sinning and seeking in humilitie and remorse vnto God: thus the Lord still bringeth him on.

*The desire con-
uincet will the
thing be abra-
med.*

And whereas some other in this case hasteth out of his sorrow, if by any meanes he may either breake through it, before it hath humbled him, or wrought any such effect, as to long after a remedie and deliuerance, or else is overcome of it; yet the soule of the poore sinner whom God meaneth to fitte, being meekned and humbled, waiteth till God doth further stay and vphold it, with continuall sighes and desires, that the bright beames of his fauour through Christ might shine vpon him, he wisteth aboue all things to be vnburthened of this woe, and to haue pardon of his sinnes, and yet hath no power perhaps to pray in his feare and anguish, for that which his soule most feruently desireth. After this and such like manner (as hath heene said) in this consultation and resolution: and this is his mind, and thus hee deliberateth and casteth with himselfe: for though he in this case is not able to expresse his meaning, yet if he could vter that which he conceaueth, he would say, that these are his very thoughts and considerations with himselfe.

*where vpon which
him in this case.*

*He resoluetb,
neuer to walke
in his former
estate, and why?*

In which estate of his, although I affirme not that he is able to apply the remedie to himselfe, yet this generall hope which he hath found by the promises, that God is kind and mercifull to broken-hearted sinners, doth cause him to stay himselfe, that he may perhaps bee so to him: and resoluetb vntainedly and with full purpose, to goe forward in seeking forgiveness of his sins at Gods hands, this way he will take, *if he perisheth, he perisheth*: yet some hope he hath; he resoluing with himselfe, that he will neuer walke in his former deadly estate, but that hee will confesse and lay forth his long continued wickednes vnto the Lord, though it be against himselfe: neither will he spare himselfe, wherein he hath most pleased his owne heart: for why? he seeth what and how vaine the desires of it bee; and therefore is resolute neuer to returne to the same any more: yet (he being well instructed) maketh not this purpose of forsaking sinne, any means of his justification, but in detestation of his former wickednesse, is moued and drawn by God so to do.

This resolving therefore, is one step or degree by which he passeth vnto the fuller certaintie of that happines which he seeketh: and he hath receiued a great measure of grace and fauour, when he hath attained to it: therefore Satan who knoweth this, holdeth men by many strong cords from it, that although they be long about it, yet as faint chapmen, who are bidding still, for the ware which they would haue, but yet buy it not: euen so doe they. For when they haue beene well counselled to make haste in seeking the Lord, as that which is best of all for them, yet profit or pleasure, friends or feare holdeth them backe: who although in their heate and haste, being fore driven by sicknesse, tempests, feare of death, or the like occasions, they doe rashly purpose and protest, that they will neuer bee the men, which they haue beene; yet doe *but bow for a day* (as it were) *like the bulrush, with the wind*: and therefore, they are far from the truth of it: But he of whom I heere speake, who hath so neerely and deeply looked into his estate, (which the other haue not done) he (I say) cannot bee drawne backe, to his former loosenesse and licentiousnes, nor holden and kept in it any longer by any torture, because he well knoweth that none is like terrible to it.

How Satan leadeth man from this resolution.

Note.

Now if it be asked, what he is the better for his resolving thus to doe, to the end it may more cleerely appeare, I answer, that when this is wrought in him, his heart is mollified, humbled and softened, as *Pauls* was, who after he saw that God set himselfe against his going to Damascus to persecute his Saints, & threw him downe on the ground, said: *Lord, what wilt thou haue me to do?* And when he is brought to this point, his heart is both full of relenting, and sorrow for displeasing God, though not in such sort as afterward it shall be, (which from another not hauing thus resolved, is farr off) and is now *in hearts of flesh, not of stone*, in which, the sauing grace of God being offered, may bee planted and receiued. And all this is wrought in him by the marueilous and secret operation of Gods holy Spirit, who as he beginneth, and finisheth the whole work of his receiuing Christ; so doth he the middle part of the same: for it is not in any other, thus to bow and bend mans heart. Neither doth Gods Spirit that onely, as with an hammer breaking and bruising the clods of it, but also doth lead him further.

The profit that cometh of it.

Act. 9. 8.

Ezech. 36. 26.

For with these holy affections in this poore sinner, there is wrought an encouragement, and some more bold access to God by the same Spirit, to confesse his sinnes to God, euen as particularly as he can, especially those in which he hath taken most pleasure, and which haue most preuailed in him: and to say with the prodigall child, *I will goe vnto my father, and confesse to father, I haue sinned against heauen and thee, &c.* How much fouer it goeth against him: and as he confesseth his sinnes, so he powreth out earnest prayers to him for the pardon of them, through the mediation of Christ. All which; how fouer they seeme to him to be

The manner of confession.

Luke 15. 18.

*How great a
master isis.
Rom. 10. 14.*

1. Iohn 1. 9.

no great matters, (who is not as yet a competent and sufficient Iudge in this case) yet the Scripture commendeth them to be great, even the fruit of some little and weake faith, and him, who obtaineth them to be in especiall fauour with God, and to haue forgiveness of his sinnes, as S. Iohn teacheth, saying: *If wee acknowledge our sinnes, God is faithfull and iust to forgive vs our sinnes*, and as in the forenamed parable is most liuely to becene: where *the father* (resembling God) is said *to haue met his lost sonne before he came at him, and to haue embraced and kissed him*, after that he was resolu'd in himselfe, to goe and seeke to him for fauour and pardon, and to acknowledge his fautes vnto him, &c. Now was there any thing (thinke we) in the naturall father, which is not much more in *the Father of mercy*? Who exceedeth all the fathers of the earth in kindnesse and compassion.

*How Gods
child differeth
from the hypo-
crite therein.*

Thus the Lord by his holy Spirit worketh in the hearts of his children; neither let this trouble any, that I set downe this as one work of Gods Spirit, namely the confession of sinne, and prayer for pardon, because the Hypocrite may haue both: for I grant he may, and yet this need not trouble him whom I go about to assure of Gods fauour, neither shall the other, that is, the Hypocrite receiue any comfort thereby. For these works of the Spirit must goe together and not be separated. An Hypocrite may doe both these, and doth (without question) confesse and aske pardon, but not from an humbled heart, that is broken for offending God, and without that, his confession and prayer are but words in the ayre, and no better: but in this partie contrite in heart, and vnfaignedly cast downe for his sinne, these two duties are effectually, and wrought by the Spirit of God: For with the first, that is, confession of sinne (which also is made of those particular sinnes, that lye most heauie vpon his conscience,) there goeth (I say) with that; an accusing, iudging, and condemning of himselfe, that hee may not bee iudged and condemned of the Lord. The second which is deprecation, or prayer for remission, is made with groanes and desires of his heart, in which he intreateth for nothing but pardon of sins, and that for Christs sake, till such time as the conscience be pacified. And such confession and prayer can be in no Hypocrite.

The first worke: he forsaketh all for it, and highly prizeth it.

Obiect 1.

BUT what then? (some perhaps will say) doe you affirme that these things can doe any man good without faith? (for of this nothing almost hath yet been said directly and of purpose,) and doe you affirme a man to bee iustified (for such an one is he who is in fauour with God) hauing no faith? or that any thing is accepted of God which he doth (as his desire to bee forgiven, his hungering after it, his humiliation, access to God in prayer and confession

of

of sins) all these being without faith? or if not so, doe ye then say that wee our selues, must thus prepare our selues to receiue faith? but that is to attribute free will vnto man, being yet in the estate of miserie and bondage, and vnrenued, as being yet without faith. To the first I say, that although none of these be faith, yet I say, that they are not without it; as I will more fully shew afterward: neither that God is pleased with any man, neither he himselfe is iustified, but onely by it: but we cannot discerne or set downe the very moment when faith is wrought; but when the other forenamed graces of God are effectually wrought in the heart, then is this of faith wrought also by the same Spirit: neither can he that hath receiued this faith into his heart, so certainly and easily iudge of it at the first, as of those other gifts which accompany it. To the latter obiection, I answer, that I am farre from ascribing to man vnrenued, any inherent goodnes whereby he may prepare himselfe to receiue faith: he is, I say, destitute of all goodnesse in his will, and of power to doe good: such graces are given him of God, as was said before. For God findeth all *men in their filthines and gore blood*, as the Prophet *Ezekiel* speaketh: and thee, whom he vouchsafeth to make his beloued spouse (I meane his Church) he raiseth out of the dust, washeth and cleaueth her from her filthinesse wherein he found her, and then taketh her to him to delight in, as his deare and onely spouse. It is the Lord therefore, which is *the author, and finisher of his faith*, who shall be saued: and hee, as he hath abused him and filled his heart with sorrowes for the same purpose; so it is he that soketh it by little and little, and seasoneth it in time with faith, hope, and comfort: This is his onely worke. And although it be hard to determine when faith is wrought (as I haue said) and how long dreadfull feare continued; yet by means of the knowledge of his miserie, and redemption. God worketh them both in his heart, and that when, and in what manner it seemeth best to his wisdom; so that it may sensibly be seene that it is so. And thus hauing answered these two obiections, I will now proceed, more fully to shew how he guideth and bringeth home this lost sheepe, as I had in some sort proceeded to doe, before I was occasioned to digresse a while, by reason of the two former questions now answered.

To proceede therefore with this person whom the Lord will saue, when he hath wrought thus far in him earnestly to desire the remedie against his misery, he leaueth him not there, as many through ignorance and want of wise building vp, are held longer at this stay: and although not lying in y^er vnbeliefe; yet not bold to apply Gods promise to their soules; etten as there are many, who haue had compunction of heart, that neuer goe further; but waucringly are off and on; and *when the desire is not accomplished, the heart fainteth*, and they for all their desire that they had of the remedie and pricke of conscience, yet because it vanisheth away, and is not constant, fall away altogether. But God goeth

Obiect. 1.

Answer to the first.

Note.

Answer to the second.

Ezech. 16.

Hebr. 12. 1.

Many held long at a stay, and why?

Further with this person, as I haue said.

He highly pri-
seeth the pearle,
and selleth all to
buy it.

Math 13.44.

Luke 16.13.

Esay 55.1.

He hath nothing
of his owne but
sinn.

Ter hard to re-
moue that.

Math. 19.29.

But he despi-
seth it.

Hol 14.9.

This is a great
worke of God.

Iohn 6.44.

For he hauing now with the skilfull merchant, weighed the price of this pearle, namely, to haue Christ to become his, hath it in such estimation, that he counteth meanely of all things, in comparison of this: and in good aduisednesse selleth all that he hath, to buy it. I say, God doth with all the forementioned graces which he giueth him, draw him to value the benefit of redemption so highly, that he counteth all as dung, that he may win Christ, and is carried with this mind, that hee will forsake whatsoever may hinder him from obtaining him. But what hath he (you will aske) of his owne to purchase or come into the possession of it? as for his goods and riches, whatsoever he enioyeth, they are not his owne, but anothers, and borrowed: (yet many thousand poore soules which shall be saved, haue little or no wealth at all) but this precious pearle is not bought with money. What hath he then (ye will say) to procure it? verily, he hath nothing but an interest and hold in sinfull pleasures, and worldly lusts. But alas (some man will say) what do yee naming of them, as things any thing worth? But I say againe, I must mention that which he hath of his owne, and that is his sinne: which though every reasonable man will say, that it is not worth the mentioning, yet it was sometime, more precious to him then silver, and in account aboue the purest gold: and therefore to renounce it, is no easie nor small matter. And yet (so well it falleth out for him) there is no other thing requi- red of him, to the attaining of the forementioned pearle, then the casting away and the forsaking of that his sinne. For so the Lord plainly testified: he that denieth himselfe, he shall bee my disciple: and whosoever forsaketh any thing (that is, which God condemneth) he shall haue an hundred fold more then hee forgoeth, (so bountifull a rewarder is the Lord of all that seeke him) and after- ward eternall life.

Therefore, when this silly sinner vnderstandeth, and giueth credit vnto that, as deare and pleasant as his sinnes were vnto him, that he could neither by feare nor shame, neither by allurements or perswasions before that, bee brought to abandon and waxe weary of them, yet now, hee disclaimeth and crieth out of them, and in an vtter detestation of them, saith as *Ephraim* said of Idols (in which he had so much delighted) *What haue I to doe with them?* A thing all may see to be very admirable. A man to forgoe that, which he loued best of all, yea better then life it selfe, (for how many lose their liues for their sinfull pleasures?) yea and that willingly and readily, onely for the hope of that, which as yet he had not, is it not admirable? and must not that hope (thinke we) bee sure and cer- taine, though in him so weake as yet, that he cannot professe it? Thus doth the Lord worke in the heart of him, who shall embrace Christ for his Saviour, that nothing shall separate betwixt them. But it may well be said, *No man cometh to him, except the Father draw him* by his Spirit: for otherwise, we reade, that it is

as hard for a wicked man to become good, as for the black Moore to change his skin, or the Leopard his spots. *Ierem. 11. 33. 2*

And whereas it may be said, there are many, when they are pricked in conscience for their sinnes, who do thus cry out of them, for the time; but it appeareth afterwards to haue beene but a blatt, and as it may seeme, a sudden passion, which vanisheth away and commeth to nothing: I affirme the same, & graunt it to be so: but this is a far other thing, and this worke of grace to forsake all, for the hope of mercie and forgiuenes of sinne, differeth as much from that rash and sudden cracke of fearefull crying out of sinne, while onely terror oppresseth; as Cannon shot differeth from the shot of paper: the one casting out the diuell for bearing any more dominion in him, the other seeming to fray him with bold and loud words, (I defie the diuell, &c.) but driuing him away indeed, no otherwise then the popish holy-water doth: as may be seene in comparing both sorts together. For example: though *Ahab* gaue signes that hee forsooke his sinnes, by rending his cloathes, (but not his heart) putting sackcloth vpon him, and fasting; when he heard the message of *Elias*, yet he shewed by and by after, that all was but a ceremonie, by wilfull resisting and disobeying the message of God by the Prophet *Michaia*, and boldly affirming, that he hated him: Yet on the other side, *Zacharias* did far otherwise, for how hee receiued Christs doctrine, he declareth by the fruits following: reuenging himselfe for his ill gotten goods, with restoring fourefold, and giuing halfe the rest to the poore; and Christ also testified of his forsaking and leauing his gainefull vnlawfull trade, by open affirming him to be the sonne of *Abraham*. Another example: the people, whom *Samuel* perswaded to forsake their sinne, for the hope of the promise, did not onely lament after God, but they did indeed forsake it: they did cast away *Baalim* and *Astareoth*, idoles, which they so delighted in: declaring thereby, that they found by the Prophets ministerie, a far greater treasure, that is, the mercy of God in forgiuing them their sins, according to that, which is written since; but true before, even since the first mans repentance: *He that confesseth and forsaketh his sinne shall find mercie*. But their fathers, who made as great profession all as they, returning to God and seeking him early, yet they did but flatter him with their mouth, and dissemble with their tongue, for they were not faithfull in his couenant.

But these shall suffice, like vnto the which, there are many more: Let it be granted therefore, that this is a mightie and admirable worke of Gods Spirit, which thus perswadeth this sillie soule, which is traouelling hard to finde peace and rest vnto his heart, thus (I say) to bid farewell to his sweetest delights, for the hope of the gaine that is set before him, though the counterfeit hypocrite do not so. For these two goe together; highly to esteeme and prize the promise of life and happinesse: and for the same, to despise and set light by the things which

No sudden passion, as in the wicked.

*Examp^{ts}.
Ahab.
1 King. 21. 27.
Ioc. 2. 13.
1 King. 22.
8. 26.
Zacharias.
Luk. 19. 8. 9.*

*The Israelites.
1 Sam. 7. 3. 4.*

Prou. 28. 13.

Psal. 78. 36.

High esteeming of heavenly things, and despising of earthly going together.

Note. which were best beloved. And yet this, as impossible as it is to any other, in those whom God chuseth out of the world, he worketh it as sensibly as wee may discern the wild beast to be tamed; and the cleere and sunshine day to be overcast and darkened. For God kindled a feruent desire and longing after that glad tidings (namely, that he will freely bestow it vpon him that thirsteth after it) till he hold and enioy it, as his own. And that which *S. Paul* saith of himselfe, that when he began to see the beautie of this blessed message, he counteth those things losse, which had bene vantage to him, yea very dung for Christs sake, that he might win him: the same is verified in all such as I now speake of, euen whosoever they be: and then they are truly come home, no more to bee cast off, or forsaken of the Lord. And this gracious affection is thus riuited into him, of whom I speake, and as it were written with an adamant pen, neuer to be rasht out any more, to the end it may alwayes after remaine, and be found in him after experience, as it standeth with great reason it should: euen as it was with *Moses*, when he was of a ripe age, full fortie yeeres old, he did shew the fruit of it, as many other waies, so this one: that *he refused to be called the son of Pharaohs daughter, and to enioy the pleasures of sin for a season.* And when this worke is wrought in him, that he forsaketh all things for this which he seeketh, and so highly prizeth it, then hee is fit to applie it: as followeth: which is the last worke.

The sixth and last worke: he applieth Christ and his promise.

FOR by the doctrine of the promises, which he heareth or hath heard published and preached vnto him, God draweth his heart to applie them to himselfe, and to fasten vpon them as his owne, euen as if they had bin properly made to him: he perswadeth him by that which he heareth, no longer to feare God as a terrible Iudge, and slavishly to abide in his former bondage, as one in danger of damnation still, and vnder the curse, but *sealeth vp* his saluation in his heart, and maketh it as effectually his, as any bargaine is made sure to vs, when hee, who sold it, had sealed it vnto vs, and set to his hand for the performing of it. And therefore it is that the Scripture doth so often vse this phrase of speech, *We are sealed vp by the spirit of promise, and by the Spirit of our God:* to giue vs to vnderstand, that as nothing is with greater securitie assured vnto vs, then a writing sealed; so there can be no surer way for a man to hold this redemption and saluation, then by hauing it sealed vnto him by the Spirit of God: who onely knowing the mind of the Father and of the Sonne, doth make the same knowne vnto his mind, and beare witnes to his Spirit that he is the Lords: and teach him thus to reason: If God will forgieue him, who hath receiued grace to seeke forgiuenesse, without fainting and wearines, and who longeth for it in a melting heart, (griued sore for offending him) who desireth it more then all earthly pleasure and

pro.

*God sealeth vp
his promises to
the beleuer.*

2^d Cor. 1. 22.

*Rom 8. 16.
The beleuer
reasoning with
himselfe.*

profit, and is willing to cast away all impediments that may hinder it; if he will forgive such, and he hath framed me to be such a one; then (doubtlesse) he will forgive me also.

Thus God maketh him (of whom I speake) to see cleereley that he is his, no more to bee separated from him, when he hath opened his heart, as hee did the heart of *Lydia*, and causeth him to beleue that the Sonne of God, who was giuen to the vnworthy world, is giuen to him, being one of the same. For if earthly fathers be kind to their children crying to them, how much more the Father of fathers? For we must thinke that this afflicted person now mentioned, doth often and deeply weigh the truth, vnchangeableness, and perpetuities of the precious promises which hee heareth preached vnto him; yea and that with more delight, then he doth any thing else; hee weigheth what may bee like to hinder, and hold him from hauing his part in them: and when he considereth, that God who willet him not to feare, is greater then all that letteth him; what he may, he remoueth it, though neuer so precious to him; and considereth what doth giue him greatest encouragement, and so embraceth the same: wee must thinke when he once conceiueth the incomprehensible excellencie of eternall life, and how it maketh the soule alwaies cheerefull euen heere; wee must thinke (I say) that hee weighing what his miserie is without it, counteth it the most soueraigne medicine to heale his sore: and therefore hee is ready to vse any meanes, and bestow any diligence to come into the possession of it, and make it his owne. especially when hee seeth that it is freely and mercifully offered.

Thus setting his heart vpon it, as that which he seeth would make him more happy, then all the world; though for a time he hath not bene able to attaine vnto the assurance of it, (the diuell holding him backe by many lets and subtilties, abusing his errour, weakenesse, and simplicitie thereto) yet the Lord suffereth him not to giue ouer, till he hath waded through, and overcome all hinderances. And if this be too hard to doe by himselfe, hee seeketh the helpe of others, wherefoeuer they may be come by, men of deeper insight, and greater iudgement and experience in, and about the will and purpose of God, concerning saluation, by whose louing trauell, counsell and labour, hee groweth more expert and resolute, and so seeth his heart in beleauing, as hee seeth hee hath good cause, and strong encouragement, to his full quiet and contentation; The Lord himselfe speaking thus: *If any thirst, let him come to me, and I will giue him the water of life to drinke.* So that as *Iacob*s heart failed when he beleued not his formes report, that *Ioseph* was aliue, and the chiefe Gouernor vnder *Pharaoh*; yet when they told him the words of *Ioseph*, & shewed him the Chariots which he had sent to carry him, the spirit of *Iacob* reuiued, and hee said, *I haue enough; Ioseph my son is yet aliue, &c.* So though the goodnes of the

Act. 16. 14.

Luke 19. 20.
He weigheth
all things before
to belonging.

Notes.

He seeketh helpe
of others.

He groweth
led in beleauing.

Ioh. 7. 37.

Gen. 45. 26.
27. 28.

message

The applying of Christ and his promise.

Note.

message shall be far beyond the expectation of him to whom it is brought, (as fearing the cleane contrary :) yet when he shall weigh and consider aduisedly the truth of the matter, and certaintie of the promises, and therein behold the depth of loue which is in God, and that to the broken hearted, though vnworthy, it quickneth the soule, and refresheth it aboue all that can be exprest. And so he beholding his estate without these promises, and what need hee had of them, and who is it that offereth them, euen he who cannot be gainesaid, that is, the Almightie; he embraceth them, and by little and little, as he gathereth more strength by the infalliblenesse of them; so he beleueth them, and taketh exceeding comfort by them, giueth God thanks, and (as he hath good cause) hee cannot satisfie himselfe therewith, nor (as hee thinketh) haue enough of them.

And thus doth his soule stay vp it selfe: for seeing God doth giue it freely to him, and he desireth it aboue all other things, as seeing that he cannot bee safe without it, who is he which shall hinder it? Thus are *all teares wiped away*, the ragges are cast off, the robes are put on: the spouse is betrothed to Christ her husband, and she by faith made partaker of all the good things which he bringeth with him: who is giuen vnto his Church, not poorely nor bare, but to be *her wisdom, righteousness, sanctification, and redemption*. And he that hath thus put on the Lord Iesus, God wil know him for his, whereoeuer he findeth him, *neither shall any take him out of his hands*, so saith our Saviour himselfe *My sheep* (whome in the verse before he calleth those which beleue in him) *My sheep heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke them out of my hand: for my Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand*. Like vnto these are they all, who shall glorifie God in this life, separated from the world, though anoyed by the people of it, as the silly sheepe are by the goates, whose conuersation what it is, another * place shal declare, and lay forth hereafter. And this is faith, which making them inwardly perswaded in some sort by so cleere euidence, (as I haue said) causeth them outwardly in time to professe the same more boldly, and without feare, as occasion should be offered: and although it be for the time, both weake and faint, yet is it found and sure, and after experience in a godly life (I meane the life that is led by faith) it shall be strengthened, better confirmed, and procure withall rest to their soules. For where the forementioned graces are, as true contrition, the heart broken with sorrow, and meekened, hungering and pining for mercy and grace, confessing and forsaking the sinne, with accusation and deepe groanes for pardon; thereto some true measure of sauing faith; for Gods graces are not separated, for our Saviour pronounceth *them blessed which haue these graces*: but none are blessed without faith, therefore faith is there also: because the Spirit of

Christ

What will follow applying Christ.

1 Cor. 1. 30.

John 10. 27.
etc.

The 3. Tree.
vise.
weake faith,
yet found shall grow.

Mat. 5. 1. 29.

Mat. 5. 1. 33.

The applying of Christ and his promise.

29

Christ dwelleth in such, and he dwelleth in his by faith; therefore it must needs be in them. Which thing I doe the rather stand vpon to proue, seeing it is rather tried and discerned by these, then knowne by it selfe without other holy affections going with it, and for that many of tender age in Christ, and yonglings, cannot be certaine and thoroughly perswaded that they haue faith; and consequently, that their sinnes are forgiven them, and yet by infallible signes and tokens we know that it is so. I speake of the least measure of it, for of the stronger faith, the question is easier. And the weakest measure of faith I call that, when an humbled soule longeth, and almost fainteth for Gods mercy in Christ; and although he be not assured of it, yet he seeth that it cannot bee denied, but that God doth grant pardon to him against his sinne, because he seeth himselfe to haue obtained many graces and works of the holy Ghost, which cannot be in a reprobate, as was said before, and thereby he is holden from despaire and dreadfull feare. And yet through weaknes and want of experience, hee cannot as yet call God Father, though he cannot suffer the contrary thought to haue any place in himselfe: and therefore the thing that he most laboureth to be firsified in, and resolved of, is that he may haue some cleerer light, and lay better hold of it, that Christ hath redeemed him indeed; yet is he as the child first taught to go alone, who is weake in the ioynts, but in time can run about so shall it bee with the soule, which thus longeth and lamenteth after God.

This I haue spoken for their sakes, who more hardly doe lay hold on Gods mercie, and doe with more difficulty apply the promise to themselves: the which to do with all possible care, and not to bee turned aside from examining themselves soundly and througly, by any let, but to resist distrust and doubting (as they may be bold to do) is a grace of the greatest importance. And he is wise indeed, who will not stay before he haue it; which wisdom God will teach them whom he loueth: for though many very ignorant and careless hearts doe hardly, yea neuer come to any resolution of faith; yet ordinarily, where the people are soundly, cleerely and wisely taught, it is otherwise: for (to speake of them, who shall be saued) the word so preached, by little and little soked and distillith into the hearts of many of them. And though they know not when this gracious worke of God was wrought; for the most part, as neither can wee discern and see the plants and herbes, when they shoot out, though in time we see it so: yet some there are, whom God in speciall manner doth priuledge at one time, and in one day to receiue that grace and gift of assurance, which others are long labouring and traouelling for, before they attaine it. As our Sauer Christ pronounceth of *Zacchaeus*; *This day is this man become the son of Abraham, and saluation is come into his house.* So *Lydia*, and they in the Acts 2. 37. And this is the faith, whether it be weake or strong, which vnitech to Christ, and maketh them that haue it (which is a mysterie and riddle to the World) to haue and enioy

It is rather discerned by the graces that go with it, then by it selfe.

A description of the smallest measure of faith.

Note.

A simile.

Note.

How God worketh faith.

The speciall priuledge of some.
Luke 19. 9.
Faith vnitech to Christ.

ioy

The applying of Christ and his promise.

ioy their hearts desire; yea and indeed more then they could desire or thinke, namely. to bee truly the children of God, and thereby happie. Euen the same faith, for which Christ pronounced *Peter* blessed: who when hee saw him but in base estate the Sonne of man, yet for the words which Christ had spoken, and his miracles, had beleueed him to be also the Sonne of God, the appointed of the Lord, and his Saviour, he pronounced this of him: *Blessed art thou Simon for flesh and blood hath not reueiled it vnto thee, but my Father which is in heauen.*

Math. 16: 17.

Common professors haue not this faith.

This faith though *Peter* had, and he hath it of whom I speake, euen whosoever it be whom the Lord maketh blessed, (for both weake and strong are partakers of one and the same precious faith, 2. Pet. 1. 1.) yet the common professors and hearers of the Gospell haue it not, because they doe not looke that the Lord should reueale it to them, without which they cannot haue it, but take counsell of their owne wisdom and reason, which doe hinder and hold them backe from it. For reason thinketh it an absurd thing, and to be laughed at, that a man simple in the world, and a sinner, especially sore burthened with his misery, and confessing the same, should yet be more happie before God, and in his owne knowledge, then all the worlds good can make him: Mans wisdom (I say) can neuer be perswaded of this; but faith holdeth it for a truth, and enioyeth such an estate with good securitie. And how God reuealeth any such thing vnto men (which yet is plainly said he did vnto *Peter*) they cannot tell nor see; except this be it, when they thinke & haue a good hope that it is so: as though such a thing might be wrought in them, and they not know how, the change which it worketh being so apparant, or that God might reueale this secret mysterie offaith to them, and they not aware of it; yea and that (which is more) especiall signes accompanying it.

Note.

But such men should vnderstand, that as it is the gift of God to beleue, and he draweth men hereto by his secret working grace: so yet, he doth it by means outward, euen whiles men obey his ordinance in attending vpon the preaching of his word, and waite for this worke, seeking it and praying for it daily; his Ministers so speaking, and the people so reuerently hearing, that they may beleue, and if not in the time of hearing, yet after by their owne examining of their estate, and comparing it with the doctrine taught, as I haue shewed before in the person whom the Lord will saue. And this thing verily men doe not, that is, heare, try their estate by the rule taught them, weigh after examination, and remouue lets, vntill they may see that they haue found that which they sought, and that there is no iust cause to hinder it. Few will bestow any labour, or beate their braines about any such matter, nor sustaine any trauell of the mind to attaine it, for that is vnflauourie and vnwelcome vnto them. Therefore it is, that after so long preaching offaith, there is (as our Saviour foretold) *little faith in the world,*

Phil. 1. 29.
By what means
God worketh
faith.

Ag. 14. 1.

Why many
want faith.

Note.

few

few haue acquaintance with it, (though they cannot like in any wise to bee so thought of) as by this which I haue said may appeare, and shall better appeare (I trust) by that which shall follow.

But before I goe any further, I will for the more better remembrance, conclude that which I haue taken in hand in this third branch of the first part of this Treatise, to proue, that is to say, although there bee many departings from the right way leading to eternall life, and many breakings off from it, & though it be easily conceiued but of few: yet he whom the Lord will chuse and repute for his, shall both see into it, and discerne it from all by-paths, and walke in it; and so be partaker of happinesse by beleeuing. Whereby also appeareth who is the Lords, and who it is that in reuerent boldnesse may (though it is at the first hardly obtained) assure himselfe against all the subtilties of the diuell and other cursed spirits, *that he shall see the Lord in the land of the living*, euen he who hath bene truly humbled in the sight of his misery, leene Christ Iesus the onely deliuerer of such; and therefore himselfe doth beleue in him vnfeinedly to bee so to him.

The Conclusion of this third point.

And thus I haue shewed how both the doctrine of miserie and redemption ought to worke, which is the third point. But seeing we are so feareful at the first beginning of our effectuell calling, that wee dare not rest perswaded that wee haue any faith, for we being before plunged into such depth of feare and doubting, doe (for the most part) walke away all application of Gods promises with this answer, that they doe not belong to vs, though wee cannot with any sound reason deny it: therefore I haue thought good here, as in the fittest place, to set downe these few markes of true faith following, to stay the weake, till I come to the larger handling of this point afterwards: which both accompany the weakest faith, and whereby they be found, are infallible tokens, that in such a person there is true measure of iustifying faith. That is to say, first if wee stricke against doubting, Iudg. 6. 17. Secondly, if we not feeling faith, complaine bitterly of the want of it *. Thirdly, if wee seeke feruently to bee tested in beleeuing *. Fourthly, if we desire to search out the sinne which may possible hinder vs, and to expell it *. And some one of these, or other graces like them, euer be seene in the beleuer by such as can iudge, though not alwayes perceived of the partie himselfe.

Markes of faith.
Iohn 3. 23.
Seeing God
commandeth
vs to beleue.
* Psal. 7. 3. &
9. 10.
* 1 Pet. 2. 3.
* Psal. 32. 3.

CHAPTER V.

Of the lets of faith, and namely on the behalfe of the Minister.

Hosea 1. 10.

AND now that I haue shewed, how by faith men are made by the people of God (and consequently iustified thereby) who were before his enemies, and *his beloved which sometimes were not beloved*; I would here cease to say any more of this matter, but that I consider that euery truth is not by and by receiued; and so I feare, I may say of this; especially because it is oft bewailed, and complained of in the Scriptures; that *few haue this faith*, and that it is seldome or rarely found in the world: which thing, we who marke the course and practise of the greatest part of them, whom wee liue amongst, doe see may well be so; I will therefore here speake to my deare and weake brethren somewhat more at large to satisfie them, and set down the chiefe lets that hinder faith on the behalfe of the Minister: and in the next Chapter what the lets are on the behalfe of the people. Now seeing that faith so honoureth, enricheth, and beautifieth men, as we haue heard, and more shall heare: it should (doubtlesse) be farre otherwile with thousands of them, which think they haue it (but are deceived) then now it is, if they did enioy it. Yea, and to come more neere to our selues, for whose cause chiefly I wrote this, the multitudes in our parts of the land, which professe that they haue it, and by no meanes can abide the contrary speech to goe, or opinion to be conceiued of them; should, if they had it indeed, astonish and feare all Epicures, Atheists, and Papists, and other Hypocrites, which now differ little from them. They should make the religion (I say) of those which haue any (as it is in it selfe, a lump of lyes, and an heape of heresies) to appeare so indeed; and the other, who regard none at all, to be abhorred; as they deserue to be; whereas now, though they be professors, yet hauing denied the power of the truth, they are too like vnto them; and cause those who haue attained to any true fruit of the Gospell (seeing also the fewest in number) to be gazing stocke; and reproaches to such as haue no more then a bare name of religion; or vaine opinion thereof, as also to the rest of them which are enemies to the truth. According to the complaint which the Prophet *Esaie* made in his time, saying: *Behold, I and the children which the Lord hath giuen me, are as signes and as wonders in Israel.* In few words therefore, let vs see what is the cause why so many, who boldly affirme that they beleue, and looke verily to be saued by the death of Christ, are yet utterly destitute of the same. It is briefly set downe by *S. Paul* in generall, to be this: *If our Gospell be hidden, (as it is hidden to none but to them that are lost) the God of this world hath blinded their minds, that the light of the glorious Gospell of Christ should not shine vnto them.*

Many deceived about faith.

2. Tim. 3. 5.

Esa. 8. 18.

A generall let of faith, the diuils bewitching.
2 Cor. 4. 3. 4.

plainly sheweth, that the fault is in men; that they are content to be blindfolded and holden backe, though the diuell be the bewitcher of them; and so keepeth them from this so great a treasure, as is communicated vnto them by the Gospel: But as we truly say that Man is faultie in this, that he openeth his eares, and giueth credit to Satans deceitfull suggestions: so becaue God did see what would come to passe thereby, he did therefore set watchmen, who should giue his people warning thereof, namely, how Satan holdeth them from beleuiing by some of his subtil traines, to the end they might preuent them: therefore wee must know that this fault, whereby men are letted from beleuiing, is through Satans bewitching and beguiling of them, either in him who should bring the tidings, that is, the watchman, who is the Minister; or in them who should receiue the same, that is, the people and hearers: for if the lets be not remooued in both, faith is rarely, or not at all come by.

*Pauls of not
beleuiing in the
Minister and
people.*

It is cleere therefore, (to begin with the Minister) that if he bee one which teacheth not at all, they that do depend vpon him cannot know what loue God beareth to them through Christ, or at least they cannot know it to belong vnto them: for as much as *faith cometh by the hearing of the word of God preached vnto them*: and as our Sauour saith, *If the blind lead the blind, both will fall into the ditch*. Therefore it is too manifest, that in some parishes, not one man knoweth himselfe to be saued, (I say, if he depend vpon his Minister) but all such sauing knowledge is a mysterie to them. And yet if that were the onely let on the Ministers behalfe, it were well with many people: but where seldome teaching is, the hearers must needs be ignorant of this matter also: becaue this heavenly truth, to teach how men may know that they are the elect of God, and without wauering, cannot be sufficiently and cleerly enough laid forth, by the skillfull teachers seldome teaching; neither, if it could, were the hearers able to *conceiue and vnderstand, remember and be familiarly acquainted with it*; so as they may be able to try themselves, and to proue their estate to be good; all which yet is meete and necessarie. For though I know that the grounds and general truths are few, vpon which this matter dependeth: yet the breaking of them small to the peoples benefit, requireth labour, and time, plainnesse and loue; yea, so *reach the same thing oft, for their safesie*; and in a *unefelike or motherly affection*, to stur and stammer with them: that is, to apply our selues vnto them, and yet to count all litle enough to make them fauour our message aright, and to bee satisfied by it. Howsoever many Ministers make their reckoning, that a litle may serue; and the people be so blockish, (they say) that nothing wil enter into them: yet the well aduised will not refuse to heare and weigh the rule of S. Paul to Timothy, *that attendance should be giuen to teaching*, and that they should be ready to doe *dutie in season and out of season*, and to put the people in mind of the same truth daily, (though they know it) as well as to attend to reading priuately; to

In the Minister.
Prou. 29. 18.
1 Not teaching.
Rom. 10. 17.
Mat. 13. 14.

*s. seldome
teaching.*

Heb. 8. 11.
Note.

Phil. 3. 1.
1. The 3. 11.

1 Tim. 4. 14.
1 Tim. 4. 2.
2. Pet. 1. 12.
Ioh. 3. 17.

make themselves the fitter for that dutie: Christ hath laid no weightier business vpon them, calling it the *pawne of their soules to him*, to whom he hath given this charge, to this end, that this may be well and thoroughly done, and the rather, seeing the people depend vpon them.

*Necessitie of
often teaching.*

They will also consider, that the people haue many infirmities, much dillies, slippery memories, and sundry other pulbackes; and much more, that oft and good teaching is their daily diet, whereby they liue, as the body doth by meat and drinke: all which doe shew the necessitie of often teaching. The which being so, I professe with griefe, it astonisheth me oft, when I thinke of the too great slacknesse, and vnwillignes of many who haue gifts; that they hearing and knowing, *that he who hath an office, must attend vpon it*, and againe, *that now is pronounced to him who doe it not*, and that as they loue Christ, they should feed his Lambs, and his sheepe. Yet that they can be content to take the commoditie, and to refuse the labour, and (as some doe) to count it too base a thing, faithfully and diligently to discharge that dutie, when yet preaching the word of life is the most glorious worke of all. But howsoever they can easily shift it off before men, they shall not be able to goe away with it so easily, nor to answer it with peace, when they thinke of their account to God seriously. And yet where this is remedied, there may be lets enough on the Ministers behalfe to hinder the hearers, (yea though they should be willing to be taught) from comming by faith. As if he should teach often, and yet doth not carefully, acquaine himselfe with the peoples weakenesse, and wants in conceiuing the doctrine, which is to be deliuered vnto them; but should speake aboue their reach, litle to their vnderstanding, and capacitie, and consequently, litle to their edifying, by filling their Sermon with mens authorities, which is to set vp a candle to giue light at noone-tide. There is nothing more like to hurt the people, then such a kinde of teaching, when they shall haue a learned man to preach vnto them (whereby they are ready to thinke their case far more happy then others) and yet they shall not be able thereby to receiue light, edification in faith and godlinesse, and thereby sound comfort. That is not easie and plaine to them, which he himselfe vnderstandeth: although it were to be wished, that some things were not put forth oftentimes by them to the people, which they themselves haue not tryed by the Scripture, neither were cleerely scene into of the speakers, before they vttered them. I say not this to giue any of my brethren, who desire to doe good in the Church of God, hauing receiued gifts thereunto: but to put all in mind to labour to be vnderstood, as well as to speake the truth, seeing that faine words vnderstood, are better then faine thousand not vnderstood. And whereas I say, that the neglecting of plaine speaking, is a chiefe cause of litle fruit of their labours, it need not be taken heauily: for I know men of singular learning, and gifts, who haue already much altered their manner of teaching, framing them-

thems.

Rom 13.7.
Ezech. 33.3.
Ier. 41. 10.
Note,

3. Let off faith
in the Minister
not plaine tea-
ching.

selues to the diligent hearers capacitie, and more and more desire to doe the same daily, rather then to be commended for learned men, of them which neither conceiue nor vnderstand them. Yet my meaning is not to nourish or perswade to rude, absurd, and barbarous teaching, which were more fit to make them which should teach, ridiculous, and the Scriptures themselues without authoritie or credit, as also to mocke the people: but that by their plainnesse, *in the euidence of the spirit*, reuerence might be procured to the Ministry among the hearers, and that their doctrine might be approued in their consciences, which is approued of the Lord, as being drawne from his word, and easily conuieced to their vnderstandings, that *so they may proue that they preach with power and authority, and not as the Scribes,*

2. Cor. 4. 5. 11.
Mat. 7. 29.

There is but one thing more, which in my iudgement doth hinder profiting on the Teachers behalfe in his publike ministrie, and that is, when by Catechising, the chiefe grounds of faith bee not briefly and cleerly taught, in right and good order, the one depending vpon, or following the other, as they ought, by fit coherence and agreeing together, that the people may see by such a manner of teaching, the way to saluation cleerly and manifestly: and may thereby the better make profite of their whole preaching and ministrie also. As that repentance bee nor required of the people before faith: that faith bee not warranted to bee in the people, when they see no need thereof by their sinne and miserie, because it is cleere, that they can find no sweetnes in Christ, who feele not their sinnes bitter and sowre. Also that a man be taught, that hee no sooner beleueth, then he is made *a new creature*, and so is changed in heart and in life: and that *the new born desire to grow by the sincere milke of the Word*. It were a great furtherance also to their Ministry, if, where the grounds of religion be plainly and soundly taught, the Minister did by conference and questioning, in this Catechising, and by examination at Communion, try how the doctrine is receiued, seeing for want of this, a better opinion beeing conceiued of many by the Teacher, then hee knoweth cause why, they remaine vnfound in many chiefe and weightie things, who yet for their often hearing are thought to bee ignorant of no necessary point of knowledge, which the Minister hath often taught. It were much to be wished that the Minister, who is willing to take this pain, (for it is tedious and vnwelcome to many) might haue authority to prooue such as heare him, how they profite: as well to build vp those which are weake, the better, when he seeth wherein their want is greatest, as also to purge out the leauen of Poperie, and other errours out of them which are infected therewith. Whereby also this benefit might come, that if any skulking Iesuits or Priests, or other Papists, or heretikes, should creepe into any of their Parishes and Townes, they might by the diligent care of

4. Wayes of Cal-
uining.

Mat. 9. 13.

2. Cor. 5. 17.
1. Pet. 3. 21.

Ministers
should haue au-
thority to exa-
mine the people:
What good
would come
of it.

the Minister well furnished with knowledge and authoritie, bee reinoued, or reclaimed. And otherwise, the people being neuer proued how they haue received the truth, neyther by authoritie inioyned to be subiect to triall of their soundnesse, as well as to resort to the assemblies, doe through custome lie hardened in their ignorance and superstition, and still remaine willfull in their old dregges.

*Commendation
and necessity of
catechizing.*
Heb. 6. 1. 2.

A Minister able, and painfull through loue, in few necessary points iointly laid together (labouring with the people) to make a sufficient Catechisme, might well be assured, that he should call (so many to the fellowship of the precious faith, as God had appointed there, vnto eternall life; and without this, it is found too true, that much preaching doth lesse good, as shall appeare better vnto such as list to looke more deeply into it. And I could wish all my heart desire, that they (so many as neglect this worthy worke, and necessary dutie) might bee constrained to attend vpon it with all diligence, which being done, with a Christian care adioyned of giuing good example, and shewing themselves, in all good conuersation, lights vnto their flockes, and free from reprochfull faults, great good must needs ensue. And therefore should not onely be a recouering of the due credit and reuerence of the ministerie, which the popish Prelacie and barbarous rudenesse, and shamelesse life of many vnder the Gospell hath lost, but also it should bring many home to God, who otherwise must needs vtterly perish. And if with this, there were a willing and readie mind in them, to satisfie them privately by conference, who should resort to them vpon speciall need and occasion, to comfort them in their heauines, and to stirre them vp to religious and godly communication in their meetings privately, and at their table, by their owne examples, rather then to be companions with them in profane, worldly and needlesse talke, that so they might as well speake good things in priuate, as teach the truth in publike (as Christ did.) I make no doubt, but that God would plentifully blesse their haruest, and their hearers with ioyfull hearts should yeeld many thanks to God, for sending such faithfull, and louing teachers among them.

*Good life of
Ministers.*

Note.

Private conference.

Luk. 20. 21.

CHAP. VI.

Of lets that hinder faith on the behalfe of the People.

*Acts of faith in
the people.
Diuels bewitching.*

BUt if the Minister be framed both in life and doctrine, as were to be wished, thus to giue warning to the people of Satans malicious intents, and other impediments, and to seeke to winne them to the faith:

yet are there such swarmes of evils in the people, & so many kinds of them, that except they for their parts be willing to be counselled, and to receiue their message and doctrine; they shall find, that through one let or other, few of them *shall be partakers of this precious faith*, which I seeke to bring them to. To speake more plainly, my meaning is, Satan layeth infinite stumbling blocks in their way, which they are wel content to be hindered by. For when God by the preaching of the Gospell, sheweth the world how their sinnes are pardoned, and their deadly wo removed in Christ, they will not marke it, nor take any pains about it, but esteeme of it as of a light matter, as though God did seeke his owne good by making such an offer to them, rather then theirs: and that he must be more beholden to them, for hearing the way to saluation preached, then they to him for teaching them; and so count it not thanke worthy. Other haue weightier matters (as they thinke) to looke after, namely, *their pleasures and their profits*; with the beautie and loue whereof, the diuell so dazeleth their eyes, that they see nothing there, (that is) in their preaching, which can prouoke them to be in loue with it: although that which can saue them, bee onely there to be had. So by one deceit or other, he preuaileth so far with them, that they beleue not, no not even they, who hearing, receiue the doctrine with liking it, and with ioy many times, and for that very cause thinke that they beleue.

And what is cleerer at this day, then this, that of many thousands which receiue the glad tidings of eternall life by our preaching, willingly, or at the least, without resisting our doctrine; yet few, yea very few attaine to the power of faith, neither declare any workethereof to be in them? For either they seeke no good within themselves, whereby they should bee driuen to seeke helpe out of themselves, in Christ; or if they do, they by and by, before they sustaine any smart, lay their burthen vpon him: so that he is neuer sought, nor cared for of them, but when their neede beginneth to pinch them; and then they beleue in him (they say) but be indeed no more staid and confident by their faith, nor in their liues reformed, then they were before: and so serue him with their tongues, and lips, but follow their owne lusts in their hearts, or staggering still betwix hope and doubt, at a blush reioycing, and not able to render a reason why; and at another time cast down as far againe, in token of no stay nor peace, & yet there are many whom neuer come so far, but grow senselesse and hardened. Now of all these, how truly are the Apostles words verified, *the Gospell being blinded from them*, that is, the promises of it not being beleued of them; what other cause is there then this, the diuell by one meanes or other hath so blinded them all, that they beleue not?

*Light shewing
the Gospell.*

Note.

Euke 14. 10.
19. 30.

*Few that re-
ceiue the gos-
pell haue
faith.*

Note.

2. Cor 4.

Of lets that hinder faith in the people.

Practise of true Christians.

H. 4. 1.

James 1. 2. 3.

As simile.

Job 13. 15.

Psalm 23. 4.

None beguiled by Satan, but will full and joyful.

Particular lets of faith.

1. Some think it impossible.

Psalm 14. 1.

2. Not necessary Math 19. 22.

3. Too hard. Luke 14. 18.

The which thing also, is proued further to be true by the practise of true Christians, who hauing sure hold and taste by faith of Christs merits, will admit no delusions that deceiue the ocher, whereby they might be deprived of the assurance thereof. But although they haue temptations, strong and fierce, as well as the ocher, yet they so looketo the greameffe of Gods loue, and the truth and certaintie of his promises, and the benefit which they reape thereby, that although with strong fighting, and loud cries through depth of sorrow, they are in combat with Satan, yet they will not giue ouer, nor yeeld their right into his hand. But as one in the perill of drowning, taketh hold of a naked sword, though it cut him deepe, rather then he will yeeld his life to the water: so they chuse to keepe their faith with some great difficulties, rather then to giue ouer their soules, which is vpholden onely thereby, into the diuels hand, and themselves into perdition. Whereupon we heare such speeches testifying fore conflicts betweene Satan and them, *Although thou kill me (O Lord) yet will I trust in thee: and, Though I walk in the midst of the vale of death, yet will I not forsake thee.* By which appeareth, that the same God of this world, is not wont to cast mistes onely before the eyes of the best, but euen attempteth fore to take away all the sight of their faith from them, as he doth keepe it from the ocher altogether; But God hath taught their hands to war, and their fingers to fight (as it is in the Psalm) the which skill, because the ocher want, they are foiled.

And thus by this which hath bene said, for all learn to know, that none are kept void and destitute of the fruit of the Gospell, and the beleeuing of the same vnto saluation; but such as willingly put their necks in Satans yoke, and are contented to be deprived of the crowne of righteousness and life, through their owne folly; whiles others, more wise then they, will by no means let it goe: But to the end that euery sort may see themselves as in a glasse, and what their seuerall lets are, I haue thought good to set them downe briefly and particularly; or at least so many, as whereby the most are hindered by the diuell, from embracing and beleeuing the promise of life; that all which list, may see how they are held backe from their happines and peace. And these they are briefly:

1. First, some thinke it impossible to be assured of their saluation in this life, and therefore seeke not after it.

2. Others thinke it possible, but not necessary, that men should busie themselves about it, for the obtaining and keeping of it, and that they may be saved without so much adoe.

3. Another sort are such as thinke it both possible and necessary, but they see it so hard to come by, that they are loth to take the paines, therefore they

will

will not goe about it.

4. Another sort are carelesse, and as ignorant, as they are carelesse; ether learning, but neuer continuing to the knowledge of the truth: who though they come to heare, yet regard not when God speakes vnto them out of his word, their minds being taken vp about other matters. Now by this manner of hearing, they come not to vnderstand the doctrine, much lesse affect it.

4. Carelesse.
Luke 8. 12.

5. Others see, that if they should labour so after heavenly things, they must lose their liberties in sinfull pleasures, which they will not by any means forgo, and contrariwise, that they must suffer reproch, and afflictions, with the children of God, and therefore they looke not after the promise of the life to come, as *Paul*.

5. Peare losse.

Hebr. 12. 16.
Luk 8. 13. 14.

6. Others are presumptuous, who through selfe-loue perswade themselves, that they do beleue, and yet keepe some one sinne, or many in their hearts, which they will not renounce; contenting themselves to think they haue faith, when they haue it not, and so neuer seek for the truth and power thereof. As *he who would follow Christ, but first he would go bury his Father*.

6. Presume.
Iohn 2. 23. 24

7. Others with these, though not so grosse offenders, yet neuer broken hearted through the sight of their sinne, and misery; and therefore the doctrine of faith cannot enter.

Math. 8. 11.
Ren. 3. 17.
7. Neuer broken hearted.
Ier. 4. 4. & 8. 6.
8. Peare continuance.
Act 26. 28.
Ioh 8. 50. 51.

8. Others thinke, that though they begin, yet they shall neuer continue, or hold on in a godly course, or else doe take offence some other way: and therefore will neuer goe about it: or hauing begunne, will soone retuelt againe.

9. Too slightly seeke it.

9. Others will say, it is a comfortable thing to know our selues to be the children of God, and they hope they are for they speake well of the Gospel, they are glad to heare it, and like well of the promise of eternall life, but they neuer go about to fasten and apply it to themselves, by meditating of it, weighing the truth and vncchangeablenesse thereof, and making their account to liue by it, and to be conformed to it.

Ren. 3. 1.

10. Others like well of it, as the former, and sometimes weigh and consider the doctrine, and thereby thinke themselves to be in good case: but this comfort is sudden, and quickly gone againe. And thus they are driuen and tossed to and fro, yet being close men, will not disclose their hearts, and lay open their doubts to such as may counsell them, and helpe them to see them at liberty from their lets although they be vitally vnable to help themselves. Here are many, and those fore lets, we see. And yet in all these, I haue not mentioned other lets, which many of the people doe raise vp against themselves, in respect of the persons who are set ouer them by God, to teach

10. Sudden flie.
Does some one.

Mar. 7. 16.

An exhortation vnto the Ministers.

The people lay
stumbling
blocks in their
own way.

them the way to life. And they are such, that although they cannot iustly charge them with negligence, and insufficiency in their ministry, nor with scandall and disorder in their liues, yet they euer lay one stumbling blockke or other in their owne way, by occasion of both: and that is, after this manner: Some Ministers (they say) are yong men, & haue no iudgement: some are old, and they waxe childish againe. Some are rich, and they are couctous: some are poore, and they are contemptible, and they wil not be taught by them. Some (they say) are married, and all they can get, is litle enough for their wiues, and children: some are vnmarrried, and they liue incontinently. Some (they say) stand long, and they doe not like it: some haue soone done their Sermons, and edifie not: and some tell the peoples faults in the pulpit, and are malicious. And although none of these are faults, yet they stumble at them.

These are the chiefes, whereby the people are holden from this grace of beleueing, without which, it is impossible to please God, or to bee his children.

Exhortation
to the Ministers,

Qualities of
Ministers.

Their charge.

What their prae-
dise should be.

Note

And now that I haue set downe a taste of both kinds of lets, I thinke it not amisse to stay a while in speaking to both sorts of them, by whom these arise, that is to say, the Ministers and people. And first, I turne to you my brethren in the Ministerie: And you I exhort to consider your duties laid forth at large in the word of God, sometimes by the names and titles which he giueth vs, and sometime in plaine cominadements and charge. The names are many, as *Watchmen*, Ezech. 33. 7. *Care-takers*, 3. 3. *Labourers*, Math. 9. 37. the *salt of the earth*, and *light of the World*, Mat. 5. 13, 14. *Shepherds*, Ioh. 21. 15 and the *good Scribes* which bring out of their treasury both old and new things, Math. 13. 52, and *Seruaunts* to giue euery one his portion, 1. Cor. 4. 1, and *Nurses*, 1. Thel. 2. 7. with such like. In commandeiments thus: *Take heede to your selues, and to the whole flocke, ouer which the holy Ghost hath made you ouersers, so feed the Church of God, which he hath purchased with his owne blood*, Act. 10. 28. And againe to Timothy: *I charge thee before God, and the Lord Iesus Christ, who shall iudge the quicke and dead at his appearing, and in his kingdome, preach the Word, be diligent in season and out of season, conuince, reprove, exhort, with all long sufferance and doctrine*. 2. Tim. 4. 1, 2.

All which with the like, what other thing do they teach, but that all such as the Lord hath put in trust with his people, bought with so great a price, should loue them tenderly, as nurses doe the yong children, and beare their weakneses kindly, rather then breake their hearts with sorrow? Also that they should prouide for them liberally and good allowance, and teach them the whole counsel of God, as good Scribes, & regard all sorts as the Lords

wards.

wards, by wise applying themselves to all. Then that they should bee diligent and painfull, as the Lords workmen and labourers, going before them as lights to guide, in example of vncorrupt life in all wisdom and grauity, but especially (as Christ taught his Disciples at his departing from them) in humility, Ioh. 13. 14. 15. not thinking themselves too good, *for Christs sake, to be their seruants.* And to the end, they may bring them to him, & present them as chaste spouses to him their only husband; to do them good priuately, as their need should require, by *confirming the weak, comforting the afflicted, admonishing the vnnuly, and being patient towards all.* These duties (I say) the Lord moyneth vs by the forementioned titles which hee giueth to his Ministers, and by the commandements and charges annexed thereto. Now, as we would be glad he should heare vs in the time of our necessitie, and especially in our last and solemne day of our departure from this life: so let vs heare him thus calling vpon vs, to haue compassion on his sillie, ignorant, and shiftlesse people.

And although the burthen that hee layeth vpon vs is great, yet, are not our encouragements for that purpose exceeding great also? The honour that hee putteth vpon vs to be his *Embassadors*, and to bring the message of so great a King, and the message it selfe not about things transitory, or earthly, but eternall, what can bee like vnto it: Besides, the comfort which we may reape, both by our priuate studie ingiuing attendance to reading, and hauing that, as our ordinary labour to talke with God, (as I may say) and his good seruants, when other men must toile and trauell in all weather, with much care and trouble: and also the comfort by our preaching, which may easily be greater to vs then to them which heare vs, oh what can be in this life, comparable vnto it? whereby also our hearts are sweetly seasoned, and our liues far better gouerned and we more safely kept from euery euill way, as *Salomon* saith, vnlesse we be carelesse of our own good. More then this, we haue encouragement and perswasion, to doe our duties in this behalfe more cheerefully, by considering that so many as we turne from their euill waies, so *many soules we are counted to saue.* And this we should doe now, whiles we may do it in peace, and whiles there are many willing to heare, whose examples may draw on others: who, if they should not betaken, whiles they may, will not afterwards perhaps bee brought on, though we should neuer so much desire it, fearing that which the Apostle saith, that *the time wil come, when they wil not suffer wholesome doctrine, & hauing their eares itching shall aske after their own lusts, get them an heap of teachers, and shall turne their eares from the truth, & shall be ginen to fables.* And lastly, we know, that thereward after this life, is a stronger moue

2. Cor. 4. 5.
2. Cor. 11. 34

1 Thess. 5. 14.
Ezech. 34. 6. 9

*Encouragements
to the Ministers
to do their duty.
1. be first from
their honor.
The second,
from their
comfort.*

Note.

Prou. 1. 10. 11

*The third, the
peoples benefit.
Iam. 5. 10.*

2. Tim. 4. 3. 4.

*The last, from
their reward.*

then.

An exhortation vnto the Ministers.

Dan. 12. 3.

then all these, which I haue mentioned: (but I am sure, that altogether are most strong, and should be *to vs as the threefold cable, that is not easily broken*) and that is set down in *Daniel* thus: *They which instruct others shall shine, as the light of the firmament, and they which turne many to righte confesse, as the stars for ever.*

This is that which I thought meet to say to my brethren in the Ministry, who according to their diuers estates, places, people, and other occasions, shall (I know too well) meeete with discouragements enow: but if they bee wise against the greatest of all other, which are within them, I meane the distemperatures and contradictions, and disputes of their owne euill hearts, I doubt nothing, but that the other shall bee resisted and overcome. All obiections which might trouble and hinder from this work, and dunt, are infinite. Therefore looke not first to liuing, and earthly preferment, as propounding to your selues that yee will haue them, and that it is but a bale thing to be in the ministerie if ye haue them not, as ye see some others haue. But seeke ye first the kingdome of heauen, that is, the Lord to rule you and goe before you, and other things shall be cast vpon you. Neither be you discouraged on the other side from taking paine, as yee haue heard ye ought to do, and in a word, only looke to God, &c haue him going alwaies before you, and *let his word be the man of your counsels*, (in which estate alone, sound, and durable peace is to be found) and hee will teach the teachable about their expectation, and *give wisdom to the simple*, and strength to the weak, that by him, they shall find that easie, which otherwise were impossible, I meane, to swallow vp discouragements, and find the greatest ioy in the diligentest preaching, and performing of duty.

Math. 6. 33.

Now I turne to you, my brethren the people and hearers: who (as I haue said) raise vp lets and hinderances too too many against your selues, though ye had none offered you by your Ministers: Whose case (for the greatest part) I pitty and bewaile, that you are so farre from knowing and duly considering this great mercy of God towards you, in sending his Preachers among you; that very few of you, doe see the end of their ministerie; and therefore you receiue them not as from God, as the instruments by whom ye may be leetue, and be reformed, and consequently looke and waite for the accomplishment of your happines, *after ye haue first asked him good of the Lord* al, by their preaching vnto you. Know ye therefore, that God hath appointed them as *messenvers of your reconciliation* with him, who were farre separated from him before, and estranged: and whereas he might haue taught you by other meanes, and led you through this long and wearisome wilderness by other guides, he hath sent this direct way to doe it, by such

An exhortation
to the people
to embrace the
ministry

The reason.
They are the
Lords messen-
gers of reconcili-
ation.

his

his ministers, seeing ye should *never haue bin able to beare the Lord himselfe*, if he should haue spoken to you, no more then people of Iſrael were, when they cryed out at the hearing of his voice, and ſaid, *Lord ſpeake thou no more to vs, but let Moſes ſpeake to vs, and we will heare him in all that thou ſhalt ſay to vs by him*. Heare them therefore, who are able to deliuer the Lords meſſage vnto you, whoſe preaching is *life or death to you*: and if ye *deſpiſe them* in that their meſſage, ye ſhall doe all one, as if ye *deſpiſed the Lord himſelfe that ſent them*. Heare them (I ſay) in the Lords ſtead, in al that they ſhal ſay to you from him. Learne by their miniſtery to ſee your ſelues to *bee the ſons and daughters of God Almighty*, who, before the miniſtery of the word work vpon you mightily, are his enemies, your hearts being ſet on euill workes, and you vnder his wrath iuſtly. Suffer your ſelues to bee launced, purged, wounded, ſeeing ye cannot otherwiſe be healed. *Receiue the whole ſame word of exhortation*, and be content to put your necke in his yoke, and willingly ſubmit your ſelues to his word, that ſo ye may glorifie God for his loue towards you, in and by their labour and trauell among you, that ye may thereby gaine more, then if you had all abundance and your hearts deſire.

Which labour and trauell of theirs, becauſe you ſee not what a benefit it is vnto you, I will ſhew you in ſome ſort, how great it is, euen ſo great, as if you attaine it, ye owe no leſſe *then your ſoules to them* for it, for they *ſhall not onely ſave themſelues*, who ſhall perſorme this duty of teaching among you, in ſuch manner as hath been before ſet downe, but *they ſhal ſave you alſo*, who entertaine them as Gods meſſengers, and be means to make you ſee your ſelues happy, both here and for euer. Which being ſo, who can ſufficiently admire the blindnes nay the wilfull blindneſſe of the people, the careleſneſſe, yea the bold careleſneſſe and blockiſhnes of them, who ſee nothing of this which I ſay, though we ſpeake of it, and aloud among them, that they may regard it? I thanke God to ſee that which I doe ſee in ſome perſons; I meane their reuerent and thankfull receiuing of the Goſpell, and their care to be reformed by it: but that in ſo long a time of peace and free paſſage to the Goſpell in the daies of the Queenes moſt prosperous reigne, and now ſince, vnder the Kings Maieſties, ſo few make that the flower of their garland, and their beſt portion; it is moſt worthily to bee bewailed. Which teſtiſeth too cleerely, that there are many enemies of the Goſpell among vs, beſides Priests, and Ieſuites; and open Recuſants; and among them that loue it, (as they pretend) many of them *loue darkeneſſe more then light*, becauſe their deeds are euill, and who doe not eſteeme Gods meſſengers as ſent from him, for their ſingular benefit. For then would not ſome (and

Exod. 10. 19.

Philom. 10. 17.
The 3. reſon.
The benefit
reaped thereby.
1 Tim. 4. 16.
The peoples ſin.

Ioh. 3. 19.

thoſe

*How the people
hinder them-
selves.*

those not a few) deny them their due which God hath given them that labour among them, *nor withhold their earthly things from them, so whom they deliver spirituall:* nor esteeme meanely and safely of them, who would faine win them to God: Neither would many of the people lay such blockes in their owne way as they doe, defcating of them in such wise, as they will be sure that none of them shal do them good. For rather then they would haue nothing to except against them, if they cannot finde those accusations, that are iust, they are content with any shew, why they should refuse to be counselled and perswaded by them, as I haue said. And thus (to say no more) it is fearefull to see how little the people (in one respect or other) are seasoned with the sweetefruit of the Ministerie: and therefore, if yee feare God, and will not come to iudgement, regard your owne welfare and peace, imbrace the Ministerie reuerently, as Gods message, and the greatest and most les of faith are remooued.

*There are fe
remedies so
uselesse.*

Item, &c.

Thus hauing set downe these les which doe chiefly hold from faith, both on the Ministers part and the peoples, and hauing said somewhat to both in way of exhortation, seeing out of these two kinds of men, God chuseth out his elect: I conclude, that there are many les from faith, but yet withall it may be seene, that there is apparent remedie to bee found against them, (as I haue said) and how subtilly soeuer the diuell bewitcheth and holdeth men back by them, yet the Scripture offereth greater grace, by the which they may breake through hindrances and discouragements, which may keepe them from it, if the Minister and people would make conscience of their duties together.

CHAP. VII.

The last Chapter of the first generall head: What desire breeds faith.

B Visceing it were both long to stand in prescribing particular remedies against all these les, and the way for all to come by faith, hath becne set downe already: I will therefore briefly shew my meaning of one point which I made mention of before, being very materiall; to helpe the Reader the better to seeke faith by the meanes, and in the manner which before I haue set downe, and after ward, strengthen and incourage them (what I can) who haue attained to any true measure of it, that they may grow, and be seded therein. Now the thing that I mean, is this: con-

cerning

cerning the desire of such, and forgiveness of sinnes: which I commended before, in the fourth Chapter, with other things that accompany faith: but yet some require a more particular treatise of it. And this is that, which I would haue been diligently marked: that a naked and bare desire of saluation, and obtaining the forgiveness of sinnes, now and then stirred v p in men, is not to beleeue, as many thinke, although without any ground. But seeing such as haue this desire sometime, are they for the most part, whom God doth afterwards make beleeuers: (for while men are void of that, there is little hope to be conceiued of them) I will therefore shew, (for the helpe of them who doe any thing looke after true happinesse) what desire is ought to be, and whereto it groweth, if it be true and sincere, that it may not deceiue them. For we may finde many, who sometime haue desired it earnestly, and yet neuer obtained, (as *Balaam* who wished to die the death of the righteous) that a man could hardly haue shewed any difference betwixt their desiring of it, and the desire of such as haue attained to it indeede, for that instant. But in time it hath appeared, that it was but sudden, or of short continuance, and failed before it obtained that which it sought, as by them who in the Gospell are said to haue *desired to hear*, but it vanished, wher eas the desire of the other cannot be satisfied without it, but they mourne and long for it, & pine for sorrow when any thing cometh in the way, to weaken the hope, which they conceiued of it, till that be remoued, which hindered them from their benefite. Therefore such must know, that their desire, which is sometime fleeting and sometime faint, must become both seruent and constant: as in the parable of the *pearle* may be scene, That as soone as it was found, the value of it being knowne of the skilfull Merchant, he neuer rested, till he had gotten it for his owne: for we must know, that hee, who thus desireth it, is forcible drawne hereunto by God, who hath shewed him his great need of it, and what hee shall gaine by it, and thereby hath prepared and made him fit to receiue it: for otherwise, if God draw not men to the valuing and seeking of it, it is of no account with them. Euen so this desire, if it be the worke of Gods spirit, is strengthened hereby: namely, while he prizeth, and valueth it according to the worthinesse of it, as farre as he is able: then is it sayd thus, that in his account it farre surpasseth, and exceedeth all the pleasures of the world, with whatsoeuer is of account in it, he esteemeth it, as a most precious treasure to beleeue; because he knoweth that he *which beleeueth is deare unto God, and shall be saved.*

And so must faith and assurance of eternall life be valued indeed, of him who shall finde the blessing of it: for which cause Saint *Peter* calleth it *precious*.

Every desire of saluation is not faith.

Num. 23. 10.

Mat. 13. 20. 21
True desire gives not away.

It must be fervent and constant.

Mat. 13. 45.

John 6. 44.
High account of it strengthens it in his desire.
Note.

Luk. 7. 30.

1 Pet. 1. 3.

Repairs and
labours in se-
eking it,
thought need-
lesse.

Note.

Note.

Difference be-
twixt sound and
vaine desire.

SECT. II.

THE SECOND

SECTION.

2.

R

Heart vpon
Gods promises.

Gods will we
should beleue.

2. Cor. 5. 19.

20.

2. Tim. 1. 15.

2. Joh. 3. 23.

ous faith. Now, who can esteeme thus of it, as that it is better then all profe, pleasure and preferment, but hee must needs thinke, all his praying for it, hearing the word which worketh it, his questioning about it, and his trauell and labour in meditating of the promises, whereby the spirit of God writeth it in the heart; but he (I say) must needs thinke all his paines well bestowed in seeking it, yea and infinitely recompenced, though he hath long waited the Lords leasure for the enioying of it? All which meates another man thinketh very needlesse, and that it is meere folly to make all this ado to come by it; and yet he will say it is better then the world also; but hee can content himselfe (when he hath heard the promise) without any setting offrequent desire on it, so wash away all with a word of course, that hee hopeth it be faued by Iesus Christ as well as other. Which slight esteeming of it, is too cleere a token, how farr he is from it. Now who seeth not the difference betwixt these two, to be this; that the one is led by the spirit of God, whereby the father of heauen doth reueale this secret mysterie of faith to him, and doth wonderfully draw his heart vnto it, the other is led by fleshy reason as his guide: which is the greatest enemy to this worke? For our reason thinketh it vnnecessary to set more by that which wee cannot see with carnall eyes, then by that which we haue in present possession; & see it, handle it, enioy, and vse it: therefore no man doing thus, is led by the spirit of God, which assureth him, who is led by it, that God hauing promised glory greater then that which is earthly (though hee seeth it not) hee shall find no lesse, then is promised, therefore hee setteth more by it, then by all things here before his eyes.

And this is the way to beleue in God indeede, though we see him not with bodily eyes, that by this our confidence in him, we may haue ioy and peace. And because this faith is counted far more precious then all worldly wealth, therefore he who thus accounteth of it, will set himselfe to seeke it willingly and readily, as I said before. And therefore as the word teacheth him, he will haue his heart vpon the promises of God, because they are his treasure, musing on them, yntill hee hath all difficulties and doubts of any moment, remoued from him, which God for his part will not be vnwilling to grant. And in his meditation he shall see, that he is not more desirous to beleue, then God is that hee should so doe; hee seeth that God, for his greater assurance of it, doth through loue intreate him; of friendship counselleth him, and of his authoritie being able to performe, commandeth him to beleue: as if he would hereby shew that none hath authority to hinder or forbid the same. Hee seeth further, that as hee may receiue this promise, hauing so strong incouragement, so he can no otherwise be saued, nor hap-

pie.

pie. All this hee seeing, and weighing deeply, beginneth to stay himselfe, and to lay faster and surer hold on eternall life, and seeth that it cannot otherwise be, but that he should be saved; how farre soeuer he was from this perswasion. And now he beginneth to conclude with himselfe, that he is deliuered indeede from all feare of hell, and the Diuell: for hereby his heart is more humbled and meekened to bee subject to the will and gouernement of God; without which this faith is not attained. To whom this counsell yet is to be giuen, (though he bee come to such great preferment) that after he hath by the forementioned meanes gotten this faith and confidence, that he beware of all occasions which may darken or put out the light of it. As that he be not too bold to reason and question against himselfe for yeelding to this truth lately receiued, and beleueed of him; before he be well groundd, and haue gotten some experience, but follow the rule that must guide him: for example, If any doubting should arise, any lying spirit should suggest, and trouble him with feare of falling away hereafter, or that he cannot tell whether he be predestinate or no, or that many haue been as forward as he, and yet haue in the end fallen from God, or any such like; he is to be counselled to hold them all for spirits of error, and Satans instruments to delude and terrifie him. And that he rather; because they speake otherwise then Gods voice; which saith to the afflicted conscience, *Beleeue; lay hold of eternall life, cast not away thy confidence: who also saith, The planis of the Lord shall flourish and grow up as the graine of mustard-seede: till it haue branches and bowes.* And againe, *Be ye established, confirmed, and abound in faith.* Therefore he is to lend no eare to spirits of errors, remembering that which is written, *My sheepe heare my voice; and the voyce of a stranger they will not heare.* It was the first degree to the utter vndoing of her selfe; and her posteritie; in our giendmother *Eue*, that when God had giuen libertie to eate of all the trees, excepting one, she rested not in this word, but opened her eare to a false and lying spirit, in the mouth of the serpent, which vnder a faire colour, perswaded, or rather couertly incited, and drew her (contrary to the word of God) to eate of that one tree also, which was forbidden; whereas she should haue bene astonished to haue heard the Serpent speake at all, especially in that manner. It is a dangerous thing to set to light by the word which God speakes to vs, that we dare so much as hearken to any voice which speaketh the contrary. For she by giuing eare to the Serpent went further, and gaue him speech also: and yet neither such speech, as whereby she cut him off by holding her selfe to Gods word; neither (if she would needs answer) returning him to her husband, (as she should haue done) who heard God.

Adiure for the weak Christian.

If any doubting arise.

1 Ioh. 1. 23.
1. Tim. 6. 13.
Heb. 10. 35.
Math. 13. 31.
Col. 2. 7.
Ioh. 10. 27.
Not to hearken to any contrary voice.
Gen. 3. 2.

The danger of it.

God speake, and received the charge of not taking of eueny wee, from himselfe.

Plalm. 58. 5.
Such must aske
of their tea-
chers.

Acts 2. 38.

**Remedie against
fear of con-
science.**

Mat. 11. 29.

**Conclusion of the
former.**

Note.

Luk. 11. 31. 32

Luk. 11. 32.

Joh. 13. 1. &

20. 28. & 19. 33

We must learne some wisdom of the Adder, who stoppeth both her eares that she may not heare the voice of the charmer, charme he neuer so wisely. And if any doubt doe trouble him, who hath attained through Gods grace to this weake faith; let him aske of them who haue instructed him, the men and brethren, who if they haue kindly pricked, can as well skill to heale: and therefore alio to remooue such doubts, as for want of sure laying hold on the promise, haue troubled any.

And further, if he which is weake in faith, after laying sure hold, shall yet be dismayed thus, that he cannot keepe (for any continuance) his faith strong and stedfast; but feeleth it flitting, he is to be answered, that a child which beginneth to goe by a stoole or forme, is not strengthened, as he which is by long vse and custome seled in his ioynts; in like manner it fareth with weake beleeuers: and yet, after that such shall haue experience of their owne sinceritie, and care, to keepe a good conscience in longer continuance of time, they shall be well and fully seled in their faith, to their great contentment and comfort.

And thus I conclude, that what les soener there be, which hinder men from beleauing as their alleging that they be vnworthy; that they shall fall againe to their old course; they shall neuer bee able to attaine to it, or if they haue not like certentie of it alwaies, therefore they conclude, that they neuer had any at all: or any such like) yet he who earnestly desireth it, will not vitally faint, except in temptation, when he must be well plied, and helped; and when hee is not his owne, to guide himselfe aright nor cease or giue ouer till he be perswaded that all teares are wiped away: and therefore will refuse no meanes to attaine to it, by attending, on God, and waiting his leisure, and reuerently considering the encouragements and perswasions which haue beene set downe, that so he may lay sure and strong hold on Gods promises and Christs prayer made for him, *I haue prayed that thy faith faile not*, (as one in his case may doe) and so by little and little hee shall see himselfe to bee in the number of true beleeuers, no more to bee cast out from them.

CHAPTER VIII

Of the second general head in this treatise, how the weak in faith should be established.

ANd thus to passe to the second head of this first Treatise, I hauing said that which I propounded, of the first, vnderstand that these two things are herein to be handled, first, how the weak beleeuers may and should be stayed in their vehement temptations, and that shall be shewed in this Chapter, Secondly, how they may further proue, that they differ from such as are not beleeuers, although they seeme so, as shall be set downe in the next following. Of these weak ones, there are two sorts: some lesse, some more: both shall be better vnderstood by that which shall severally be said of both. And herein I desire my brethren, who are better settled in faith, not to think this labour superfluous: but to measure the weak by their own weaknes at their first beginning, & to think that as the gift of faith is most excellent; so there cannot be too great helpe yeilded to the weak, in directing them to come by it, and to make trial of it. Concerning the first therefore, although I haue by sundry tokens shewed, who are the children of God, and how euery faithfull Christian may iudge of himselfe hereby, yet for want of experience, and by vehemency of temptation, which sometime fore oppresseth them, they cannot so boldly and confidently rest, and stay themselves by generall doctrine, nor apply it to themselves, those I meane which are weak Christians, yet such as haue attained communion with their brethren in faith and godlinesse: therefore though the aforementioned properties of true beleeuers, may be cleerely seene and discerned to be in them, and they themselves also will confesse, that they haue had the affections which go with faith, (saue in temptation) and that some of them oftentimes haue found singular comfort in Christ, and desire much to be with him, yet loone they are drinen from their hold, and caused to suspect their comfort to be a vaine fancy, and so fall into much feare and doubting, that they are none of the Lords.

They must know therefore, that seeing there is no shadow of changeablenesse with God, that it is their owne weakenesse so to thinke, as the Prophet confesseth of himselfe in the like case, after he had long wrestled and stroue with that temptation: for he that hath bene assuredly perswaded of Gods loue toward him at any time in his whole life, ought not to cast away his confidence.

The second general head of this Treatise.

Two sorts of weak ones.

The first sort described.

Psalm. 77. 10.

Heb 10. 35.

The first per-
suasion to up-
bold a weak
faith.

The second
persuasion to
upbold a weak
faith.

Note.

Note.

Psalme 77. 2.

dence after; nor suffer himselfe to be deprived of it, being his chiefe treasure. But though this may be a stay to a weak conscience, who is sometimes afflicted in this sort; yet I say further, that seeing he cannot be satisfied, till his doubtfulness (which by all his might he seeketh to subdue) be remoued, and his soule set at libertie againe by some new light in Gods promises; therefore he is to be perswaded, that he labouring after, and groaning to rest his wearied and heavy heart on these; he cannot miscarry, nor bee forsaken of the Lord in the lowest depth of his distresse. For some, one or other testimony and propertie of the new birth, shall ever bee found in him, although he alwaies seeketh it not, neither perceiveth it himselfe, wherby it shall be manifest, that hee liueth to God the life of God; euen as hearing, breathing, moouing, feeling, and such like, are infallible tokens of life in the body, which by many likelihoods appeareth to be dead. And if to his owne judgement it seemeth, that all hope is cut off through the rage of the diuell, and strength of the temptation; yet is it, as if a man were suddenly stricken downe to the ground, with some violent blow, and amazed, who for all that doth after ward recover himselfe againe, so that euen he, which feeleth not that he hath faith and life, is not yet without it, seeing he is not without that worke of the spirit, which alwaies accompanieth it, although indeed he hath need of speciall and strong comfort. And this is mine answer.

But if this be not enough, but thou wilt maruell, why God doth thus deal with thee, and suffer thee to fall to such depth of doubting sorrow, and feare, although he loveth thee, yea and that after thou hast felt such comfort to thy conscience; I must make mine answer more full and large, for the further satisfying of thee herein. I say therefore, although this be by the wise providence of God, that many of his truly begotten children (who therefore may haue found comfort in Christ do fall sometimes, & that very dangerously, and doe greatly waite and doubt oftentimes, and so become vncomfortable, which the Lord disposeth lest by their sudden change from so damnable and vncomfortable an estate to so happy and ioyful, they should be lifted yp and conceited, and so become secure and presumptuous: (the forewarners and causes (doubtless) of a fearful fall) yet this is certaine; it ought not thus to be on their parts; for it is (as I haue said before) a weakness, which must be withstood and overcome. For the attaining whereto, the occasion of this falling in him, who hath once beleeued, must be searched out, and so remoued: which ordinarily is our owne infirmity, neglect of duty, and feignenes in the manner of performing the same, or some particular sinne, also pronenesse to sinne, a nourishing of the same, and

strength.

strength of it, or long lying therein; whereupon the tender conscience feareth that his former comfort was but deceitfull and vaine, and so doubteth of his good estate.

For the right remoouing hereof, this is duly to be considered, that as the roote of our comfort in Christ is not the strength of our Christian life: so the weaknes herein, ought not to breed doubting of our saluation by Christ. But for as much as all our comfort standeth in this, that God, *who iustifieth the vngodly*, hath freely giuen his sonne, and in him is reconciled to vs, who so heartily desire his fauour, hauing been his enemies; and hath by his Gospel called vs, and by his spirit wrought in our hearts a sure perswasion hereof, whereby *we which were dead in sin*, are made aliue to God, & so are new borne, and therefore begin to be changed, first in affection, and then in conuerſation by little and little. Therefore if we haue this assurance of our new birth, though there be in vs much weakenesse of the spirituall life, yet we ought not to doubt, whether we be Gods children, seeing he that is new borne can neuer die.

But rather we are to remember first, we are but children, and therefore weak. Secondly, we are very subiect to many spirituall diseases, some such as take away sense of life: and therefore we must seeke to be cured; and not despaire of life, because it is certaine that no such can perish. So that if we see, that we haue turned our hearts from our Christian course and offended God, or (which is more) if we haue suffered our selues to be reduced any manner of way, we must not despaire, or doubt of the safety of the whole person, when any one part or member is distempered, and ill at ease; but cure it, and labour to restore that to health againe: as if it be thine heart, thine eye, thy hand, or any other part which hath offended, resort thou to the Physician Christ Iesus; make thy complaint, that thou art sicke, and wouldest faine returne againe from whence thou art fallen; and be confident for his owne promise sake, who calleth with stretched out armes, saying, *Returne thou which wanderest and thou who wouldest finde ease and comfort, come vnto me, and I will refresh thee*, beleeue in me, and I will saue thee in that which thou hungerest for. Now many who haue fallen and offended God, may come home againe to their first husbands with good will, come what they much more be beloued of him, and therefore comforted by him, who haue not prouoked him, but are only held downe through feare and infirmity.

And thus I hauing answered the doubts of this sort of Gods people who are weak in faith, I had purposed to haue proceeded no further to deale with them *which haue the seale of God*, and which are marked to eternall life,

A third perswasion to vphold a weak faith.

Rom. 4. 5.

Notes.

The fourth perswasion to vphold a weak faith.

A fifth simile.

Esay 45. 1.
Marth. 11. 28.

but to haue disclosed the packe of the counterfeites, and to haue prooued that many such, *as say they are Christians*, and the elect of God, and are not, but doe lye; that they are nothing lesse then the Children of God for as the weakest in faith must not be deprived of their priuiledge, as to thinke they are not the Lords: so must not the most glozing hypocrites be suffered to conceiue a false opinion or hope of that which is none of theirs; as to dreame of happinette. This, I say, I had purposed next to haue entered in-to: but in the meane while, it cometh into my mind (by occasion of such, as I haue answered already, that is, the faithfull; who hauing receiued much comfort through their hope, after an effectuall calling, haue yet after that, bin troubled with doubtings) by occasion of them (I say) I called to mind another sort of Gods deare seruants, who are weaker then they, deeper grieued, and therefore more tenderly to be regarded; lest that they *being brused reedes, should be altogether broken, and as smoking flaxe should be vtterly quenched.*

*Another sort
weake in faith,
and how they
are to be com-
forted.*
Mat. 12. 30.

*The yare de-
scribed.*

And these are they, who hauing manifest signes of faith, and the new birth in them, yet by the subtile and cruell malice of the diuell, (although not without the wise disposing of the Lord, to their great good, and ex-ample of others) are brought to this bondage; that they are perswaded that they are viter reprobates, and haue no remedy against their desperation. They feelee (they say) the wrath of God kindled against their soules, and anguish of conscience most intolerable: and can find no release, notwithstanding their continuall prayers made vnto the Lord; and in their iudgement stand void of all hope of the inheritance promised, expecting the consummation of their misery and the fearefull sentence of eternall condemnation. Now this vehemency of temptation, though it be enough of it selfe barely, to shake and terrifie the afflicted; yet when melancholy shall herewithall possesse the party, then it is made farre more grievous: for that raiseth excelsse of distrust, and feare, and causeth the party to perswade him- selfe of misery, where there is no cause, and is the very seat of the diuell, be- ing an apt instrument for him, both to weaken the body, and terrifie the mind with vaine and phantasticall feares, and to disturb the whole tran- quillity of our nature; and one chiefe property of this, is to feare a man without iust cause. So many as are troubled with this latter, I exhort to read the treatise of Melancholy, set forth by Doctor *Bright* Physician, Anno. 1586. vnto the which also I may referre them, for the former point: that is to say, if they be deeply touched with the conscience of sinne alone, how they may be comforted and deliuered out of it. But seeing it is both appertaining to the matter which I haue taken in hand, to say somewhat there.

Note.

*How melanco-
ly worketh in
soul.*

thereof, and the other treatise is not alway in a readines, I will partly borrow from thence, where it is largely and profitably set downe: and partly adde my selfe somewhat for the staying and vpholding of such weake ones, as their case requireth.

And first they must be perswaded, that they are not vnder the wrath of God; neither is his anger kindled against them, for all their feare that oppresseth them, when their estate is to their owne feeling, euen at the worst; because they haue not sinned against the holy Ghost: (which sinne onely is able to shut them out from hope of saluation) and yet many of them in their temptation doe thinke that they haue. And to prooue that they haue not committed that sinne, it may appeare by this, that they haue not maliciously set themselves against the truth and Gospell of God, nor wilfully persecuted it against their conscience, but doe embrace it heartily, and loue the same, which they are not able to deny. But it is a meere delusion and temptation of the diuell, which holdeth them in this terour and bondage: which, time will discouer and lay open, as they themselves shall hereafter most plainly see and discerne, which also, many such as they are, in the like case haue found in the end. And though it be a temptation of the enemy purposed of him to their confusion, yet it is from their louing and mercifull father a triall of their faith, and patience and other vertues. Indeepe the ground hereof, is their owne weakenesse, (as I said before of the other sort of Gods Children) vpon the which the diuell worketh, although not to wring from them their hope, (which he shall neuer be able to doe:) yet to weary their liues with heauines and discomfort.

And this our infirmity Satan doth sometime assay without means, that is, onely by spirituall suggestion, sometime by meanes and outward occasions of euill, and forcible perswasions to sin and rebellion against God. For the first of these two, it is certaine, that he after a personall manner to the soule, though not in bodily shape to the eye without meanes of outward things, tempteth vs, in the very secret thoughts of our hearts. For he being a spirit (and by creation most excellent) hath access vnto our spirits, to trouble them and disorder all our actions: as we see corporall creatures with corporall and bodily force to annoy one another. And as he is a spirit, so the long experience (which he hath of our corruption, and misery from age to age, giueth him knowledge of our minds more perfectly, who gathereth it by the least signe of our inclination and will: not that he knoweth our hearts, (for that is proper to God onely) but through his long acquaintance with our nature, he conceiueth our intents and purposes, and that oftentimes without signification, either of speech or gesture. And thus he being able

*Perswasions to
the weake to
vphold them.*

*Satan worketh
vpon vs by sug-
gestions, and by
outward occa-
sions.*

*He conceiueth
our intents and
purposes, and
how.*

to discover the vanity of our mindes, by the knowledge of our whiterfall corruption: as he seeth occasion, and whereto we most incline, he suggesteth his temptations to sinne and disobedience.

Now if to these two, wee adde his malice, (for hee is not called the *envious man* for naught) and his vnssearchable subtiltie, and exceeding strength; and that which is greater then all the rest, that he most hurteth, when it least appeareth, and when we least suspect it, for which cause it is said, *but he changeh himselfe into an Angel of light*; we shall not marvel, though without any meanes, or outward occasions, he raised great terror, and dismayednesse, especially the Lord giuing him leaue so to doe, for the good of vs which are exercised by him. For besides, that we are inticed sometime to the sinnes, which by nature we loue, we are also (especially such as are thus brought low, in the anguish and bitterness of their soule) tempted to such evils as are very strange, and such as we abhor the very least conceit of them and find not the least part of our nature to incline to them; though otherwise we complaine of great frailtie; as to haue thoughts to blaspheme God, to be tempted to lay violent hands on others, not moued thereto by any hate or malice; or to deuoure our selues, to despaire and distrust of Gods mercy and grace. All which sinnes with such other, the party hath neuer had delight in, (when hee was yet ouertaken with some other sinnes, and had his heart drawne after them in deede,) and yet hee is feared with the guiltinesse of those, which he euer loathed. And when the diuill can fasten vpon such as this weak person is, in this wise, hee especially laboureth to dimme their knowledge and iudgement, that they may haue no sure hold of any point of doctrine, which may soundly comfort them, that thus hee may, *like a Lyon deuoure them* more speedily. For when they cannot be perswaded in their iudgement, that God can, or will pardon them, how are they able to desire, or pray for it? when it shall be beaten into them, that they haue no faith, nor any better things in them then Reprobates, how can they be moued to stirre vp that weak faith which they haue? no more can they desire good meanes, as counsell, readings, or any such like, when he hath stricken thus deadly blow into their consciences, that God hath forsaken them.

*Satan proper-
ties.
Math. 13. 28.*

*2. Cor. 11. 13.
14.*

*Satan tempteth
and perswaderh
to sin, which we
delight not in.*

*We laboureth
to dimme
knowledge, and
the sight of
Gods grace in
the
2. Pet. 2. 8.*

*See it more at
large, Treatise
5. chap. 3. 4.*

And thus bespoken of the diuels tempting the children of God, (when, and whom it pleaseth the Lord for their triall) and that without the helpe of outward meanes, or any occasions to worke by: the which I purposed to speake of, to no further end, but for the helpe of such as are sometimes deceiued, and so oppressed after the same manner. Here is no fit place, to satisfie them who would be glad to know more of this matter.

To proceede therefore, and so to draw to an end herein. As hee doth oft without any meanes, deeply fasten vpon the weak consciences of Gods people, to feare and dismay them; so doth he the same much more easily by the help of outward meanes: so that, when he hath couered their hearts with darkenesse, and brought them into a dreadfull feare of Gods wrath; and plucked their armour from them; whereby before they had resisted him, he holdeth them at this vantage, that euery thing which is before them, is made matter to increase their distressed estate. And therefore if they see a knife, all their thoughts are to destroy themselves; if they go by water, they are vehemently perswaded to drowne themselves; and so are they tempted to strangle themselves, if either the place giue them any occasion, or the instrument wherewith they should do it. So if they see any merry, their heavines is the more increased, seeing (say they) we shall neuer come out of deadly sorrow and despaire: if they see a dog, they wish that they were so: when they should eate their meate, they thinke it will increase their damnation; and dare scarcely take the meanest scraps to releue nature. And if any scripture be recited to them; oh, it belongeth not to them, they say; they are past hope: and whatsoever we answer them (be it neuer so fit for them, and to do them good) yet they are neuer satisfied; but raise new obiections against themselves, as being nothing staied by that which was spoken to them.

He troubles much by outward obiection.

The obiection of the weak in temptation.

It were infinite to set downe their speeches and thoughts like vnto these, which I haue now mentioned; which the diuell draweth from them by such occasions, as he worketh by: but all this is, (as we see) through their owne letting goe their hold of Gods promises, and mercies in Christ, which yet sometime they haue imbraced, and felt great comfort in; or at least, could not deny, but that they had part in them. And it is the vnspokeable goodnes of God, that they are not viterly swallowed vp; but kept through his secret grace, though not seene of them: and that all other of his deare seruants, are not plunged into the same depth of distrust and despaire, that there might bee no one to comfort and counsell another; but discouragements on euery side vnto all.

The Lords eye watcheth ouer the weak ones.

For it is not to be attributed to Satan, or any want of subtiltie in him, readinesse to hurt, ableness, malice and crueltie; that either the one sort is at all preserved, or the other more freed from the like measure of languishing and feare, or (which is the senselesse sicknesse and disease of this age, and farre more dangerous) from bold securitie and presumption: but (as I haue said) it is the Lords keeping of them both. Neither is it any inauul to vs, (though it be not marked of the vnbeleeuers) because the Lord hath his eye euer vpon his beloued ones, (as *Dauid* speaketh,) *That he may see that no hurt*

Psalme 41.12

besall storm; even as a mother hath her eye alwaies on the yong child which beginneth to goe, that it get no knocks, nor falls.

*Remedies
gainst Satans
temptations,*

*The second re-
medie.*

Rom. 8. 33. 34

*The third re-
medie or per-
suasion to re-
bold weak
faith.*

*What wee
should doe,
when we feele
not the sweete
taste of Gods
mercies.*

*A fourth per-
suasion to re-
bold weak
faith.*

Math. 13. 37.

But now to conclude, ye will aske, what remedies are to be vsed against such fore assaults? First I say, that seeing their consciences beare them witness, how much these temptations are repugnant to their desires and liking, and chiefly raised and procured by Satan in them, who abuseth their simplicity; therefore there is no cause, why they should be so discouraged, and out of heart, (no more then one that hath had a fearefull dreame should when he awaketh: (although he hath haied, and violently carried them to such miserie; as though they had taken glory in offending God: this (I say) let them marke, as loone as they be fit to heare it; and the rather, they are to count these temptations to proceede from Satan, then from themselves; because they are such, as are altogether contrary to their former conuersation, and to nature it selfe; and such as haue no inforcement nor inticement, but from him. They are further to consider, how much it doth displease God; that they are remooued from their faith, and giue place to the spirit of error: and therefore they should gather more godly boldnesse and confidence in him, on the one side, and more strength against Satan, on the other side. For if God calleth and encourageth vs to trust and beleue in him, and we standing in neede thereof, would most gladly (as we will all say in such a case) imbrace his promises made in *Christ Iesus, who is he, which should binder vs? If the Lord will iustifie and cleere vs, who shall condemne vs?* Neither let them after all this, be still objecting, that they feele small strength of faith and hope, as many of Gods deare children doe, for thereby the enemy may take great encouragement to their owne disadvantage: for what if they feele not the sweete taste thereof, which sometime they felt, shall they iudge therefore themselves to be vterly bereaued thereof? If the soule be now sicke, and tasteth not the sweete meates of consolation, which it was wont, was it therefore alwaies so? Will they measure themselves by that which they presently feele, when the soule hath lost her taste Or rather by the times past, (as the Prophet, by his example teacheth in the like case) whilst it stood free from the disease of temptation, when they found comfort in the spirit, through an acceptable measure of faith? Further, the triall of their faith is likewise to bee taken, by those fruits which are euident to the eye of others, who can iudge more sincerely, then the afflicted themselves, whose vnderstanding is much altered by Satans errors. And here (as in fittest place) I alleadge the strong faith of the Woman of Canaan, when Christ seemed to giue her the repulse vnto her, yet she would not be moued from her faith, when fiery darts were thrust into her,

her, three or foure, one after another. The same I say to other their objections of like sort, as I haue said to these. As when they reason thus against themselves, that they doe not liue as Gods children do, nor holily, as God requireth, and therefore they cannot haue such comfort, as they haue. What then? are they reprobates therefore? haue they no grace, because they want that which they would haue? Ought they not to consider, that they being *the Lords plants*, take not their full perfection at once; but according to the nature of a plant, require a daily watering and dressing, whereby in the end they attaine to a full growth in Christ? Oh, but they feele not the testimony of Gods spirit, (they say) which might assure them. I answer, neither doe any of Gods children at all times feele it: but that they may see their owne frailtie, God doth, as it were, hide himselfe sometimes for a season, (as the mother doth from the child to try the affection of it to her) that they may with more earnest desire moune for Gods wanted grace; and that when they haue obtained it againe, they may with more ioyfulness of heart praise him. And yet God doth not withhold comfort from his, many times, when they walke heauily; who (if they could giue credit vnto him) may assure themselves, that they may lue in safety vnder his protection all the day long: but their owne frailtie, and the vehemency of the temptation, which oppresseth them, diminisheth the feeling thereof. But patience and constancie, with a resolute mind to beare Gods trial, will bring a good end, yea and by the meeke going vnder Gods hand in these, they shall learne experience, afterward to wade through greater; and yet in the midst of them, to haue *hope that shall not make ashamed.*

And thus it may appeare, that although the weake faith of Gods deare seruants may be many waies assaulted, and their saluation by meanes thereof to their feeling, be doubted of: yet that such are vndoubtedly the Lords, and cannot be taken out of his hands, because they are not destitute of faith, (as I haue proued) whereby they apprehend Christ, though weakes and which hath brought vnto them much comfort in times past; though for a season, (the Lord working all for their good,) it seeme to them farre otherwise. And of the former point of this second head or generall part of this treatise, that is, how the weakest of Gods people are to be vpholden in vehement temptations, thus much be said.

A fifth perswasion to vphold weak faith.

Deut. 33. 24.

A sixth perswasion.

Notes.
Rom. 5. 4. 5.

C H A P. IX.

The difference of beleeuers from them that are none.

NOW followeth the second point in this second generall head, wherein for the cleere manifestation of that which hath bene said, I must discern from the former sort, such as haue great shew of faithfull ones and beleeuers, and yet are nothing lesse; and prooue that the weakest Christians of whom I haue spoken, may see their estate apparently different from theirs, who yet come nearest of other, ynto beleeuers; and then answer some doubts which I know doe stick in the minds of diuers about this matter.

An vnbeleuer
may goe farre
in the profession
of Christianity.

And first, whereas some may maruell, that I in the describing of Gods children haue not rested in these infallible markes thereof, namely, 1. sorrow for their misery, 2. confession of their sinnes to God, 3. feare of his displeasure for the same, and 4. a desiring of some kind of amendment of life; seeing they are also in them, who are effectually called of God: I answer, I haue followed the Scripture herein; and that I haue, in shewing who are the Lords, made mention rather of those graces of God, which are properly belonging to the faithfull, then of them which may be in hypocrites, and hollow hearted professors. Seeing we finde both by Scripture and experience, that these forenamed affections, and many good and commendable vertues (as they seeme to be) may haue place in those which doe not appertaine to Gods faithfull people. For a man may be much burthened with the weight of his sin, his conscience terrified by the spirit of bondage, he may be penitue afterward for his sinne committed, as *Iudas* was, and with it were vndone, afraid for the punishment, and may promise amendment, and he may walke heavily, and expresse it by outward signes as *Ahab*, and yet not be released, nor set free from that which he feareth. So the same person, by hearing of the promises of the Gospell, may find ioy, & delight in the glorious things, which it bringeth, and take sensible pleasure in the exercises of religion; Hee may haue a taste of the life to come, as *Balaam*; he may reuerence and feare the ministers of God, as *Herod*, and begin to amend some faults in his life, as he and others, of whom wee reade in the Gospell did, and yet for all this, (though fearefull to thinke of) not scaled vp to saluation: euen thus fare a man may goe in profession of Christian Religion, and yet a stranger from the power of faith, from the life of godlinesse, and from

Math. 17. 3.
4. Kin. 21. 27.

Math. 13. 20.
Num. 22. 30.
Mark. 6. 30.

from that which accompanieth both; I meane, a good and peaceable conscience.

Of the which argument, because much is written, and where the Gospel hath beene preached (of some places I may speake of mine owne knowledge) it hath beene often handled, and largely; I thinke, I may say the lesse. Neither doe I speake that, which I haue said, about this matter, to discourage any: but partly to drue them froin deceiuing of themselves, which loue to stay themselves, they care not vpon what rotten holde, and broken staffe; partly to make the true testimonies of eternall life to be more pretiously esteemed of those which haue them; and such as are without them, to bestow more diligence in seeking of them. For the weakest faith findeth Christ Iesus no more to loose him, seeing he hath said, *this hee will not breake a brased reede, nor quench the smoking flaxe*; and the most glorious shewes of godhelle; and the boldest crakes, and most loud boasts of faith, where yet it is not indeede, shall all vanish away in the aire, and come to nothing, not hauing any part in him: euen as *Saul* brags, *that God had deliuered* *Dauid* *into his hands*, when he was shut in the Citie, were frustrated to his owne shame. The which, how true it is, may appeare not onely by some examples mentioned out of the Scripture, but also by the liues of sundrie in the Countrey, *who haue receiued the Gospell with ioy*, and beene much cast downe by the force of the Law: But as their humbling hath beene a bowing of themselves for a short time, *like a bulrush with the wind*, so their ioy hath beene a suddaine flash of fleeting mirth and joy, not well grounded in them; and an inlightning of them with the generall knowledge of saluation, rather then a sealing of the assurance of their owne in their hearts, for continuance.

Oh, how many haue after the report made by others; what great change the Gospell had wrought; how many, I say, haue reioiced to the hearing of it, and giuen good and commendable hope of their owne change also, and repentance; who yet were sonne wear of the Lords yoke, and of being subiect to his holy government: how many *haue forsaken the fountains of the water of life*, which could haue refreshed their soules in their necessitie with sound comfort, and haue digged to themselves broken pisse, which can hold no water to comfort them: And so haue starred aside, like a broken bow, and haue returned shamefully to their vomit; and as the *sew which was washed, so murthered in the mire*. Which I speake not, as though God had not both called out of this life many amongst vs (within these years in her Majesties reigne and since)

What is to be made of this doctrine.

Math. 13. 12.

Luk. 18. 14.

1. Sam. 13. 7.
14. & 14. 1.

Note.

Formerly in religion was sometimes many.
Heb. 6. 5.
Exod. 32. 8.

Ier. 2. 13.

2. Pet. 2. 22.

The difference of beleeuers from them that are none.

Apostates.

Ioh. 6. 66.

1 Iohn 2. 19.

Iames 5. 5.

Math. 13. 12.

Erod. 16. 3.

Note.

Ioh. 5. 35.

Math. 19. 29

*The fall of
many Profes-
sors haue made
them vile.*

Note.

since) of singular hope, and left a comfortable companie amongst vs still, with others daily comming on; but to cast their shame as dung in their faces, who haue fallen from that seruent desire of the sincere milke of the Word, (which once they had) and are either turned to vaine iangling, and opinions, which breed questions rather then godly edifying; or else to the world, to prophane nelle, and to carelesnelle. These (as the Scripture saith of Iudas) went out from vs, but they were none of vs: for if they had bene of vs, they would haue continued still with vs. For when either prosperitie hath bene granted them, they haue waxen wanton, and haue turned the grace of God into loose nesse: Or when affliction hath followed them, they haue growne wearie of their profession, saying as we reade in Eccles. 7. 12. That the former daies were better, and wished againe for the merrie world, which they inioyed, and the pleasant life, (as the Israelites did their flesh pots) which they passed in ignorance of God, and the lusts thereof, in superstition, and such like: and so haue fallen from the grace of God, and haue departed from him, to whom yet they had professed themselues to haue bene infinitely indebted, as for his other benefites; so especially for his Gospell, in the which they seemed to take no small delight for a season.

But these when I consider their falsehood towards God, and their double dealing, that they would not giue their hearts to him to beleue his mercies to be their onely treasures, and so hold fast their confidence in him, (who would sufficiently haue recompensed their forsaking of the world) I cease marveling at them, although they are fallen from an high account and estimation among the seruants of God, vnto a vile and reprochfull estate, to be reckoned with ynbeleeuers; some of them making this their chiefe religion, rather to be Iudges and censurers of their brethren, then to hold and retaine loue & fellowship with them. For whom yet, I will not cease to intreat the Lord daily, that if any of them belong to him, it would please him to awake them, and to bring them home with the prodigall sonne, in the sight of those who haue seene their revolt; that so, not onely themselues may be saued, though they take shame in the world; but others also, who were emboldned to sinne by their example, may be reclaimed.

Thus the loue of these men hath constrained me, a litle to goe aside in lamenting their miserie, because I haue knowne many of them, who hauing shined as lights for a season, are become mistie cloudes to hinder light from others; whom I also counsell to consider, that they haue not bene driuen away from their holy profession by persecution, (which if they

they had bene, might haue giuen better hope of them to their brethren, that meere weaknesse had hindered them) but they haue gone away from their first loue, and broken off their fellowship with their brethren, euen in the time of the Gospell flourishing, and preached in some places with more power, then when they were at their first beginning most earnestly stirred vp to embrace it : yea and some of them then forsooke their good beginnings, not when *Moses* was gone aside from them, for the space of sortie daies, but, whilst he was amongst them, and in the middelt of their tents, calling vpon them to be sound and constant, and to go forward, as he had done long before ; and himselfe also (to Gods glory be it spoken of some) with great courage and cheerfulness of good example going before them. And therefore seeing their sinne is the greater, they are to be aduiled, to looke for better assurance of their saluation, and whom they haue offended, that so they may repent, and now take surer hold of eternall life, with the hand of their faith, rather then by so weak and small occasions to let it go. For if they had in the feeling of their sinne, feare, sorrow, and other distresses for the same, bene vnfaignedly humbled, their hearts mollified, and they resolu'd to seeke the forgiuenesse thereof, and righteousnesse thereby ; and that through the free imputation of the same by Iesus Christ : they should soundly haue had their diseases healed, their sorrow and doubts expelled, and true comfort ministred from their faith in him, which would so effectually haue wrought in them, and haue raised such an vnfaigned loue to God againe, that they would for no cause haue bene withdrawne ; but rather haue set themselues to grow in godlines with their brethren, then in the least manner to haue returned to their former lusts of their ignorance ; from which they professed themselves to haue bene purged.

Note.
Some haue fallen away before trouble came.
Let such repent.

1. Pet. 1. 14.
2. Pet. 1. 9.

This I haue written for their causes, who haue been content to be deceived with an opinion of happines, and yet to bee void of it : who because they haue had some light in the beholding of their sinnes, and haue bene wounded in conscience for the guilt of them, and punishment due to the same, haue therefore perswaded themselves, that they haue been effectually called, when yet they haue not scene nor found this, that their sinnes haue bene pardoned to them : and in token thereof that they themselves haue bene changed in will, affection and conuersation, and so haue become new Creatures. For though they alleage (and that iustly) that in the conuersion of *Paul*, the people mentioned Act. 2. 37. the returning of the people of *Israel* to God, in the time of the Iudges, and in the daies of *Samuel*, and in such other examples, the holy Ghost setteth down their trouble of mind, their pricke of conscience, and their great abasing of themselves, which I

What is required in effectual calling, & how men are deceived about it.

2. Cor. 5. 17.

Judg. 10. 16.
1. Sam. 7. 3. 9.

grant

The difference of beleeuers from them that are none.

grant are wrought in such, as haue beene truly penitent: yet there hath bin
 ioyned also with these in those examples; an earnest hungering after Gods
 mercy, an vnfained faith, the spirit of adoption sealing vp their saluation
 vnto them, and the liuely fruites of the same: They haue beleued that God
 hath become their most louing father through Christ Iesus, who was be-
 fore their fearefull Iudge; and they haue hereby been inforced to loue him
 therefore, and to seeke now to please him with all their hearts: and these
 graces haue set them forward in a godly life to bring forth fruites, becom-
 ming their profession.

But these men furnish not themselves with faith, a pure heart, a good con-
 science, change of their life, through the louing of God; but they let time
 end their griefe of mind, and their wounds of conscience are healed no o-
 therwise then with an opinion that it is sufficient repentance, onely to haue
 beene sorrowfull: some not abiding the gripes of griefe, and therefore not
 finding sound comfort, haue cast them off, and so in affliction are from time
 to time vexed with the returning of them againe, because they were neuer
 driuen away kindly, nor aright. But if they who haue sorrowed, shall further
 defend themselves this way, that they thought their course was good, to be-
 thus cast downe, seeing the law was preached to them, which constrained
 them thus to doe; and if they will aske, why we preached the iudgments of
 God to them, if we saw it not meet for them to be humbled; I answer: first,
 the law was neuer preached alone by any discrete teacher, who himselfe
 was skilfull in the doing of his duty, but the Gospell with it. Secondly, the
 law was not, nor is not preached to hold men vnder, with the yoke of feare
 and bondage; but to cause men to see their sinne more cleerely, and there-
 by their punishment to bee due; that so they might come to themselves
 in truth, and let more store by Gods mercie, and Christs merits, which
 onely can saue their soules, and minister them comfort. Thirdly, wee
 haue not as from God, approoued, nor wished any to rest in any workes
 of the law, or the best actions which they could doe; when as yet they
 had no faith, nor perceiual of the remission of their sinnes, ouerly setled
 in them: but to haste from thence with all speed; and to try themselves both
 by rules and doctrine, as well as by their owne experience, if Christ were in
 them, that so through him they might become acceptable to God. Now,
 then, if they haue heard and receiued one part of our Ministerie, and not
 the other; if they haue placed happines in the repentance, which they haue
 fancied; and not in the knowledge of God through Christ, which we haue
 vrged; they haue beene deceived through the subtilty of the tempter: they
 haue sought to please God, for feare of his vengeance, and not because they
 haue

*The law is not
 to be preached
 without the
 Gospell.*

*Why the law is
 preached.*

*Nor rest in
 the works of
 the law.*

2. Cor. 13: 5.

The difference of beleeuers from them that are none.

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haue found deliuerance from death, by his vnderferved fauour; they haue laboured in vaine, and beene withholden from the principall fruite of the Gospell preached.

But no maruell, for many are the slights, by the which the diuell keepeth his possession in such, as are not yet escaped his wiles and snares, in the which he holdeth them, though not without their owne good liking. He discourageth some from hope and confidence, that they are the Lords; because they haue been more deeply pricked for their sinne, and longer holden in doubtfullnesse, then other of Gods children are; and that none haue so great temptations and conflicts, as they haue: But haue not they these afflictions to bring them vnto God? And others he dismayeth, and holdeth vnder wch the contrary, as that they cannot be Gods children: because they haue neuer had that deepe sorrow, and long lying in it, for their sinne, as many of their brethren haue had. As though mens examples, and not rather Gods word should bee their rule to follow. So hee suggesteth this to some others, that their estate cannot bee good, seeing they haue not had their liues full of some outward crosse, as some of the godly haue: and yet on the contrary, many haue been long holden captiues with these cogitations, that they durst not thinke themselves to belong to Gods election, seeing they are euer while vnder one crosse or other. Thus the diuell (whose malice and subtiltie few doe know, fewer doe well weigh, but fewest of all doe wisely and carefully resist) the diuell, I say, holdeth numbers occupied about these and such like points; wherein yet, the triall of their happinesse, and certaintie of their peace doth not consist. And because religion and holly doctrine doth affect them, and that he seeth they will needs embrace the same, he laboureth to keepethem at this staye, to hold themselves contented with that shadow, though they be vncertaine of their estate to Godward, and to remaine in suspence and little hope of their saluation: and so he permitte them to haue the letter of the Scripture in their mouth, and to talke generally about religion, or (if occasion be offered) to moue some questions and matters concerning the same; *but they haue utterly to be reformed.* Who seeth not that he holdeth these in error and bondage as grossellie as he doth the other before mentioned, who trouble themselves about opinions and conceits which are not the chiefe and maine points to occupie themselves about; as though happinesse consisted in them, but yet they may faile of eternall life (for all that) when they haue all done?

For neither doth this commend a man to God, whether he hath long continued in griefe of mind, feare of conscience, and doubtfullnes of saluation: but that he be well freed, and deliuered from such trouble, and discharged

How men abuse their afflictions through Satans wiles.

Psal. 73. 23. 14. No.

He would haue men contented with a shadow of religion.

Psal. 50. 17.

Looke to what which is principally.

Troubles inward or outward commend not a man to God.

ged

The difference of beleeuers from them that are none.

Ioh. 8. 31.

Ecd. 9. 2. 3.

Rom. 5. 1.

ged of his feare: I meane, that he can heartily thanke God through Iesus Christ, that he seeth and feeleth himselfe set at libertie, and by him to bee made happy: for if the truth of God and his promise make him free, then he is free indeede. Neither is this with a Man, or against him, in assuring himselfe of saluation, whether his life be full of afflictions and crosses, or void of them, seeing God keepeth not alwaies, an euē hand in these things; for they are common both to good and bad, but that a man know himselfe though a wretched sinner, yet through faith, *to be iustified and acquitted before God* and therefore *is at peace with God*, in himselfe, *euē such as passeb in understanding*, whether his crosses be many or few.

*When a man
is none of the
worsh, he may
be farre from
being good.*

There are many things of like sort, with which Satan doth blindfold sundry of good hope; as that, for hauing some infirmities, or fallēs breaking forth in them, therefore they cannot bee beloued of God, and when they find that in some sort they can overcome them; then they thinke they are the beloued of God: in neither of which a man is to place his safetie. For both the deare Saints of God may possibly bee led out of the way, to commit somewhat offensively: neither is hee to promise well to himselfe, who sometimes keepeth from sinnes, which at other times hee hath fallen into; for it may be, that there is no great occasion offered him that way; or he is otherwise busied, so as hee is not so easily carried after such temptations; or some sinnes of another sort as grievous, doe hold him vnder. And therefore seeing many are deceived this way, partly for want of knowledge, and grounded iudgement in the truth, and partly whilēt they haue through long custome been detained and holden in such snares; they are to bee desired in the most earnest manner, that they would bestow some of their time and meditations about the substance and marrow of their happinesse, to see that they haue a part in it indeede: and as Saint Peter saith, *to giue all diligence to make their calling and election sure*; and in trying by all means, whether their faith, their hope, their patience, and loue bee sound, though vnperfect; and true and effectuell, though weake and feeble; for vpon these the matter dependeth.

*Men must try
themselves, and
know.*

1. Pet. 1. 10.

And if they can be certified, that the spirit of God since, and through their hearing of his Gospell preached vnto them, *hath shed such grace into their hearts*, as to make them partakers of the fruits thereof, they shall not need to bee troubled about the other: and if they contrariwise find that they do yet want these, they must fully purpose to seeke for them; and not to feed themselves with a vaine and deceitfull hope, stayed vpon no good ground nor foundation at all.

And

And here I must further require, that such as so whom God giueth any worke of his spirit, and whose hearts he leasoneth with good affections and desires through the Gospell, so as they sensibly feele themselves to looke after eternall life; that they would cherish, and make much of these holy sparkes of grace kindled within them. And whilest they be warme in them, to blow them vp every while, with the bellows of seruent prayer, and to inflame them by acquaintance, company, and conference with such, as in whom they see God hath wrought the same things before them; and in greater measure, then in themselves: alwayes highly reuerencing Gods gifts in them, that they may the sooner come by them, and that the things which they see but dimly, they may behold more cleerely, and their doubts may be resolved to them, and they may find comfortable encouragement to go forward. But especially, they must giue attendance daily and diligently to the doctrine of faith and godlines, where they may enioy it soundly preached vnto them: assuring themselves that if they find not that, *the one thing above all other*, chiefe and necessary, they loue it not as *Mary* did and then they shal not haue their part in it. But otherwise they may know, that God who doth shew himselfe kind and louing to such as seeke him not, (as it is written, *I was found of them that sought me not*) will not hide himselfe from them which do seeke him seeing he findeth all in their filth, when he calleth them to repentance, euen the best. And finally they must wait vpon him, desiring him in his good time (notwithstanding their vnworthines) to draw them by his secret grace vnto him, as without the which none can come vnto him.

But this shall suffice to haue bin said of them, who thinke themselves Christians, and are not, but do lie: and of them who haue left their first loue of the Gospel and of their brethren, which sometime (as it seemed at least) they had. Which two being of the forwardest sort of professors, who goe for true beleeuers, and yet being none indeed; do iustifie the estate of the weakest seruants of God, to be approoued of him and happy, being farre different from them. Which although I haue by the way, as it were, spoken to adimonish both; yet principally and most chiefly, I haue done it, for the vpholding and comfort of Gods weake seruants; who may see him most louing and gracious vnto them, euen in that, I meane their abasement and humiliation, which they sometime thought to be their vnder and extreame misery. And thus much of the second point of the second part or generall head; namely, of the straying of weake Christians, and how they differ from vnbeleeuers.

James 4. 2.
Note
Let the profess-
ed ones vsual-
means to be
converted.

Luk 10. 42.

Mat 6. 1.
Ezech 16. 6.

The forwardest
sort of vnbeleu-
ers are farre
different from
the children of
God.

when he saw that God gaue him twelue moneths to repent of his pride; (for the which his dreame told him his kingdome should depart from him) he forgot his dreame like a dreame, and did not repent, but at the twelue moneths end began afresh to increase his pride, crowing and boasting of his wealth and honour, thus: *Is not this great Babel, which I haue built, for the house of my kingdome, by the might of my power, and for the honour of my Maiestie?* Whereby we see, that he was more desirous to know what his dreame meant, then to be warned by it. Euen so, these professors (which I speake of) are very carefull to heare the glad tidings of the Gospel preached, and cannot be withdrawn or dissuaded from it: but to say their estate with it and to take this warning by it, that they will receiue the print of it vpon their hearts and liues, and be cast into the mould of it; that (I say) they cannot be brought vnto; for then they should find it to be the power of saluation to them indeed, for the which end it is preached.

But what is the cause that they going so far before many other, who are professors also, cannot be brought to goe beyond them in this as well? and herein to be equall to the best louers of the Gospel? I meane, in prouling and examining, *whether Christ be in them, without which they be reprobates?* and whether *they haue not the spirit of God, without which they bee none of his?* The maine cause is this: Their hearts are not vpriight, nor they will not deale plainly with the Lord. They cannot say, in truth, every one severally, Search me (O Lord) and see if there be any vnrightheousnesse in mee, which I doe hide within me, and it shall be remoued out of thy sight. Nay it is certaine, (if they might come to triall,) that they *doe keepe some sinne* (as Iob saith) *even as a child doth sugar vnder the palate.* Sundry faultes, I grant, such will reframe both themselves, and drive them out of their families: but yet for all that, they will not be brought to this; to make profession that they will be willing to be reformed in what part of their life soeuer they may be iustly challenged; for then they should not blemish their religion, as the best of that sort doe.

Neither doe they set their priuiledges, which they haue by the Gospel, before all other things alwaies: they thinke it ouer strict; that they should be tied and curbed vp so narrowly; and that it is neither befitting wisdom, credite, ciuility, policy, grauitie, or such place and calling as some of them be in, to shew what is in them (though they be zealous) they say, but too base a thing for them; when yet the Scripture saith, *I beleue, and therefore I haue spoke.* And againe, *The zeale of thine house hath consumed mee.* And againe, it was spoken by a great King, if this be to be vile and base, to humble my selfe before God, and for his cause, *I will yet be more vile, for*

Another cause why men loate not to examine.

1. Cor. 13. 5.
Rom. 8. 9.

Ierem. 3. 3.
Their hearts are not vpriight.

Note.
Iob 30. 13.

They count it too base a thing to be tied to a religious course.

1. Cor. 4. 13.
Psalm. 69. 9.
Note.

2. Sam. 6. 32.
Psalm. 16. 3.

The difference of beleeuers from them that are none.

2. Sam. 6. 21.
Psalms 16. 3.

Psalms 133. 2.

Psalms 137. 6.

Luke 16. 15.
John 12.

*The children of
God doe farre
otherwise.*
Mat. 13. 44.
Luke 10. 42.
Cant. 3. 6.

Note.

Hebr. 10. 35.
Reucl. 2. 11.
Job. 1. 12.
1. Cor. 14. 1.
Matth. 5. 6.
Luke 8. 15.
Cant. 7. 3.
Luke 15. 19.
Chie. 3. 1.

*The sin of such
as make as
if they were
farther off.*

John 6. 17.

the Lords sake that hath honoured mee. Yea and they thinke it is more then needeth, that all their delight should be in the Saints, which are on the earth, and such as excell in vertue: and that they should bee companions with such as feare God; when yet the communion of Saints is more pleasant and sweete, then was Aarons oymment, and more fruitfull then mount Hermon was, with the dew, and Sion and her vallies about her, with the siluer drops that fell vpon them. Yea for the preciousnesse thereof the Church spake thus of it: *If I preferre not Ierusalem, that is, the welfare of Gods people, before all thyng that I haue on earth beside, then let me lose my best delight.*

To returne, they of whom I speake, though in their owne opinion, and in the iudgement of some others, they be in right good estate to Godward; yet God, whose thoughts are not as mans; and the truth which must giue good report of them, as well as men, iudgeth and determineth of them far otherwise, if that be the best that can be said of their faith and repentance, which I haue set downe. For the elect and deare children of God doe farre otherwise. They hating found the pearle, sell all that they haue to buy it; though they are occupied about so many things, yet that one (euen the word of God) is chiefe with them. Their loue of it, is strong as realousie; that admitteth no recompence, and as death, that cannot be resisted. They cast not away their confidence, if they once grow to see what recompence of reward it hath; nor will not suffer any to take their crowne from them, euen their honour that they haue in being the Lords sons and daughters. *They canet/pursh all things, they hunger and thirst after righteousness:* they with good and honest hearts receiue the Word, and bring forth fruite in iudication. They if they haue offended their most louing Father, cannot be quiet all they returne and come home againe, and say; Father, wee haue sinned, and are no more worthy to be called thine. And if they bee in worse estate then this, they like it not, vnlesse it be when they are fallen asleep, and haue forgotten themselves, as it may be the state of Gods deare people sometimes.

And yet what do they in all this, more then they ought feeling, notwithstanding all that I haue said of them; their wants and burdness, of which they complaine and cry out for new increas of grace? And whereas they are mocked and euill spoken of, for that they doe thus carry themselves in the loue of heauenly things, and in the hope of immortality, far more feruently, then they who are not intuled to any such thing; it is hard to say, whether they who offer them this injury, doe most offend in hindring the honor of God thereby, or their neighbours welfare, or their owne saluati-

an. For God commands, that we should labor rather for the food that abideth to eternall life, then for that which perisheth. And what doe we offend them, who doe so? And many are encouraged by their forwardnesse and good example, in being lights to them, and shewing what they ought to doe. And they themselves who speak ill of them, doe lay a logge in their own way, that they may take no good by them, whatsoeuer others doe. Therefore let men for shame, and feare of iust damnation, desist from such madnes, as to breake out so sharply, and ynbrotherly against their brethren better then themselves, yea and that also because they are so. For can they doe too much in shewing their thanks to God, who hath called them out of darknes to so marvellous light, as to see themselves deliuered from the wrath to come, when yet the Prophet of God our Schoolemaster hath said for our instruction, *What shall I render unto the Lord for all his mercies?* And againe, although hee went beyond the best, and forwardest in these daies, in that dutie of praise and thanks, yet reproveth himselfe for his sloth and backwardnes therein, saying, *Praise thou the Lord (O my soule) and all that is within mee praise his holy name.* And what cause of complaining then, may we iustly see in our backwardnes therein?

But to returne to them to whom I speake, (seeing I shal speak of thanks in the next Chapter,) and to conclude in a sentence or two to them, and such as they are: I say, giue no rest to your selues, till you can proue that you be in the estate of saluation. You haue many waies set downe vnto you by which you may doe it, even in this treatise, in other godly mens labours, and especially in the Scriptures. Lose not all your labour which you haue bestowed in seeking to be saued. I meane your reading, hearing of Sermons, praying, and confessing your sinnes (it is lost, if you attaine not that which you seeke.) You are not far from it, a little more humilky and truth of heart, will bring you further into the estate of happynesse, then that ye can fall any more from it. Be neuer satisfied, till yee haue more then an vnrepentant person can haue. You count it no toile to sweate in hay and haruett. This is another manner of substance, if yee once had part in it, yee would not forgoe your portion for a kingdome. And thinke this of me, who am not ashamed to bee said, to haue giuen you this counsell, I know what I say in this prouoking, and labouring to perswade you: if yee refuse, while the Lord thus cryeth vnto you, take heed that yee cry not your selues without being heard, and yee know not, whether yee shall euer againe come to the like offer. And to you, and as many as desire saluation so, (furre off as yet ye be) know, that yee are in the estate of di-

Psal. 116. 1. 11.

Psalm. 103. 1.

*Exhortation to
curre on to try
his state.*

Iohn 6. 70.

1. King 1. 17.

1 Tim. 4. 10.

1 Thes. 5. 3.

Heb. 10. 31.

Heb. 12. 29.

Psal. 11. 12.

And if ye continue as ye be, and ye are the like to continue so, the longer ye live, if while ye be called, ye refuse. You are as outlaws: Gods special care reacheth not to you, neither are you vnder his fatherly protection, being his enemies; but he or some of his Sergeants will arrest you, when you thinke not of it: and hell will receive you; and the happines which others shall have, will flie from you; which God forbid. It is a grievous thing to fall into the hands of the living God, who is a consuming fire. Which onetime or other will take hold of, and consume you, and when you are safest, ye are euer in feare, or in danger of it the mouth of the Lord hath spoken it.

C H A P. X.

Of the eight companions of Faith.

The third ge-
nerall head of
this Treatise.

NOW I haue spoken of those, who are weakest in faith, and haue the smallest measure of it, and haue laboured to stay them in their temptation, and haue shewed the causes of their conuersion; *the loue of God by the Father in giuing his Sonne*, the loue of the Sonne in reconciling them to God, and deliueing them from all their miserie; the word of promise preached to bring the mindings of this; Gods Spirit stirring them by working faith in them, and perswasion thereof; and to this end I haue set downe these, because in the ordinary coming to eternall life, there is no other way: Yet seeing these are not so easily felt of vs, as they are in themselves sure and infallible grounds to vs of saluation; therefore I will adde some other effects, or rather properties of true faith, which doe accompany the assurance of the loue of God, and of Christ Iesus. in vs, and are the workes; or fruites of the holy Ghost by the preaching of the Gospell, which although they be not causes and grounds of it as the former, yet are they more sensible to vs then they, and easilier felt to be in vs. So that both sort of euidences laid together, and meeting and concurring in one and the same person; shall giue him most cleerely to vnderstand, that as God hath graciously bestowed it, so we may effectually reueue and hold it as our owne and that with more certaintie every day, as *our saluation shall every day be nearer, then when we first beleeued*. And thus I come vnto the third generall head or part of this treatise; wherein (seeing I hope the weakest beleeuers are, or may be somewhat stayed by that which I haue said already) I now purposed in this last part, to shew how all such of

Gods

Rom. 13. 11.

1 Cor. 13. 12.

Gods people, as are staid from strong feare and trouble of mind; may by other cleere evidences, haue further prooffe and triall of their faith, and be able to preferre and confirme it, and also how much such an estate is to be desired for the benefit it bringeth. And of these three, the first shall be handled in this Chapter, namely, how they may proue that they haue faith. Besides the evidences set downe before. In the next Chapter I will speak of the second, that is, how it is to be confirmed: and in the last Chapter, of the third, namely, what benefit and comfort it bringeth. And first, to teach the beleuer to try that he hath this excellent gift of faith, these eight graces following being companions of it, and more easily perceiued and discerned, then faith it selfe, will cleerely testifie that where these be, there shall that be found also.

This true beleuer therefore whosoever he be, first, as soone as hee shall perceiue, that God (far otherwise then he looked for) hath giuen him his Sonne to bring life vnto him, and to be his *wisdom, righteousnes, sanctification, and redemption*, he must needs feele in his heart great ioy and comfort, as we see in the example of the Eunuch, when *Philip* had conuerted him, he *went away reioicing*; and in Samaria, where when he had preached Christ, and had brought them to repentance, *there was great ioy in the City*. And what maruell? for how can a man bee perswaded by good and infallible grounds, that greater happinesse is giuen him of God then all the world is worth, but he must needs reioyce with ioy vnspokeable, *as they which dream*? For is there any naturall man so senselesse, that it should be vnderstand that some portion of goods, as an hundred pounds value by the yeare, were befallen him; yet he should not feele his heart made ioyfull thereat? euen so; can this honour befall any, (that he is highly in fauour with the Lord of heauen and earth, and thereby of a *child of wrath*, made heire of heauen for euer) but it must needs glad his heart exceedingly, and raise sensible ioy in him, which cannot be exprest? *as in him who found the pearlye*. But doe common professors thus, or worldlings? when wee see they manifestly bewray that they are rather glutton with the tidings of it. So that, as the Eunuch before mentioned, immediately after hee had bin instructed in this mysterie of faith *went on his way reioicing*; and as *Paul* soone after his conversion was maruellously comforted, although before as farre from it, and as deeply cast downe as any, so let it not be doubted of, but when God hath once inlightened the heart of any (which before sat in darkenesse) to see himselfe vndoubtedly saued, but that it raiseth vp in him *joy both sound and certaine* in his measure, that shall not be taken from him.

The first inseparable companion of faith is ioy.

1. Cor. 1. 30.
Rom. 5. 5.
1. Pet. 1. 8.
Act. 8. 39.

Psalm. 126. 7.

Math. 13. 44.

Act. 9. 17. &c.
19.

*This doth not
alwaies appeare
outwardly.*

Luke 10. 20.

*How this ioy is
sole in afflictions*
Rom. 5. 4.

Hebr. 12. 11.

1. Pet. 1. 8.

*How this ioy is
sole in afflictions*

1. Pet. 1. 8.

1. Pet. 1. 8.

1. Pet. 1. 8.

1. Pet. 1. 8.

1. Pet. 1. 8.

1. Pet. 1. 8.

Rom. 5. 1.

1. John 14. 27.

Philip. 4. 7.

Note.

*How this ioy is
sole in afflictions*

Obiect.

*You zealous
folke, some of
you are sad.*

You are sad.

Ans.

*The weak in
faith cannot
but mourne, till
they be comforted.*

*The weak in
faith cannot
but mourne, till
they be comforted.*

*The weak in
faith cannot
but mourne, till
they be comforted.*

*The weak in
faith cannot
but mourne, till
they be comforted.*

*The weak in
faith cannot
but mourne, till
they be comforted.*

*The weak in
faith cannot
but mourne, till
they be comforted.*

Matthew 5. 4.

Indeed it shall not perhaps so much be seene, or appeare to another, as by good euidence it is felt of himselfe. Neither shall a stranger, that is, a man otherwise affected, be partaker of this ioy: but that it accompanieth them, who are by faith made assured of their election; our Sauour Christ teacheth, saying, *Reioyce not that the spirits are subdued vnto you, but rather reioyce because your names are written in heauen.*

And whereas it may be objected, that it is sore shaken and slaked by afflictions, let that trouble none: for no affliction for the time present is ioyous, but grievous; and yet we reioyce even in them through hope, that maketh not asham'd. Besides, we haue it here but in part, as we haue all other graces: and yea affliction (after we haue bin exercis'd with it aright) shall make our ioy the greater in the end, when Gods former graces shall be restored to vs, which we were wont in him to find. Therefore S. Peter saith, *Though ye haue not seene, yet ye loue him in whom (though ye see him not) yet ye beleue in him, and reioyce with ioy unspeakable.* Now seeing it must needs bee thus, it may well prooue to vs, that the common opinion of faith, which most haue where the Gospell is preached (namely, that they beleue in Iesus Christ) deceiveth them, and is nothing lesse then true. For were they perswaded of their happinesse, how could they chuse but feelee withall their soules store of ioyfull and glad within them; then all the commodities of this life could make them? For wee no sooner know our selues infirm'd before God by faith, but wee are at peace with him: and such peace as passeth all understanding. Which after we know how sweete and precious it is, wee will by no means forgoe againe; although for want of stronger faith and sounder knowledge, it is more sitting in some; and yet euen that maketh them complaine, vntill they be enlarged: and he that hath not this witnesse within him, shall not doe best to sooth vp himselfe with a vaine confidence. Thus I conclude, that ioy and peace are inseparable companions of faith.

But here me thinkes, I heare some objecting thus. You zealous folke, who glory so much of the assurance of saluation, and for that very cause bee so ioyfull; yee agree not within your selues: for some which are of your mind are ener sad and sorrowfull, which seemeth to be contrary to this which you teach, and discourage many from embracing it. To this I answer, that many desire to be sure, and grone for it in the Lords eares; and in time, shall be comforted, being already pronounc'd to be blessed; and sometime they are also assured for a season, and then are cheerefull: but before this, they cannot be so, (though they seeke it feruently) as they may, whole hearts the Lord hath opened more cleerely to behold that excellent mystery. But further

ther I say, that it should trouble no wise bodie to see them mourne for a while after that, which shall (being attained) make them merry for euer after. And it is a meere caull in them that twit Gods weake seruants for that which giueth so iust cause of mourning, namely their doubting; seeing they desire nothing more then to bee assured. And if they doe not mixe their feare and heauynesse with melancholicke passion, they offend not in lamenting after God, while they long aboue all things, to behold his louing countenance towards them. But if their heauynesse make them waspish, techie, froward, ynquiet, and rash in censuring them who are in their estate; I say these as mad and franke passions are to bee condemned.

But these obiectioners say, that this sad countenance and behauiour in them, who are more religious then the most part of others, causeth many to shun religion, and to be afraid to ioyne themselves to their acquaintance and companie, and to meddle with musing on the Scriptures, or on Sermons, more then to heare and reade them, and so trouble themselves no further. To this I say, that we are not so, to looke to examples, that we hurt and hinder our selues thereby from that benefite, which the Scriptures doe most certainly direct vs vnto. But if men would weigh things indifferently, they who are so ready to challenge many good Christians for their heauynesse, (which yet they know tendeth to the seeking of comfort) might see their owne fault greater, whose mirth for the most part is ioyned with lightnesse and profanenesse, holding goodnesse and grace out of the company, and not a reioicing for that they know God to bee their most louing father; without which, their ioy is but folly, yea madnesse; as Solomon speaketh of laughter, which testifieth such ioy. But to end this in few words, let such as haue true hope in God, though weakely, moderate their heauynesse, that they may offend as few as they may; and they that find fault with them for that, let them know, that they ought rather to pity and pray for them, and interpret all in the best manner, and looke that their own mirth and cheeresfulness be well warranted them, or else it were farre better for them to haue part in the others heauynesse. And for answer to this, thus much.

But to go forward, as the due consideration of the greatnes, and perualion of the certainty of this benefite, will raise this ioy in the heart of him that possesseth it, so likewise it wil cause him to maruel with reuerence, to see his state so changed, himselfe to be brought from so low a depth of extreme misery, to so high a degree of honour and glory; and so to bee crunched by this fauour of God, that he shall not feare on the sudden, lest it should not

*What mourning
is good.*

*Answer to such
as take offence
at the beauienes
of Gods childre.*

*Note.
Ierem. 9. 23.
Luke 10. 20.
Eccles. 7. 8.
Absteraining
beauienes.*

*The second com-
panions of faith
bely admirati.*

be

Note.

Ioh. 1. 9. 12.

Ioh. 4. 38. 39.

Act. 9. 31.

*This is not as
the first only,
but is after
continued and
increased.*

*Gods favour,
the longer is
enjoyed, the
sweeter.*

Psal. 116. 3.

Rom. 5. 8.

be so, wondering at the greatnes of the same: as *Sadul* the good Apostle did, who considering the great kindnes of Christ, brake forth into these words; *Lord, what is the cause, that thou wilt reueale thy selfe so vs, and not to the world?* Yea, and the woman of Samaria, which had long lien in blindness and superstition, and in the frutes of both, that is, in cauilling and mocking; yet when our Saniour had overcome her euill with good, and con-
 ted her; her heart was so set on the benefit which she receiued by him, that she forgate her water-pot, as thereby declaring, that she had weightier busi-
 nesse in hand, (which in her, who fauoured before onely of the earth, was a great matter) and went admiring at her owne change, to tell her
 neighbours of that welcome newes, which had befallen her, and was a mean
 of their conuersion also. But *Sauls* conuersion did so cause him, to wonder
 at Gods worke therein, that it caused also them that beheld it to admire it,
 and to be amazed, when they *saw him preach the doctrine, which hee before*
persecuted. So great admiration doth this precious faith worke in them that ob-
 taine it.

And yet if this holy and reuerent wondering at so great good things be-
 fallen those, or other such, should but then onely immediately after the recei-
 uing of them be sek; the benefis might seeme the smaller; but it is farre o-
 therwise, if it be duly nourished and maintained: for they are so sweet, and
 so far above all that they could aske or looke for, that except it be through mens
 owne default; they are euery day new and fresh, and so far from bringing
 tediousnes, that the oftner they be daily considered, and the longer they be e-
 nioyed, the more they will cause wondering at the lone of the giuer, and
 what should mooue him to bestow so great a portion, (euen more then the
 whole world) vpon so vnworthy an one, as would haue thought a little be-
 fore, that it had beene an happy estate, not to haue had any being at all. The
 Sunne in the beautie and strength thereof, doth not more cause the eye to
 dazle, then the viewing and beholding of this glory, which God commu-
 niceth with his beloued ones; doth astonish and abash the heart to thinke
 of it: which is so true, that *Dauid* the man of God, did many yeeres, after he
 felt himselfe beloued of God; fall into this holy admiration, as that *God*
should doe such great things for his soule, as deliuer him from the neathermost
grave, by which he meant hell.

The Egyptians loue was wonderfull, and to be maruelled at, toward
 the Israelites, that they hating them before so deadly, did now plucke
 off their earrings to giue them, but oh, how much more admirable was
 this loue of God, that what wee were his enemies, he sent his Sonne to dy-
 for vs.

And

And therefore it cannot be without grosse bewitching of many professors by Satan: that if they haue, at the hearing of this doctrine published, marvelled a little, they thinke they haue receiued this benefit with the present account that is deserved, though after it watch a continuing thing with them for this they say, it were fabled daily to be wondrous things, as when we first heard of it. Full well all such declare what fruit they reape by it: but if they did daily consider their vnworthines, and peniued sins, they should see more cause to wonder euery day, then at the first, if comparison may be made in such a case.

For it is to be wondered at, that God pardoneth the sins of his children daily, and that his mercy continueth euen to the end, in pardoning them, & for that it being so great, it should be so induring also. For who can thinke vpon his slips, and rebellions, (I speake of the best of vs) which breake forth from him daily, for the which the wrath of God is iustly provoked against him, and what might be feared thereby, and how notwithstanding them all, he may come to God for refuge by Christ, and be without feare, as if he had not sinned, yea and hold fast his confidence, that God yet loueth him: who (I say) can consider this, but he must needs be astonished at the enjoying of so great kindnesse, when a cursed man, no better then our selues, must be sued vnto, and intreated by vs, and all the friends that we can make, and being displeased, must be pacified with gifts, and yet hardly holden from vexing, imprisoning and pursuing vs to the death, and may not be intreated? Therefore wonder at the loving kindnes of our God for euer, euen as we desire it for euer. For though naturall reason, and the wisdom of the flesh beare a great stroke in this matter: yet we are not debtors to it, to suffer such sparks of grace to be extinguished by it, for we haue great cause whiles we liue, to perserue this holy admiration in vs.

So that, although I confesse, that in nature it is otherwise, that a man cannot alwayes admire the greatnes of some rare deliuerance, or fortunate estate (as they call it) befallen him by his friends, which at the first raised great admiration: yet it ought to be tar otherwise with the spirituall man, being a beleeuing Christian: he, I say, hauing the loving countenance of God shining daily vpon him as before, which is a treasure vnualluable, should wonder at the continuance of it, especially seeing he prouoking the Lord with his sinnes daily, and yet, might he therefore feare that such formes comfort as had bene his of old, now he haue been turned into as great sorrowes, and his light into darkenesse, rather then bee continued and multiplied. And this he shall doe, while he through vnthankfulness (the corruption of nature lea-

ding

Answer to such as thinke we must not wonder alwayes.

What great cause we haue to wonder still, as at the first.

Psalm 118.4.

Note.

John 2.22.

A simile.

Psalm 118.4.

It is not in this, as in earthly things.

Note.

What lesson this grace.

ding him ~~there~~ to be bury the same in oblivion, by taking his afflictions too heavily, or by being ouer neere glued to things present and temporarie, setting the creature before the Creator, and the gift before the Giver. For thereby, he shall (no doubt) slacke his marvelling at that kindnes of God, that hath ~~no~~ end, although it be most precious: whereas otherwise, he shall be able from day to day, to beare down all transitory things before him as a streame, with the estimation and high prizing of it about them al. And this of the second companion of faith, namely, holy admiring at the greatness of Gods kindnesse.

But that I may not dwell vpon this matter, who haue purposed but in briefe manner, to shew what a traine of heavenly companions do attend vpon this faith, and certaintie of Gods eternall fauour, and to leaue the meditation of and vpon it, to the reuerent & deuout Reader, I will go forward. Another discourse is harie & vnfained loue, in him *(who feeleth this loue of God first and best)* returned to him againe. The which although in hollownes and hypocrisie, the most affirme boldly to be in them towards God, before they haue found & felt themselves to be beloued of him; yet the Scripture teacheth vs that it is far otherwise, *for we haue not loued him, but he hath loued vs first.* But when wee see indeed what great things God hath done for vs, from what dreadfull bondage he hath deliuered vs, vnto the which in all our life we were in danger, and to what gracious liberties and priuiledges he hath restored vs, by forgiving vs all our sins; then wee see iust cause to say with the Prophet, *I loue the Lord, because he hath done so great good things for my soules*; and with the woman to be thus affected, *that seeing many finnes are forgiven vs, this for our loue needs loue much.* So that although before this, we were *louers of pleasures*, more then *louers of God*, as others are; yet now that we know Gods beneuolence towards vs, and the vanity of our fond delights; we haue our hearts more set vpon God, then vpon the best pleasure which we enjoy.

And although sometime before this, we loued father, mother, friends, and gods, more than God; whilst we were merely naturall; yet now *that we know God as our Father, regenerate, & rather are knowne of God*; wee haue our hearts set on him, as being our chiefe treasure. For this our spiritual kindred with Iesus Christ, hath knit vs vnto him with a far more neer bond of loue; and therefore we get in him, joy in him, & satisfye our selues with him; for there shall be intercaution to doe, and that without wearie. There is no end of his bounty and kindnesse, *his mercy endureth for ever*; and who doth not see that such infinite loue of God to vs, may prouoke and raise vp in vs, truth of loue to him againe, that we be neuer filled with the fulnes of him, as

it is said of the spouse in the Canticles, *I am full of love, ye are sick.* And yet they who shall say to vs, for thus doing: *What is thy welbeloued more then another welbeloued?* We may answer them, that know not the loue of our welbeloued; *Our welbeloued is the chiefest of tenne thousand, wholly desirable, his head, as fine gold!* &c. But indeed, I must say, except we haue tasted of this, our loue shall be cold enough towards him, as may be seen too commonly, euen in many who worship God with vs, that all the loue and mercy of God which they boast of, cannot make them forsake their vile lusts.

But to proceed, where these before mentioned are found, how can there bee but vnfeined thankfulness, and acknowledging of this gift of God to his great prayle, when we shall weigh what *he hath done for our soules*, and what solace *he hath filled our liues with all*, which otherwise must needs be full of deadnesse, or deceiueable and vnstoutly folly at the best. They must of necessitie worke the same affection in vs, which were in the man of God, mentioned in the Psal. 116. 1. *What shall I giue vnto the Lord for all his mercies?* I will praise his name before his congregation, and commend my selfe wholly to his gouernment hereafter, who heretofore hath regarded mee so graciously: yea and wee shall bee prouoked dayly, to this honouring of him, *euen to sing a new song of praises vnto him who will renew his kindnesse, and goodnesse dayly vpon vs still*; so that wee shall say, that his first receiuing of vs, was but the beginning of our happinesse. So it shall follow, that our hearts being dayly exercised in prayse and thanksgiving, the more wee doe it, the more wee shall see cause to doe it still; and so shall waxe thankfull still in all that God sendeth, and so in all parts of our life, euen in our troubles, as it is written, *In all things be thankfull.* And although the world see none other cause, but to murmur and rage in their afflictions, yet shall we see Gods fauour to vs euen in them, and knowing that they turne, as well as benefits, to our good; we shall praise God, euen for them also; for it becometh well the righteous (who know how greatly they be occasioned hereto) thus to be thankfull. It is the loue of God that constraineth vs, and enlargeth our hearts to Godward, and giueth vs matter and occasion of singing and making melody to the Lord, and of praising him, alone, as well as in the assembly of the righteous. And no maruell, whereas without that sweete smell of his loue, we should be vterly lumpish, and far from all cogitation of any such matter, as hath been shewed. And I say, it is no maruell that continual and oft thinking on Gods kindnes should make vs thankful: for how seruiceable, yea how flauish shall yee see a poor man to a benefactor towards him in his bodily necessities, though it bee but a

little?

Cantic. 5. 8.

Cantic. 5. 10.

The fourth companion of faith, is thankfulness.

It must be daily
Lament. 3. 23.

Euen in afflictions.
Note.
2. Thess. 5. 18.

2. Cor. 5. 14.
Praise God alone as well as openly.

Rom. 5. 7.

Prou. 22. 7.

The fifth companion of faith, is a desire of an holy communion with God for ever.

2. Cor. 5. 1. 2.

Psalm. 10.

Gods presence in beautes to be preferred before it on earth.

Note.

Reuel. 14. 13.

Psalm. 16. 12.

Philip. 1. 23.

The state of them that cannot abide to beare of death.

Note.

1. Sam. 25. 37.

The sixth companion of faith, is forsake the world.

2. Pet. 2. 21.

little? when he can be content to lose his life for him, and the very borrower is a servant to the lender.

These forementioned affections, which accompany faith in vs, doe take such taste, and finde such sweetnesse in God, (he making vs so acquainted with his fatherly kindnesse and bounky) that we finding no such wellfare in any estate beside, do now desire to be with him, that we may see his glory, and so long after his blessed presence, that we desire nothing more, then being vnderdened of this earthly Tabernacle, & prison of our bodies, euen to be with Christ the fulnes of our ioy. For thus were solue with our selues vpon deepe consideration, and certaine triall, that if we might haue our choice whatsoeuer we should wish: *one day* in sweete communion with God, and so passed and bestowed in his seruice, (as our frailty is able to attaine to) is better then a thousand in all variety of earthly pleasures. And if this fauour bee so much to be desired here, where we see but as in a glasse; & his benefites, which he bestoweth vpon his beloued ones so sweet, where we are but strangers: what (thinke we) shall they appeare to vs, when we shall see him, in his Maiesty, as he is? and when we shall enioy the pleasures of his house in fulnes for euer? Yea, I say, if here, where we liue but in a vale of misery, God doth so shew his bounky towards vs, what (thinke we) shall our estate be, when we shall rest from our labors, and haue fulnes of ioy with God at his right hand for euer more? The beleening and weighing of this, hath caused Gods deare seruants to say, *Come Lord Iesus, come quickly.* And againe, *I desire to be dissolved, and to be with Christ.*

And this (if we be not grossely deceiued) shall cause vs, euen when our daies shall be at the best, to receiue, and hold fast this mind and hearty desire to go home, and be euer with the Lord. And if this heavenly affection, and holy desire beca companion to true faith, it might be maruelled, where their faith is become, and where it lieth a rusting, who make so little haste home, and haue so small desire to be with Christ, where he is in his Fathers house, that they may see his glory (and where there are many mansions, euen for vs, as well as for him) that they cannot abide to heare of departing thither, no more then *Nabal*; who when he heard of his death, he was as a stone; and who are so besotted with that which is visible, that they haue no longing after that which is not scene with eye, but eternall: when yet all should know this; that the presence of God in heaven is farre to bee preferred before his presence here on the earth, yea when our estate is at the best.

But to ioyn the next companion of faith, to this, from which it cannot be separated. This maketh vs sigh oftentimes, and to desire to be dissolved, and (that which we thought would neuer haue been) to become strangers and pilgrimes

pilgrims here, and so to haue no more to do in this world, then wee needs must. And thus I may truly say, is more then was like euer to haue been, if it be considered, how exceedingly we haue been tied to the world, what pleasure it hath been to vs sometime, to thinke what we haue here, & may haue: how we haue sought to fulfill *the lusts of our heart; the lust of our eye;* and what *pride*; and what glory we haue had in the things which we haue loued best. Yea and how like vnto mad men, we haue nestled, and delighted our selues here (where yet *we haue had no certainty of abiding till to morrow*) as though we should haue continued alwaies: and yet who seeth now that euen then, when we ioyed most in our life, we were but as the bankruptes, which though they flourish in their kind, yet they occupy with other mens goods? for that in which we gloried, was not our owne goods and glory which wee tooke such pleasure in; they were anothers; they were but borrowed. In which times, God was not knowne of vs, nor the daily course of his liberrall dealing with his faithfull ones, once dreamed of; And therefore *we being earthly minded could not fauour of beauly things*, but onely of the earth, God suffering vs in those times to walke in our own wayes.

But since that the Lord hath by faith perswaded vs of his fauour, and granted vs to see, what variety of holy and heauenly delights may be enjoyed of vs in this our Christian estate, in comparison of the pleasantest estate, that euer we liued in before; we haue (as I haue said) determined with our selues to renounce our former course, to hold all things here, as transitorie, vaine, and soone flitting away, and beleeuing that we our selues are with them daily drawing to our end; we desire to haue nothing to hold vs here, neither to abide in the flesh. And this willingnesse and readinesse to dye, when we haue gotten, we should in no wise lose it againe: and the rather, seeing it is that alone which maketh vs fit to liue (while we remain here) as we ought. Euen this grace accompanieth faith in vs; after that it is effectually wrought in vs: I say not, that we loath the benefit of life which God hath giuen vs heere, neither doe wee forsake our particular *callings in the which we are commanded to abide*; neither condemne wee the moderate care of maintaining our selues and ours, and prouiding for our outward estate, retaining (in all these) heauenly mindes; but wee renounce the corruption that is in the world through lust, and the prophane course of life) wherein the wicked walke, and the abuse of earthly affaires and dealings, which will not stand with the practise of Christianitie, nor with the word of God.

Which I say for two causes. The one, because in some respects it is lawfull,

Note.

A great price
we haue paid
the world
to be free
of it
Lak. 1. 6. 12. 13.

Lak. 1. 6. 12. 13.

AR 14. 16.

we forsake
earthly things,
when God shew-
eth vs better.
Math. 13. 44.

A great liberty,
to be willing to
dye, such only
are fit to liue.

1. Cor. 7. 30.
The forsaking
the world, is not
to leave necessity
of duties.

2. Pet. 1. 4.

*For he that is
perfect must
desire to live
Phil. 1. 20. 21.
Psal. 119. 17.*

fully, yea, holy, *and desire to live*; namely, to doe good in the Church; and wee may and ought to say with David, *I wil live and not die, so I set forth the praise of thy Lord.* The same I say of dealing in our earthly affaires, and of performing the duties of our particular callings; in the which actions, to the end we may have proofe of the grace that is in vs, I meane patience, righteousness, hope, faith, loue, that so our whole conuersation may bee well ordered, and proportionable to other holy duties; in these respects (I say) wee may be willing and content to liue, while God will haue it so, *that we may shew forth the vertues*, which he hath giuen vs, amongst men, which otherwise should be hidden; and it could not otherwise bee seene of them, that any can possibly liue godly, who hath an hand in the world, when in the meane while God forbiddeth not the actions mentioned, but commands them; onely be charged, that in doing of them, we be not tainted, neither haue our consciences defiled, like worldly men.

Note.

Subt. 34

*slouing and
such like no
point of godlines.*

2. Cor. xi. 14.

*Godliness
without war-
rant in their
hands groweth
to horrible mis-
chief.*

The second cause, why I say, that we should not contemne life, and other lawfull liberties which accompany it, is; because vpon this principle falsely grounded, and as falsely vnderstood, (that wee should forsake the world) diuers haue troubled many weake people and abused them; saying and teaching, (and that vnder a great pretence of godlinesse) that when wee begin to be deuout, and to saue of religion, we ought to leaue the world: that is to say, depart from our earthly callings, and dealings, and also from the societie and fellowship of men who are occupied therein. And to the end that greater deuotion & piety may be bred in vs, we are (say they) to go aside into Abbies, Frieries, Hermetages, and Cloysters, where we may neither heare nor see any such dealings. This opinion as it is plausible to the ignorant and vnsensible, though palpable and grosse to them that are staied in iudgment: so it hath deceiued many, and the diuell hath shewed himselfe as an *Angell of light*, in perswading, that such a kind of life is the highest degree of holinesse, although it hath been and easily may be proued to bee the den and depth of abominable and wickednesse.

For though many haue of a good meaning at the first, gone apart from secular affaires; and betaken themselves to liue in sequestred places, because they would not be troubled with earthly dealings; yet subtile theues are oft afterwards, of the popish prelacy, who abused this to horrible mischiefs. For we must not be ignorant of this, that when men will venture without their warrant, the longer they doe it, the further they fall into the depth of sinne; as a man once gone out of his way, goeth further astray, till he seeke to come in againe. Which hath bene the cause, why much wickednesse hath in time broke forth in the Papacie, where the people haue bene har-
ned

nied to this monasticall life and superstitious deuotion, as idlenesse, whoredome, sodomitry, hypocrisie, and most cruell murdering of many thousand infants which were misbegotten. So that (not to digresse too farre) this is the second reason, why I made plaine my meaning, in saying that the contempt of the world is not, the wearinesse of our life, the leauing of our affaires in the world, or the forsaking of our particular calling; as though no man may bee godly and a beleuer that vseth these: but to procure that one may bee a contemner of the world that vseth them all; and by consequent. that hee who is sure of his saluation, may haue this grace to despise the world, (though he enioy all these benefites and liberties that I haue set downe) which to doe, is the sixt property or inseparable companion of faith.

Now to proceede to the seuenth, when wee see that we be thus made rich by the Lord, after that wee haue fastened on his promises, (where as we were before so vnlike to find the least part of such preferment) we begin to lament our former vnkindnesse to our God, which we daily offered him, when as yet we knew no such thing; and are now ready to bee reuenged on our selues for it: as the woman in *Luke* bewailed her vnkindnes, which she had shewed to her Lord and Saviour before, and did now wimes it, after she had felt his loue so sweet, *by washing his feet with her teares, and wiping them with the haire of her head.* For we cannot be ignorant, that when hee sought vs, we fled from him, and refused to come: such fruits we yeelded him of all his patience and long suffering, whereby he sought to win vs, we were as the *viues of Sodom*, and our grapes as bitter as *Gomorrab*, euen as much as if we had offered him the venome of Dragons in a cuppe, and the poison of Aspes to drinke. *It was the unspeakable mercy of God, that we were not consumed*, when wee regarded not to know him, nor to haue acquaintance with his waies, though he sent his ministers daily amongst vs, to reclaim vs. We therefore now are ashamed to thinke what we haue done, and are deeply grieved to remember that wee should finde him so louing and gracious to vs, who had done all this iniury vnto him.

And therefore we sorrowing thus, haue beene brought to a greater care of ordering our waies aright, and desire to please him, yet, to be *euen angry* with our selues, and to seeke *an holy reuenge at our own hands*, as I said, that thus we may declare, that we doe vterly condemne our former course: of the which who would haue said, that the Lord would euer haue pardoned it, and haue brought vs to be weary of it? But thus it hath pleased him to get himselfe honour in this world, by shewing himselfe gracious and kind to vs so vnworthy ones, *that we may be examples*, (as the Apostle speaketh of

The seventh companion of faith, is showing for our former unkindnesse to God.

Luke 7. 44. Act 17.

Deut. 32. 35.

Lament. 3. 33. Job 31. 14.

The believers reuenge themselves for their former sinnes.

2. Cor. 7. 11.

1. Tim. 2. 16.

Psal. 25. 7. &
130. 30.

The eight com-
panion of faith
is to conuert
and bring on
others.

Ioh. 1. 41. &
Acts through-
out.

1. Cor. 5. 14.

Luke 22. 32.

1. Tim. 4. 16.

Psal. 66. 16.

Neither vnciuil
nor vnchristian
bleasprake of
good things.

Note.

1. Thes. 5. 14.

1. Thes. 5. 14.

But a signe of

our loue, faith,

or

1. Thes. 5. 14.

1. Thes. 5. 14.

1. Thes. 5. 14.

Edifying talke

good for our

selues & others.

himselfe) so all that shall in time to come believe in him, so eternall life, that they may the more easily be perswaded, that he will receiue them to mercy. Euen this made David say, Remember not, O Lord, the sins of my youth: and againe, if thou shouldst looke straitly, what is done amisse, who should abide it?

And to come to the last property or inseparable companion of faith, we seeing and knowing our selues thus to be redeemed out of so deep misery, wishing the same good to our brethren, which we our selues haue receiued of God, we declare vnto them how we are redeemed as occasion is offered, and desire to bring them to Christ, as Philip did Nathaniel, and Andrew his brother Simon Peter priuately, & Paul publickly brought many thousands, being called thereto. For we cannot chuse but to speake the things which we know, (the loue of God constraining vs) as well to them, who know the same, that we may reioyce together; as to them who know them not, that they, being yet in the estate wherein we were, may be perswaded to make speede out of it. And the rather, remembering, that as it is our dutie being conuerted our selues to strength other: so also because, if we turne any from their euill waies, we haue been meanes to save so many soules from death.

Neither are we of their minds, who thinke it both vnciuill, and vnreasonable, either among strangers or their own neighbours, to acquaint the ignorant and wandering soules with this heauenly matter, or to build vp the weak in the more sound and cleere certaintie of it: but pitying their misery, who cannot helpe themselves, we thinke it meet to benefite them with whom we are conuersant, with that which we haue found to be greatest happinesse to our selues. And although our naturall corruption doth leade vs another way, and our vnderstandings to good things, doth counsell vs to refuse the labour, and to count it toyle and tediousnesse to doe so: yet we knowing it to be a manifest signe of our loue, and so of our faith, and a duty commanded vs of God; we desire therefore rather to neglect our owne pleasure which we might inioy in the liberty of other talke, then to let goe such good opportunities, with hope of the fruit which may come thereby. And we thinke, seeing edifying talke is one meanes to season our selues with grace, and to refresh our own hearts more constantly in a good course, as well as to gladd the heart of others, we thinke (I say) if we haue comfort by our beleeuing, and know the benefite of faith effectually our selues, it should do vs the more good, the more dur we should use it, and giue hope to vs thereof also towards other.

The greatest discouragement is, that men (with whom we are wont to communicate such things) are dull, or earthly minded, or light hearted; so

that we seeme to preuaile little thereby with them: but seeing wee know it to be a due which we owe to our brethren, *we ought to bee patient towards them*, bearing with their ignorance, infirmitie, yea, and with their waiwardnes also, *waiting to see if God at any time will giue them better minds.* And not to tie him to work when we would, nor to think our labors to be such, that if we see not present successe and blessing, we may therefore iustly leaue off. But the truth is, this grace is rare to be found in the world, because men are louers of themselves amisse, rather then of their brethren, to seek their good: for while they labour themselves too much, in meddling ouer greedily in the world, or in taking vp their delights some other way amisse, there is small place left to this duty: and where they live with others, vnkindly and not charitable, their talke is futable to their hearts, that is, vnkind, froward, and harsh; *seeing two cannot walke together, if they be not of one mind.* Or if they conuerse more familiarly with them, and currie their meetings and companie to idle, light, vaine, and worldly talke, such can haue small part in this businesse, nor consequently any great testimony of their faith, nor comfort thereby, (if they haue occasions offered them to shew their loue) if seeing the goeth not without her traine: whereof this is one, *to exhort and admonish one another, and with our lips to feed many.*

These with such holy affections constantly fed in our hearts, are inseparable companions of faith vnfaigned, as I haue said, although it is not to be denied, that a resemblance of all these eight may be in the wicked by staires, and in their good moode; their affections may thus be stirred vp to shew, for the time, some likelihood of them; (especially, where they are vnder ordinary teaching) which yet otherwise, and at other times for the most part, are vnauoury, and wearisome to them.

And thus to make an end of this matter, these are the *graces* which do accompany him which beleueth, and who holdeth this assurance of happiness, from the forementioned grounds of Gods promises, Christs working of our saluation, and the vniuersall publishing of this tidings by the Gospell to all beleeuers. That by these infallible grounds to build his faith on, and those graces following and accompanying it, which haue him spoken of, every one may prooue himselfe, to be the Lords and if at sometime, he find it not so, yet how to goe about to recover himselfe againe, seeing it cannot be, that he who hath had these fast sealed in him at any time, should be any long time to seek of the true way to happiness (except in reprobation, when he is grossely bewitched, and blinded) but he shall find it, and returne to it againe.

CHAP.

1. Thel. 5. 14.
Use it as it may
be, though we
see not present
fruit of it.
2. Tim. 2. 15.

what letter
men from this
duty.
Note.
Amos 3. 3.

Prou 10. 31.
Psalm. 119. 13
A resemblance
of these graces
may be in the
wicked by
staires.

CHAP. XI.

How weak Faith is confirmed.

AND now a little of the second branch of the third generall part, about the confirming of faith, I will add yet further, (as I promised) for the staying and satisfying of those, which have attained to lay hold of Gods promises, and have some measure of true faith, howsoever it be. They who have tasted how good the Lord is, by any small light of true faith, they find and feele it to be so sweet, that in feare of forgoing and losing it againe, they desire about all things, to know how they may hold and keepe it. And it is indeed the most necessary question that they can move, how they may doe so. This question I thinke very fitly to be answered in this place, because it is the doubt of them which are newly borne of God; otherwise of the daily and continuall growing in faith, it is more fitly to be spoken of in another place, where I shall speake of the new life, and the holy course of such as are the Lords people already. Therefore to this question, it is thus to be answered, that as they came by that little measure, which they have, by these meanes, that they were led by God to thinke it the most precious iewel in the world, of the which when they were perswaded, they thought it no paine by hearing, meditating, and praying, to seeke to beleue: even so let them settle, and accustome themselves to doe still, as the young child desireth the breast most of all, having tasted how sweet it is.

And if they doe desire to keepe and hold their faith from day to day, till they see that it is past the danger of losing, let them daily account it their chiefest happinesse, which they haue in this life, even their preciouslest treasure and best portion: which if they doe, their heart will be ever vpon it, and their care will be vnsually, lest they should lose it; they will thinke it most necessary to regard, and looke to it, whatsoeuer they haue besides it, worth the looking after. Even as the husbandman will more especially regard his earell, and corne, being his chiefe substance; then his pullell which is smaller and of lesser value. And otherwise every small occasion will hinder them from regarding and looking to it; and every triffe and fond desire of their owne, will draw the minde, and take their hearts to be taken vp with it; and much more, their earnest businesse, and weighty affaires; for the which they thinke, that any exercises of religion ought by

good

They who have any measure of true faith, desire about all things to keep it

Now

The first means to hold and to be confirmed in faith, is to account it chiefe. Math 6. 21. Math 13. 44. Luc 12. 35. Heb. 10. 35. Note. A simile. The best things must best be regarded.

goodright to be neglected, and to giue place to them. For we are ignorant of the diuels enterprises; what swarms of euill lusts, & noisome delights, and other matters of like sort, he filleth mens heads withall, euen such as he knoweth doe like them best, that they may mind no better things: and euen such especially as are in the way to know Gods great kindnes towards them; that they may be, after some sort, put out of the way againe. Therefore not onely these, which are euill of themselves, must grow loathsome to them; but they must also be sober, and moderate themselves euen in their lawfull liberties and dealings, so, as that one thing be thought needfull of them, whatsoever they goe about, euen this; to nourish their faith, and to hold fast their hope of eternall life, and Gods fauor; seeing God, who giueth it, doth neuer change his mind, nor repent him, but exhorteth his, earnestly, to abide in his loue.

And that they may do this the better, (which is too slackly performed of many, who yet haue felt some sweetnesse in the promises) they are further to be directed, that daily and oft, (which few will bee brought vnto) they send vp strong prayers to God for it, and that they do of set purpose separate themselves from all other things in the most conuenient manner that they can; to call to remembrance the manifold and gracious promises of God; that they meditate & consider deeply of them; of the nature and truth of them; of the vchangeablenesse and perpetuity of them; how louing also and kind God is: that thus their faith may be confirmed in them; and so bring their hearts by little and little to a new course and custome, that they may haue more neere acquaintance with Gods nature, his mind and purpose towards them, how louingly he is affected to them, how little they need to feare his anger and displeasure; and how free they may be from doubting and wavering, with his good liking and allowing. For it must be well considered and oft thought vpon, that weak beleeuers are priueto themselves of their many doubtings, and feares; as the good woman Mary Magdalen and other at Christs resurrection, and doe let slip out of their memory, and so out of their hearts, such grounds of their faith, as they haue sometime holden and imbraced, after hearing publicly, or any such like meanes inioyed of them they do soon (I say) let them slip, vnlesse they can bring themselves to reuiew and call them to mind vsually. Yea, and that especially vnlesse they doe provide to helpe their feeblennesse of heart and memory (as they shall be able) with some pithie and cleere proofes of their saluation and safetie, such as they haue before rested on, and found comfort by; as this, *Come to me all ye that are weary and heauy laden, and I will ease you*; and let them reason thus from it, If Christ call them that

*Will must be
avoided, and
lawfull liberties
soberly vsed.
Luke 10.41.
John 13.1.
John 15.9.*

*The second
means to con-
firm faith be-
nest prayer with
meditation.*

Exod. 34.6.

Note.

*True beleeuers
are soone faine
and fearefull.
Scriptures fit
for them to me-
ditate vpon.
Math. 11.28.*

John 7. 37.

1. John 5. 14.

Hos. 14. 2, 3, 4.

Prou. 8. 13.

are laden, and promifeth to ease them, and therefore they may come boldly; that is, beleue his promise, and chafpe about it, and inioy it as their owne: then may I, being such an one, doe so, and take it as spoken to me, as well as *Peter, Paul*, or any other, who, by the grace of God, am made partaker of the same precious faith with them: thus should the weak apply it. Another ground of Scripture to vphold their faith by, is this: *if any thirst, let him come to mee, and I will giue him the water of life to drinke*; and therefore to me, I may say, if I do so. And many other such, as in the margine.

Luke 1. 75.

Psalm. 41. 12.

They must
much help their
weaknes & ofi.
Note.

Some of these and such like are oft to bee thought on, and applied, as I haue said, if we desire to keepe in the safe estate, which I haue spoken of, that is, to come to God in prayer when we will, with boldnesse and confidence, and yet when we doe not pray, not to be afraid of him, but to walk in any of our actions without slauish feare before him: and if wee doe not thus, we shall by and by wauer and wander, either *on the left hand, or on the right, and goe out of the royall way*; euē that way of which the Prophet speakeh, when he saith: *Thou vpholdest me in mine integrity, and setteest me before thy face continually*. As if he should say, thou wilt see that I take no hurt, being euē in thine eye, as the child in the mothers eye, that it may haue no danger. I say, in this royall way we shall not keep safe and sound, except we doe (as men dim of sight, vse spectacles) helpe our spirituall eye-sight with oft looking in the glasse of Gods Word & promises: which I say not, as though God did change his mind so oft, (seeing there be so many doubts in vs) who is euē one and constant; but for that we haue riuen memories, wandering affections and deceitfull hearts, in all which respects we haue need of such helpe and remedie.

Obiect.

Ans.

And if it trouble any at the hearing of this, asking, what shall the weak doe, who cannot doe thus? I answer, they that know not this, cannot do it indeede: but yet is not their estate therefore to be rested in, no although they be such as feare God; only let them follow that which they know, till God enlarge them; and they who know this, which I now teach, will neglect nothing willingly of that which I say, though they be weak; for it is their owne gaine and aduantage, which they would not lose. Yet I meane not, that they should neglect their particular calling for all this, seeing both may well, yea and ought to stand together. Thus therefore let Gods children keepe themselves from feare and doubting, when they are in greatest danger of both, and resist them manfully, by an oft and serious weighing, how gracious and good the Lord is vnto them, that it may comfort them euē at the heart. And for a testimonie heretof, let them vse to try in the pro-

Note.

mise

wise of smaller benefits, how they can beleue that God will keep couenant with them; for thereby shall they haue further prooffe (with the former) to their consciences, that they grow to beleue him in greater. For although there be some measure of true iustifying faith, before we can doe any thing acceptable to God, yet for the confirming of it, we must obliue how Gods Word is performed in other things also.

Hebr. 11. 8.

Furthermore, they are also to helpe their weaknesse in faith, by ordinary and reuerent hearing the glad tidings of reconciliation publicly preached vnto them: for this is one speciall end thereof, as the Apottle saith; and therefore are the Sacraments also giuen by God, which seale vp this truth in their hearts, which they haue begun to tast of; *Do this as oft as ye do is in remembrance of me* With these two, they must carefully retaine a viewing of their sinnes, which by examination they haue found out: they must, I say, be daily kept within that compasse, and hold vnder their hearts by a meane and base thinking of themselves, from fulnes & loathing of Christs death, as we see of how many it is made too common a reckoning of. Neither can it be selfe sweet and pleasant of any, except their sinnes be felt bitter and tart. And besides all this, their former experience is not the least helpe to establish and settle them in this perswasion, that for as much as they cannot deny, but that they *haue beleeued with ioy*, and receiued much ease to their heauy hearts thereby; therefore much more now they ought; and lawfully may rest and perswade themselves, that they shall doe so againe. And therefore to say with themselves; *it is but their owne weaknes*, when they are pierced thorow with such doubts, from God there is not the least occasion offered, *who is euer one and changeth not*; for al this might they haue with Gods good liking, and worse estate then this they need not to be in, if they would be aduised by him, and not by the euill custome of their hearts, whereby they are easily brought to thinke, that faith and other graces will dwell in them, though they be slightly cared for, and regarded; which conceit is most false and errorneous.

The 2. means
to confirme
faith, the word
and Sacraments.
1. Thes. 2. 10.
13. & 1. Thes.
3. 10.
Luk. 22. 19.
Lament. 3. 40.
The 4. means
to confirme
faith, a daily
humiliation for
sinne.
The 5. means
Their former
experience.
Plal. 77. 9. 10.

James 1. 17.

And that the Lord giueth his beloued ones such bold and free access to him, to know his mind toward them, and to haue this holy acquaintance with him, (which can hardly be perswaded to the weak in faith, at their first comming to him) hereby it may appeare, that he saith, *he wil not count them as seruants, but as friends* with whom he will communicate his very secrets, as farr as shall bee expedient for them to know them: and as Paul saith; *God of his rich mercy hath loued vs through much loue.* God saith, *they are as the apple of his eye*, and therefore deare vnto him: he telleth them that hee hath taken from them the *spirit of bondage*, *that they should no longer bee*

The faithful
haue nere ac-
quaintance with
God, they are
called his
friends.
Ioh. 15. 14. 15
Ephes. 3. 4.
Zach. 2. 8.

afraid of him; but serue him without feare; & to reioyce in him alwaies, which cannot be; except they knew his mind and affection to them, yea and that more cleerly then the sonne can know his fathers, or the wife her husbands mind. And therefore if they who haue begun to lay hold on eternall life, through beleeuing, should by some occasion lose the feeling comfort of their faith, as by Satans feareing them, with their coldnes, fals, weaknes, or such like, or by the greatnes and long continuance of some afflictions on them; yet are not they to giue place to doubting; especially being such as haue felt assuredly the loue of God by Christ shed into their hearts; but to count it their frailty and timorousnes, and that without cause; euen for that they were not better acquainted with the will of God, who loneth to the end all such as he hath once loued.

*Is no place be
giuen to doub-
ting.*
Iohn 13. 1.

*God disposes
their weaknes
to their good.*

*How faith is
weakned.*

*Reuel. 2. 5.
How to recouer
our selues.*
Note.

A simile.

*Thinke of this
as the weighti-
est matter, in
the morning, if
it may be.*

And yet this is not without the most wise providence of God; who disposeth all these weakenesses of theirs to their good, that they may be humbled the more in themselves, and rise to their faith againe, & to the glory of God, who bringeth backe againe, those who were almost in their owne feeling, at the brinke of hell. The same I say of other lets which they may be overtaken by, as of their losing of the sense of their faith, through neglecting the meanes whereby it ought to haue bin preferred; or by slighines in the vse of them; or by letting loose the heart after some vanity or worldlines, which is lusted after; or being disquieted and vnstedd otherwise; this is not their refuge to say, we must be content to goe without it, and it is impossible to hold it, when we haue bestowed all our trauell, we haue done it but in vaine. But as they espie their weaknes, so let them *remember how they haue fallen*, acknowledge it to the shame of their euill heart, and so recouer that one thing which is amisse, and hold their confidence as before; and let not the whole frame, and well ordered course of their life be broken off for that one thing: as he that hath ache in his teeth, or a wound in his legges, doth not neglect the health of his whole body for that, but seeketh the redresse of that one, that the whole may be in good case, as it was before.

And seeing it helpeth much to the nourishing of our faith, among all other times, to season our hearts, in the morning, if it may be, with the recording and thinking vpon Gods promises of his loue & our saluation: therefore, if the morning meditating on the promises, with earnest prayer there-to adioyned, should by any necessary occasions, or weighty affaires, or other lets of necessity be intermitted, being the thing which ought most carefully to be looked to; yet let them provide, that this duty be not altogether omitted, as though it were some light matter, which needed no such

atten-

attendance to be giuen unto it: but let it, as soon as it may with conueniency, be performed; if they desire to passe the day in safetie and peace; as knowing otherwise that Satan in this their weaknes will giue them little rest. And so shall they haue it as a strong weapon through the day, to shield them from the violence and fury of the enemy.

But this is not the place to shew how the day is to be passed, that shall follow * after, but onely by the way, as in most fit place to aduise, how the weak Christian is to keepe his faith, and preserve it from the fiery darts of distrust and vnbeliefe.

The sixth meane to hold and confirme faith, is the examples of others, whom of weak, we haue seene to become strong in faith: as *Moses* with whom as God hath bene, and with other his good seruants to strengthen them; so will he be with vs, til he perfect in vs in like sort, the work which he hath begun. And of *Iosua*, I may say the like, who weakly entering into *Moses* his Masters roome, to finish that great work, that the other had begun, he heard the Lord speaking thus to him: *Moses my servant is dead: now therefore, goe over this Iordan, thou, and all this people, vnto the Land which I giue them. There shall not a man be able to withstand thee: as I was with Moses, so I will be with thee, I will not leave nor forsake thee; only be strong and of a good courage.* And he beleeuing, became a rare man in that which he had long practised, namely, in beleeuing, and obeying God; as that noble speech of his witnesseth, which was this: *Whatsoever ye doe (speaking to the people) I, and my house will serue the Lord.* The same I may say of *Gedeon*, and many other. All which examples are written to harren vs to hold and nourish our faith; Gods hand not being shorned.

in these daies, nor his goodnesse abated, *Esa 59.1.* The

which, these examples and the like should perswade vs. And this bee spoken of the

meanes, by which weak faith
is helped and confirmed.

* In transiit 4

The 6. meane to
confirm faith,
are the exam-
ples of others.
Compare Exo-
dus 3. which
chap. 10. 26. 29.
Iosua 1. 2. 3. 5

Iosua 1. 15.
Hebr. 11. 33.
1. Cor. 10. 18

CHAR.

The fruit of preserving and confirming our Faith.

CHAPTER XII.

The sweete fruit and benefit of the preserving and confirming of our faith.

NOW if any thinke the looking to these meanes, and this diligence for the preserving of faith to be over much, let them vnderstand, that the benefit is most great which it bringeth. And if this answereth them not, let them heare the Apostle, who saith, that *our faith consisteth not in the wisdoms of men, but in the power of God*: as if hee should say, that it is not a matter to soone wrought, as it is saide to be in vs, but a gift wrought by God: and therefore to bee nourished and continued, as hee hath prescribed, which is by oft recourse to God, and much searching out of our hearts; for and about the same. And therefore (as I haue said) if men make it no better chiefest of all other things, as it is in itselfe, and hold it rather as a first and principall, it is not their hearing, and reading about it, nor their talking of it, that shall be able to profit them. I will rehearse a speech of a godly Christian Preacher, and one that descended to be heard, whom I haue oft bene present with, when he vttered the same.

No outward
meanes confirme
faith, if wee
prize it not the
best of all things

A pious speech
of a worthy
man

Whilst I was perswaded yea (saide he) that I had faith, but yet held it not by the surest grounds, I was glad from time to time, to thinke that I had it: holding my persuasion thereof, by such evidences as I had before enjoyed, rather then I could tell, for the time present, what sure warrant I had of it: but I tooke no great paine to confirme it by daily meditating on the promises, neither bestowed any more diligence in and about that, then vpon other duties, and therefore was distract oft times, and vnstedd exceedingly.

But when I saw more cleerely, how gainefull and beautifull a grace it is, and how I must liue by it, hauing no lesse need of it, then of the aire to breath in: I sought more certaine ground of it, and that with greater care then I had before. And since I knew, that I had by more infallible arguments and testimonies, I could neuer be weary of looking to, and increasing it (as I had learned how) but for some yeeeres space haue done, and do euery day nourish & strengthen it, and I recreate my selfe in thinking what benefit I haue by it, vntill my gaine thereby, and pleasure therein, do keep

Note.

The fruit of preserving and confirming our Faith.

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me there with delight, more then in all pastime; and the labour which I bestow about it, is so far from toile or wearisomnesse, that it is my greatest solace: neither do I thinke or feele my selfe to, be armed to the well going through the affaires of the day, before I haue prepared my selfe thereto, by refreshing my soule with considering Gods abundant loue and fauour towards me, and rest vpon it as mine owne. But when I haue done it, I am (by good heed taking) cheerefull, and in good estate, all the day after: and so I am (in reuerence be it spoken) said he, perswaded, that I shall continue to do, and the rather, as for other causes, so for that my saluation is now neerer, then when I first beleueed.

Now to make vse of this Christian speech, because it is according to knowledge, and I haue said nothing of him, which is not as needfull for vs, and his practise agreeth with the doctrine of the Scriptures: therefore, if wee will speake euery man the truth, what comfort, thinke we, or well ordered estate can bee in our liues any day without it; when the iust must liue by it; and if that accompany vs not, the holy Ghost telleth vs, that God cannot be pleased? And when that true and lively beholding of Gods gracious kindnes is not present with vs to begin the day; what going forward in it, is to be looked for, but in vnstauoury lightnes, and so to bee deceiued; or in care and sorrow, and so to be disquieted? Therefore if men were wise, they would see, that they could not well want this, especially, seeing God hath giuen liberie to them to enioy such sweet communion with him, by meanes of *this their precious faith*: but they would consider their end; how vncertaine it is, (as all other things which they enioy,) and therefore beeready for it, at one time as well as another, which they might doe, if they held fast their confidence, *that bringeth with it so great reward*. And how shall wee leade our whole life by faith, in our particular parts thereof, beleeuing that God will guide and blesse vs, as we shall heare in the next Treatise, if we be not first well seasoned and acquainted with this iustifying faith?

But alas, we verifie the saying of our Saviour, though to our great shame it may be spoken; *that the children of this world are wiser in their kinde then we*: who if they be disappointed of their desire one way, haue twenty shifts to seeke it another; but it is too manifest, that the most part, euen of the better sort, and those who haue tasted of this faith and assurance already, doe not thinke this possible, to keepe much lesse to increase it from day to day: and therefore goe not about, but are content to hold it by starts, now and then, when it is requiured in them by some speciall helpe of preaching: And thus doing, they see not the twentieth part of Gods bounty and fatherly af-

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larger
and iustly
the
Psalms
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Hebr. 10. 38.
Hebr. 11. 6.

The chiefest
thing euery
morning
remember
Gods
Note.

Gods children
not so wise for
their good, as
the bad for
theirs.
Luke 16. 8.

The fruit of preserving and confirming our Faith.

*Many good
Christians have
not half the
comfort they
might have.
Ephes. 5. 18.
Deut. 32. 12.
Psalm. 90. 14.
Note.*

*Their example
nourisheth others.*

*Preserving of
our selves from
nourishing faith
is full of dan-
gers.*

*Look for this
in Treatise 6.*

fection towards them, who giueth them not some taste now and then of his abundant loue, but would haue them filled with it, and that continually; yea and thereby to be in safetie all the day long. Which if many of Gods seruantes did beleue, as they doe any article of their faith, that is true; how greedily should their heavy hearts bee made ioyfull, and *their heads lifted vp* with cheerefulnesse; whereas now deceivable mirth, or vnprofitable sorrow holdeth them downe, either at their labour, or from it, seeing they haue not this boldnesse to *reioyce in the Lord alwaies*, and that because they beleue not alwaies, neither thinke that they may, or can possibly attaine to it.

And this meanes, that they are so oft cast from their hold, of faith, and so of peace, and constancy therein; the diuell weakeneth and holdeth backe sundry (which are comming on) by their example: thinking themselves well in the case they are in, rather then they should be, in following them, except they saw some beautie and excellencie in their liues, more then is in themselves.

Besides this, they not holding their perswasion for continuance, as well as for some speciall time, doe bring much vnprofitableness into their liues and some dangerous outstramings, and giue many offences, which otherwise they should not; by all which their heauinesse is encreased, and sometime long lien in. And that which is hardest of all the rest; they either dare not rise vp againe out of their sorrow, or know not how they should: and so they make the most part of their life to bee very bondage, which through beleeuing should be most sweete and perfect libertie; and thereby enjoy not many comfortable fruits of faith in their liues, which other Christians doe. And while all this commeth to passe, we must needs say, that God is not honored of them, nor his praises so in their hearts, as they should, and might be; if they from time to time did nourish and liue by this their faith and confidence. But though I would haue it receiued, that much sweetnes accompanieth this faith, yet I meane not here to set downe the priuiledges, which accompany it and a godly life; that is done in another place.

This spirit of bondage therefore, which holdeth them oft in feare, I earnestly wish were abandoned; and that this wauering and needlesse doubting, which possessed so great part of their life, (especially when any great affliction attesteth them; or lyeth long vpon them) were as farre from them, as *the East from the West*: so that they might see the abundant fauour of God farre greater towards them then euer they did; and that by how much they may enioy it more visually and

The fruit of preserving and confirming our Faith.

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and soundly, then ever they thought it possible.

And as for them that count this aduice and direction for the preserving of faith needlesse, they shall goe without the fruit of it; all they see that they lost not their labour, who were thought to doe too much, seeing they did more then themselves could be perswaded to doe. Therefore (as I haue said) let al such as to whom God hath sealed y^e their saluation by his Spirit, by the which *he hath given them an earnest of it*; be diligent to heare and marke the promises daily, assuring themselves that they haue great need to doe so, so shall they waxe familiar, and well acquainted with the mind and purpose of God, howsoever the prophane worldlings make them common things, and are soone weary of hearing them, seeing they looke for no other v^e of them. Let them weigh them also, and apply them to their owne hungry and thirstie soules by priuate meditation, not being glutted with them; and let them learne of other the faithfull seruants of God, how they doe most especially preserve their faith, that by all these, they may be feded. And let them be thoroughly perswaded, that how crossely soeuer things come to passe, yet the Lord seeketh their good by these, and doth not delight in their sorrow and troubles: (for if he did, he could a thousand wayes make a riddance of them,) but sendeth them specially for their benefit and good; so shall they *grow rooted, and established in their faith*, as the graine of Mustard-seede, which after rooting becommeth a stalke, and hath branches and boughes; and as their faith groweth, so shall found peace and safetie, and strength against their corruptions, Yea and these meanes whereby it is preserved, how wearisome soeuer they haue beene sometime, shall become easie and pleasant, and from time to time, more and more; so that they may be assured that they haue cause *in all things to be thankfull*. And that estate should be thought a rare and speciall benefit, if we consider how many thousands haue not an houre of this comfort through the yeere, no not through their whole life.

*No labour losse
that is bestowed
this way, no how-
soever world-
lings thinke so
the contrary.*

Note.

Coloss. 1. 7.

*The longer we
live, the better
we should be.*

*Many haue
found small
comfort through
their life.*

And thus much, to shew, who is the Lords, and how the weake beleuer is to be vpholden; and how he differeth from him who is not so, and what graces accompany them who beleue; and how he who hath faith should grow till he be feded; and what ease and gaine is found thereby. And by that which hath beene said in this Treatise, it may be gathered, that althouh this faith bee in substance one, and the same; yet that there are three degrees of it. The first is the weakest and least measure, when there is yet no assurance in the beleuer; and yet there are inseparable fruits, and infallible tokens of it, as I haue set downe. The second degree is, when some assurance is wrought in the beleuer at some time, but very weake: and it

*A summe of
this Treatise.*

2. Pet. 1. 2.

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is often to seeke and wanting, and recouered againe by entering into due consideration of his estate, and of the truth of God, who hath promised it. The third is the highest degree of it, though more strong and better settled in somethen in other: and this hath assurance accompanying it for the most part vsually, vnlesse the beleueur doe quench the spirit in himselfe; (or the Lord so shew that he standeth by grace) do leaue him to himselfe, for his owne glory for a season, and the better establishing of him afterwards.

This I haue said for their cause, who being tender and weake in faith, would desire some helpe herein: the larger handling of the helpes is to be sought in the third part of this treatise, where the helpes to preserve the whole heart, and consequently faith, and all godlinesse in the beleueur, are at large set downe. Now I thinke it conuenient to leade forward this beleueur, to set this faith of his a- worke by a godly life, and teach him what manner of course and estat that is, which is
the second Treatise of
this Booke.

The end of the first Treatise.



THE



THE SECOND TREATISE, SHEWING AT LARGE

WHAT THE LIFE OF THE TRUE

BELEEVER IS, AND THE CON-

uersation of such, as haue assured
hope of saluation.

CHAP. I.

The summe and order of this second Treatise.



Therto I haue shewed, who are they whom the Scripture calleth beleeuers, and the sonnes and daughters of the Lord Almighty. Now, it is necessary, and followeth in order, to shew what the life of the true beleuer is, and how he, who hath faith, must behaue himselfe throughout his whole conuersation: for as yet nothing hath bene said of that. But that treatise, namely, what the life of the true beleuer is, was referred

Note.

to this place, for auoiding confusion: without the which, a man could neither see the excellencie, and beautie of faith, *which without worke is dead*; neither could the beleuer know how to occupie himselfe throughout his life,

James 2. 26.

2 Pet. 1. 5. 6. 7.

life, but must of necessitie be idle and vnprofitable; who yet must ioyne with his faith, verine, knowledge, temperance, patience, godlines, brotherly kindnesse, and loue, &c.

Divers opinions
about godlines.
Matth. 23. 3.

Mark 6. 10.

This (I say) is the argument and matter to bee handled in this treatise. And seeing there is much difficultie about this point, as about the other, in the former treatise; and seeing it is of greatest weight and moment of all other, except that; it must with like care bee looked into and laid fourth. For some thinke that repentance and godlinesse, is nothing else, but griefe for some offence committed, and so *Iudas* might haue beene godly. Some thinke, that to amend something which was amisse, is godlinesse, especially if they also doe some good therewith; and so *Herod* that caused *Iohn* to bee beheaded, might haue bin godly: For he reuerenced *Iohn*, and when he heard him, he did many things. Some thinke, that if they haue beene well moued at the hearing of the word of God, and doe bow themselves before God, for the time, in outward signes of repentance, that then they may bee thought to be godly indeed: but so might *Ahab* haue been godly. Some, if they can shut vp all their vaine talke, bad dealings, foolish iestings, with such other meriments at their meetings, in this manner; (Lord haue mercy vpon vs, we are all sinners) that then they haue repented: and so the common sort of wicked ones may be said to repent and to be godly. And lastly, popish contrition, auricular confession, and satisfaction, is thought in Poperie to bee good repentance: which (as they vnderstand them) are as farre from it as any of the former. There are some few, of a great many opinions, about this matter; all which are most dangerous and erroneous: It is therefore very necessary that wee vnderstand the will of God aright concerning this, and what to leane vnto, that wee bee not de- ceited.

The necessary
connexion of
this treatise
with the former
Faith and a
godly life, are
as twinnes, and
goe together.
The heads of
this treatise are
four.

My purpose is therefore in this treatise, to let downe at large, what a godly life is, and wherein it consisteth, that he who desireth it, may see, whether his course and behauiour be such or no: and the triall of this must be made of him who hath tryed himselfe by the former, that the one may be seene to goe with the other, and both together as twinnes, so that hee who hath not both, may be truly said to haue neither. And in laying forth this matter, I will follow this method and order, to referre all that shall bee spoken about it, to foure generall heads or parts. The first, that a godly life must of necessity goe with the faith before spoken of, and that faith is the foundation and ground thereof, by the which wee receiue and giue credit, not only to the promise of our saluation; but also to all other promises of temporary benefits appertaining to this life, and also to the other promises of temporary benefits.

benefits appertaining to this life, and also to the whole word of God, with a mind to rely vpon it, and to bee guided by it.

This is the first head of this treatise, laid out in the next two Chapters.

The second, that there must be a new and a pure heart in him who must leade a godly life: a new heart, I say, which is renewed and changed from that it was before, as *Ezekiel* speaketh, *I will take away your stony or hard heart from you, and put a new heart in you.* And by a pure hart I meane, such an one as is contrary to a double or hollow heart, (not pure or free from sin) but as our Saviour Christ saith, *Blessed are the pure in heart for they shall see God,* and *S. Peter,* *Let the bid man of the hart be pure or incorrupt, with a meeke and quiet spirit, which is before God a thing much yet by.* This must of necessity be in him who shall liue godly, and so consequently, that the whole man be changed, which is shewed in the fourth Chapter.

Thirdly, I will set downe the first part of a godly life; and shew that it is a renouncing and forsaking of all sinne, both inward and outward; vnto the thirteenth Chapter.

And fourthly, I will add, vnto the end of this treatise, the other part of godlinesse, declaring that it consisteth in a full purpose of the heart, and a true indeauour of life, to obey God in all things, euen vnto the end. By which also may be gathered a short description of this life of the beleuer; that it is such a conuersation, as being grounded on faith in a sanctified person, renounceth all euill, and endeouoreth to practise good duties, though weakely, yet constantly afterward. And to these foure shall be annexed reasons to perswade to a more cheerefull practising of this godly life, (seeing the best need spurs) and the answering of obiections, which might withhold and hinder the weak and vnexperienced from it. All which considered, it shall not be hard for him that will learne, to vnderstand plainly and cleerely, what the life of the beleuer is; and withall, whether he which professeth himselfe to haue true faith, be also in his life and conuersation reformed, or if he be not, how hee may be so. So that although there be many measures of grace, & some are in many degrees before other in this estate and condition of liuing godly, yet euery one in whom these things shall be found, may prooue himselfe godly, howsoeuer he wanteth somewhat, which many others haue, and must grow forward from day to day. And of the summe and order of this treatise in generall, thus much be said.

Ezek 36. 26.

Math 5. 8.

1. Pet 3. 4.

what a godly
life is.

C H A P. II.

That a godly life cannot be without vnfained faith; nor this faith without it: which is the first point in the first generall head to be handled.

THus, hauing shewed what the summe of this treatise is, and the order and parts of it, I will now proceed: and first, seeing I haue taken in hand to describe the life of the beleuer, and what the godly life is, which he must leade; I will endeouour my selfe to help and direct him herein, as God hath inabled me; that as in the former treatise hee may prooue and see himselfe to haue faith to bee saued, so hee may learne by this, to ioyne with his faith, godlinesse, knowledge, &c.

But before I lay forth this godly life at large, in this chapter, I will begin with the first point of the first generall part of this treatise, that is, that seeing godlines cannot be without iustifying faith, but springeth and ariseth from it, as the branch from the tree; (for so *S. Iames* saith, *Show me thy faith by thy works*;) therefore where no true iustifying faith is, there can be no godly life. And so he, who is no true beleuer, cannot haue any sparkle of godlinesse in him; but is vtterly destitute and void thereof, euen altogether vngodly, as the Apostle writeth: *We a'l had our conuersation sometimes as ether disobedient men, in the lusts of our flesh, doing those things which liked vs*: where we see, that this was the life of all, euen the best, to be strangers to the life of godlinesse, and the children of wrath, before they beleued. But lest any through ignorance might say, though we did that which liked the lusts of our hearts, yet wee did not onely so, nor all that we did, was not such; but some good we did amongst the euill which we committed, (and if it be so, they thinke that the one may answer for the other.) I further say to them; out of the place to *Titus*: *vnto the pure, are all things pure, but vnto them that are defiled and vnbeleewing, is nothing pure; but euen their minds and consciences are defiled.* And to the Hebrewes; *that without faith, it is impossible to please God*, whatsoeuer things we doe, but all is abominable, odious, and vile before him. For as is the fountaine, so are the riuers which runne from it; and as is the heart, and the cogitations of it, so are the actions which proceede from

James 1. 18.

where true
faith is not,
there is no good
life.

Ephes 2. 3.

Ephes 2. 12.

Tit 1. 19.

Heb 11. 6.

from it: but the cogitations of the heart are alwaies, and onely evil. So that (to returne) in the vnbeleeuer there is no good thing that pleaseth God; his best actions are turned into sinne; his prayers, almes, reading, hearing, confessions, thanksgiuings, and whatsoeuer else, they are all abominable in him, and God will neuer bee pleased with his workes and seruices, vnill the person, namely, euen he himselfe bee accepted of him; and that is not till he beleue: as it is in the Epistle to the Hebrewes 10.38. *The iust shall liue by faith; but if any withdraw himselfe, (that is, through vnbeleefe) my soule shall haue no pleasure in him, saith the Lord.*

Gen. 6.5.
No good thing in the vnbeleeuer that pleaseth God.
Note,
Gen. 4.5.
Prou. 28.9.
Psal. 50.16.
Gen. 4.4.

And this is the worke which God requireth of him, aboue, and beyond all workes, *that he beleue in him whom he hath sent, that is, his sonne, that he hath already wrought his happinesse: and therefore that he shall be saued by him onely.* Now if a man, before he haue some sure token of Gods loue, and consequently some measure of true faith, cannot so much as enter into a godly life, nor haue any thing which he doth, approued of God, (as we haue seene, and the Scriptures doe more fully prouue:) how dangerously then doe many thousands deceiue themselves? of which number, some are verily perswaded that they loue, feare, and serue God, not knowing what faith is: others thinke they haue repented truly, because they haue mourned and beene sorry for their sinne, by fits at some time; yet haue no faith, nor any constant desire of it: and others, because they doe many things in their owne nature good, imagine themselves to liue godly, when yet a man may doe many good actions, and for all that, they shall not bee good to him, as long as faith the principall is wanting in him, as hath beene said.

Ioh. 6.39.

Men are dangerously deceived about this point.

Note:

And if any count this doctrine hard, and say, that if this should bee true, it were the next way to driue many to discomfort, yea and to desperation: let such know, that if any despaire because their wicked liues are condemned of God, the doctrine is not to be blamed which teacheth so, but the persons themselves, who should rather repent: for the doctrine of the Canonically Scriptures, and all sound Diuines both old and new haue taught it. And if it be hard, *it is hard to the ignorant, vnstable, and obstinate, who indeed can take little comfort by it, but peruert all things to their owne destruction; but if any doe the will of God, he shall know of the doctrine, whether it be of God: and although they despaire not, yet their case will bee no better in the end then desperate, if they so abide.* But the truth of God may not bee buried for mens frowardnesse, who

No new doctrine.

It is hard onely to be obstinate.
1. Pet. 3.16.
Ioh. 7.17.

cannot away with it.

None that haue
faith can liue
wickedly.

Note

2. Cor. 5. 17.

Proofs of the
former.
Tit. 2. 12.

None

Mat. 3. 8.
Faith is not
content with a
wandering de-
sire of godlines.

But let this suffice to shew, that no man can leade a godly and Christian life, before he haue some measure of true faith, as it hath bene set downe and described in the former treatise. And as I haue shewed, that no man liueth godly which beleueth not; so it is on the contrary, to bee marked, that no man who beleueth, and nourisheth and preserueth his faith, can liue wickedly, nor fashion himselfe after men of the world, or returne to the offensive and vnfauiour course, which he walked after before: but as he is new borne, so he is a *new Creature*; and furthermore, as he knoweth himselfe to bee of the number that shall be saued, (as he doth, except at the first beginning of his conuersion, or in the vehemency of temptations,) so hee honoureth him who will saue him, for his loue constraineth him so to doe. Which although it be most true, and will be granted of the greater part, yet because many content themselues to affirme it onely, and other in a generall manner doe coldly goe about it, I meane, to honour God, and shew forth the fruits of faith, (which they thinke they haue) as though any lide would serue; I thinke it very meete to set downe some speciall proofes of it, that cannot be excepted against.

Aid first, by that place to *Titus*: *The grace of God, that hath appeared, teacheth vs to deny vngodlines and worldly lusts, and to liue holily, righteously, and soberly in this present life*; he saith plainly, if we bee once enlightened by that diuine grace and gift of the Gospell to see our selues partakers of saluation; we are by the same knowledge, taught (and so learne it) to renounce our old conuersion. So that euen as a scholler plainly taught by his master, becommeth skilfull in those points wherein hee was instructed: so is a man taught, to see God worthy all honor, and to giue it him, by *casting away the works of darkness*, when hee seeth that he hath brought him out of the most wofull bondage into the glorious liberty of Gods children. And is it any maruell? For what will we not be ready to doe, for such a one as hath but once saued our liues from death? How much more do all they which know that they are discharged for euer from fearefull damnation, see infinite causes why they should change their wicked liues, (which so much displeased God) and are also ready to doe the same? Be not therefore deceiued, *God is not mocked* by them, who profess they looke to be saued, and do not bring forth fruit worthy amendment.

Is it not a bare wandering desire to please God, which this precious faith, and assurance of saluation worketh: but it frameth also the man vnto it, & teacheth him in some true and acceptable measure to goe about it. The tidings of this treasure appeared so glorious to *Agrippa*, being a King, and therefore

therefore acquainted with earthly felicity; and a Heathen, and therefore unfit to see very easily into spirituall things: yet this appeared so glorious tidings to him, when he heard it by *Paul*, not preaching in the pulpit, but standing a prisoner at the barre, (and therefore like to haue lesse authority and credit with him) that it caused him at the first to say, *Thou hast almost perswaded me to become a Christian.* And therefore of such an one, who hath not onely heard a sound of this heavenly newes with his eares, (which yet did weigh equally against a Princes kingdome in a Heathen mans iudgement) but hath beleueed it to be his owne, and that for euer; do we thinke, that any thing shall be thought too deare for him, who hath freely giuen it him? And therefore when I see one cursed man raile against the doctrine of Gods word, and his faithfull seruants, another to loue the Christians life, but from teeth outward, and diuers men diuersly bewitched; but all of them to *loue darknes more then light, because their deeds are euill*; I maruell not at it, they do after their nature and kind. As they are not obedient to the will of God, so neither indeede can they be; who yet for all this, know not any cause why they should accuse themselves: but if they might see what kindnes God offereth them, euen to be made happy, & might beleue the same, yet should see them changed, as sensibly as euer was *Saul*, of a persecutor to become a Preacher; so they of oppressors, mercifull persons; and restorers of that which was ill gotten; and of prophane, holy; and so to be conuerted, as that we might say of them, compared to the best seruants of God, *the lambe and the lion doe eate together.*

But to let these goe, as too grosse, I would wish such to weigh these Scriptures aright; who will take no nay but that they belong to Gods election, *when yet their goodnes is as the morning dew*, soon vanishing & blown away; *or as a cake half baked.* Let them see how well this becommeth them, to be sometime forward, sometime backward, in some things zealous, and yielding to the will of God; in other some, sinning against their owne knowledge: and when they be straying from duty, to make no haste to it againe; neither to see that any thing is amisse in them, nay to bee put in mind, and reproofed, though neuer so iustly, and kindly, they cannot beare it. It must in no wise be denied them, that they beleuee, and are sure to be saued; but where is the spirit which *S. Paul* speaketh of, in those which know themselves saued? which as an husband, ruleth and beareth sway, which commandeth holy and heavenly motions and affections into the heart, not suffering poysoned, and earthly corruptions to defile the same? where is that authority & government over the members of the mind and body, as over the wife, that they may be well ordered? where are the traines

Act. 16. 13.

Gospel desired because it is not knowne.

Iohn 3. 19.

Rom. 8. 7.

Act 9. 31.

Elsay 11. 6.

Many would be thought believers, who haue not a godly life. Hof. 7. 8.

Rom. 7. 4.

Note

Phil 2. 12.
Ier. 8. 6.
Note,

Math. 12. 34.

Iam. 1. 26.

and companies of all sorts of good fruites as their children, which as comely ornaments, and beautifull should adorne and set out their liues? when a professor of the Gospell shall not be able to deny, that his heart is corrupt, by fretting, raging, and vnquietnes for euery small trifle, and yet not once trembling for it, nor saying; *What haue I done?* or else loose, vaine, and foolish by other occasions, and all this without repentance; where is his testimony, that his heart is a *good treasury*, and nursery of good things? when his tongue shall be walking, not onely vnneccellarily and idly, for the which yet he shall giue an account, but in vnsauoury and offensiue speech, in foolish iesting, tanning, railing, mocking, lying, swearing, slandering, curish and churlish speaking; how are the powers and members of the body in subiection, as a wife vnto the power of Christ which ruleth as an husband, in the heart of Gods beloued ones? Nay, where is those mens religion, which *S. Iames* boldly faith is none, *where the tongue is thus vngouerned*, what shew soeuer be made thereof.

And so I might goe forward to conuince many of our Countymen, who haue often heard mee, and other of Gods Ministers vrging them after the same manner, in our Sermons, and doe know, I tell them the truth, that such things are in them indeed, who yet seeme to bee religious. I haue said it oft, and now say it with griefe, that all these, who haue such things reigning in them, are not onely their owne enemies, but also to our preaching of the Gospell of Christ: neither is their reioycing good, who glory in their faith and hope, when yet they are thus earthly and carnally minded.

Truely repentance felt, done sound.

Note.

They must know it, (how soeuer they beleue) that God hath ioyned with faith, vertue, and godlines, patience, temperance; and that whosoever beleueth, is thereby turned from his old conuersion. For mine owne part, I haue long misliked this haste, and sudden shew of great repentance in men, who in their first acquaintance with the word preached to them, haue not onely professed that they haue repented, (when besides some gripes of griefe, they haue not knowne what repentance meaneth) but they haue thought themselves able almost on the sudden to censure, yea to condemne other, and teach them; and so although with boldnes enough ioyned with as much ignorance, they haue taken in hand to doe. I speake not of such as are humbled in their hearts for their sin, who desire nothing more then to be set at liberty from the feare which oppresseth them, learning daily to beleeue and to be grounded therein; who dare not otherwise beleue their sinnes forgiven them, then they walke humbly before God and men: but I speake of such as passe from sorrow for sinne without faith, to newnesse of life,

life, as they imagine, which was neuer nor euer shall bee attained; leaving the learning of faith, and assurance of Gods fauour, which is the beginning and worker of all new life, as a thing soone gotten: and therefore it is so slightly laboured for of them, and so to seeke with them, for want of thorough proouing whether they haue it or no, that some are driuen againe to seeke for it, many yeeres after they thought they had beene sure of it, yea and (that which is more to bee lamented) many of them neuer attaine vnto it at all.

Note.
*Change of life
without faith
vaine.*

It standeth with no sound reason, that young beginners in learning of any trade, should by and by become occupiers, and setters vp; or that they should rule well, who haue neuer learned to obey: so it standeth not with religion, that they should count themselves good Christians, or that they should be so indeed, who haue not tasted of Christ, and the benefit thereof; *neither learned him, as the truth is in him,* that is, *to put off the old man with his affections and lusts, and to put on the new;* and who haue not felt him so good and bountifull to them, that for his sake they bee ready to doe any thing.

A simile

Ephes. 4. 22.

This haue I spoken by occasion of the matter in hand; namely, that faith bringeth alwaies with it new life; (in so much, that when it is ouermatched with the fleshly corruption, yet it raiseth sighings and strivings in the heart till it be subdued,) that I might at least preuaile with some of my brethren, that they please not themselves in thinking they haue faith, when their liues are filled, not only with many offensive actions, but also with custome and commoties in the same; whereas he which is honored with the title of Gods seruant indeed, must be knowne by the liuery of vnconcorrupt life, and prooue by his fauour and smell of good conuersation, that he came from God, and is not of the earth, that so hee may shew himselfe to be a man of God indeed: his rootes must be fastened as the trees of Lebanon, he must flourish as the Lillie, and sunder the graces of God as dew to quicken them. For of this be we sure, that whatsoever men alleage, why their liues cannot beare the mould and print of sound doctrine, and yet they will needs goe for the approoued seruants of God; it is a strong delusion which perwadeth them so.

*It is vaine to
thinke we haue
faith without a
new life.*

1. Pet. 3. 4.

Note.
Hos. 14. 6.

Rom. 6. 17.

And therefore seeing the Scripture doth (as I haue said) so fully, and so often set downe this truth vnto vs, that such as haue obtained mercy of God, are taught and guided by him; And againe, *that there is mercy with him,* but it is so, *that hee may be feared:* ought not men to settle themselves to another course, then in times past they walked in, being now deliuered from so great bondage? For to that end, as they haue heard, they were de-

Tic. 2. 11. 12.
Psal. 130.

Luke 1. 75.
Matth. 23. 29.

Tit. 3. 8.

2. Cor. 7. 1.

2. Peter 1. 4.

littered. Wherefore, if any be assured of saluation, let them either willingly be subiect to the Lords yoke, I meane his commandements, and commit their whole life to him to be gouerned, and to be diligent to doe good workes; or else let them hold their peace: for they are nothing lesse, as in time shall appeare, and hath done already in many such as they are, to their cost; and be they well assured, that God will not be slack to reuenge such boldnes. But I will shut vp this matter in one sentence. S. Paul to the Corinthians most liuely describeth this life, which is to beled of them which are sure of Gods fauour, saying; *Seeing we haue these promises (dearely beloued) let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow up to full holinesse in the feare of God.* S. Peter agreeing with him, saith: *A most great and precious promises are giuen to vs, that by them ye should be partakers of the godlie nature, in that ye shoulde the corruption which is in the world through lust.* Euen so I say to them who will be taken for beleeuers, as concerning your conversation past; lay aside that corrupt nature of yours, and so the powers of your mind and body, which were infected with deceiueable lusts: and be renued in the spirit of your minds, (euen where the force of reason should be greatest) that so you may put on the new man (which is to bee sanctified,) that the powers of your bodies and minds may be renued, and changed also; so shall yee be framed, to bring forth righteousnes, and true holines, wherein yee shall carry some resemblance of God.

C H A P. III.

That for the leading of a godly life, is required faith in the Temporal promises of God, and heauy assent and credit to the commandements also, and threatnings, in the word of God, as well as faith to be saved.

NOW I haue shewed, that true iustifying faith and a godly life, must of necessity goe together, and that the one cannot be without the other: I will goe to the second point in this generall head or part; and proue that it is necessary to the leading of a godly life, to beleue and giue credit to the whole doctrine of the word of God, to beled and guided thereby, as well as to haue faith in the promises of saluation, and forgiveness of sins. This I say therefore, that hee which beleueth in Christ

Christ to saluation, must not stay himselfe and rest therein onely, *although he were giuen vnto vs of his father to be but our righteousnes,* and onely to make for vs a way to eternall life: but he must be perswaded that he is giuen to be *our wisdom* also, to make vs wise; *our sanctification*, to make vs holy; and also *our redemption and deliuerance*, to rid vs in his good time, from all calamities and miseries, which here befall vs. This, he that truly beleueth, must be perswaded of; and that all the *promises of this life, & of the life to come*, which strue to confirme him in obedience, (whether the great and princippall, as of the graces of the spirit, or the smaller, as of bodily safety and preseruatiou from dangers, so farre as they shall be good for him) doe belong vnto him.

these promises beside that of saluation.

1 Cor. 13. 0, Note.

1 Tim. 4. 8.

And beside both these, he must beleue, that both all the commandements which teach obedience, and the threatnings, because they restrain the contrary, are set downe for him particularly, as well as for any other, to bind his conscience therunto: these also, I say, must he beleue; according to that of S. Paul: *Whatsoeuer things are written aforetime,* (as either promises, threats, or commandements) *they are written for our learning,* (as well as for theirs, in whose time they were written) *that we through patience and comfort of the Scriptures, may haue hope.* So that he is bound to depend vpon this word of God, written in the canonicall Scriptures, and to build his faith thereon, (in such wise, that he dares iopard his soule vpon the truth and doctrine of them) euen as he is to looke for saluation, onely by our Lord Iesus Christ; euer counting that for sin, which shall be found to iangle with the same, either in his heart or life.

All distribute and commandments.

But though all, who haue hope to be saved, should and ought to do this; yet it is manifest that they doe not. They beleue not that God will guide them through their course, they look not to many promises; they feare not many threats: all which do much testifie against them, that they be not so well fenced, as they might be, and by meanes hereof, they hold euen the promise of saluation it selfe more weakely.

All beleuers doe not thus.
1 Cor. 3. 4.

And this cometh to passe the more commonly, that they be not better established and rooted in the truth to beleue it, because these things (as they be worthiest and most excellent) so they be not plainly, soundly, and thoroughly beaten into the people; and that againe and againe, till they that are willing, haue them for their owne.

causes why.

And another cause is, for that the people, who haue some taste of this doctrine, namely; how they shall ioyne good life with their faith; take not paine, when they haue bene well taught them, to call them to mind and digest them: onely they haue peeces and fragments of many good pointes, but

What is required to the leading of a godly life.

but rarely it shall bee found, that one Christian among many groweth to see this, which I now speake of, by teaching, much lesse hath it in vse and practise for his owne; that is, to giue credit to one part of the word as well as to another; and not euery one for the most part, to take that which liketh him.

And therefore when they haue some work of true faith in them, yet they see not how to set vpon repentance, and a godly life; how to begin and how to proceed therein; but are off, and on, now forward, then backward, and scarcely at any time seded and staied: the which although it be so, in great part through their own weaknes, yet it is also in respect of their ignorance; I speake of the better sort of people, and such as haue *received the first fruits of the spirit*. Whereas if they were perswaded that they ought to make conscience of all sound doctrine that they heare, and to giue assent to euery part of the word of God, and submit themselves thereto, promises, threats and commandements; they should hold more firmly the perswasion of their saluation, and also be better prepared how to flie euill, and how to do duty, and how to trust God in all kinds of his promises. Therefore it is said to the Hebrewes: *It was as the Gospell preached as also vnto them: but the word that they heard profited not them, because it was not mixed with faith in those that heard it*. Againe, *Without faith, it is impossible to please God*. With the which agreeeth that which is written by Saint Paul to the Romans: *What soeuer is not of faith is sinne*: that is, whatsoeuer we doe, not being perswaded in our consciences, that we please God in doing of it, we sin against him.

Now then, when our iudgements be not seded in this doctrine and truth; and consequently, wee follow no such rule in our actions, must wee not needes wander vp and downe the more vnpromisable and heauily; or when wee bee at the last, must we not needes bee doubtfull and vncertaine, whether wee please God or not? whereas our chiefe care should be, lest we do any thing which might craze or crack our faith, especially when it is teed, r & weak, & like the *bruised reed*, which is easily broke. Therefore if any belecue to be saved, let them beleue also that they shall be iustificed, (for with one and the same faith we beleue both) and that they shall receive grace from God to bring forth fruites of amendment of life, and that they shall be made able by him through the hearing of the holy Scriptures, to cast off their old conuersation. This faith much availeth to the furthering of the dore children of God in a godly course, euen at their first coming vnto God, as it doth alwayes after, to lince by it. And although God by the same spirit regent such men, by the which hee assu-

reth

Want of this
faith worketh
much inconue-
nience,

Now

Heb. 4.2.

Heb. 11.6.
Rom 14.23.

The beleuer
must beleue
what he shall be
iustificed.

Now

strengthen them of their adoption; yet it is wrought in them much more hardly, and in greater feare, when they doe not first know and be perswaded in their iudgements, that it shall be so. And though it can be but weak in any, at their first conversion to God, yet shall they sooner wade through their doubts, and grow out of their feare, if they haue this faith as a foundation to vphold them, and encourage them to goe about it. But otherwise, they shall faint and feare oft times, and be without hope; nothing is more cleer then this, if we obserue it in weak Christians. And thus must they be perswaded also concerning all blessing, good successe, deliuerance out of troubles, or patience and meekenes to beare them, as well as to beleue the forgiveness of sinnes: and finally, whatsoever God saith in his word, either the forbidding of any sinne, or the requiring of any duty, they are bound to beleue it as the truth of God; to depend vpon it, and to be built vpon it; and to trust him vpon his bare word, and to suffer themselves to be led by it, (and that because it is his word) hauing in them alwaies a settled purpose to doe so, and this is called by the Apostle, *the obedience of faith*. For they must be resolu'd of this, that to whom God giues Christ, to them also he giues all things needfull for this life, and the life to come, in and by Christ.

And particular promises of benefits and deliverance.

And precept and threats, since the word is selfe.
Rom. 1. 5.

And thus *Noah* did not onely beleue that he was made heire of right confidence; but also, that he and certaine of his household should be saved in the flood: and *Abraham* likewise beleued not only, that he was iustified, but also went to a place which he knew not, onely seeing God commanded; and abode in the land of promise, as in a strange country; and beleued, that he should haue a sonne in his old age. And they who beleued among the Israelites in the Saviour which was to come, of whom *Moses*, though darkly, had taught before; the same beleued other promises, as that the walls of *Iericho* should fall downe, after they had beene compassed about seven dayes. Many other such examples, who shewed themselves not onely to beleue the promise of forgiveness of sinnes, and of eternall life, but also other temporall promises; yea and precepts also and threats, which God had set downe in his word, very profitable for vs, to this purpose; many such (I say) both throughout the Scriptures; and namely, in that eleventh Chapter to the Hebrews, are set downe vnto vs. And this generall faith, (so called. for that it giueth assent and credit to the word of God in the elect, as well to one part as to another, with an honest heart ready to obey it) euen this faith (I say) must be planted in them, as well as faith to bee saved, because by it, as well as by this, Gods people must liue afterwards, and be vpholden.

Examples of such as did so.
Hebr. 11. 7.
Hebr. 11. 3. 9.
Gen. 17. 6. 39.

John 5. 46.
Ioh. 6. 40.

And

What is required to the leading of a godly life.

1 Cor. 7. 1.

*This doctrine
little seeme into
and practised.
Note.*

Hebr. 10. 38.

Galat. 2. 20.

*Not oft beaty-
on by Teachers.
The lesse concei-
and, and in 7th
with the better
kind of hearers.*

Luke 1. 28.

Obiect.

Rom. 7. 18.

Ans.

And this doctrine, because it is occupied about the promises of this life, and the commandments of God, which are to guide vs to full sanctification here, I did not therefore ioyne it with my discourse of faith in the former treatise, but referred it to this place as the fittest, where I teach how to liue godly, to the attaining whereof, the beleewing, that I haue spoken of, is a speciall helpe & furtherance. And so I with the Christian Reader to mark well that which I say about this matter; for it is one of the hardest points in all Christianitie to practise, and one of the darkeſt to conceiue and see into, and to be rightly perswaded of, and settled in: and a point indeed lesse stood vpon, taught, and made cleere by Preachers themselves, in their Sermons and Catechizings; and yet our liuing by faith, throughout our whole life, which is the fruit of it, is as plainly taught and brought to light in the scriptures, as any need to desire it. And namely, in those places to the Hebrewes and the Galatians: one, *The iust shall liue by faith*, the other, *I liue no longer, but Christ in me, and the life that I leade, is by faith in the son of God*. As if they both should say, Christ by his Spirit doth draw his faithfull ones to beleeue and guided by the Word of truth which hee hath set downe to them, and they desire no other life, then that which there they are moued and perswaded vnto, whether wee meane the commandments or promises.

I said, that this beleewing which I speake of, is not much laid open in publike teaching, but onely this, (which is indeed the effect of it) that wee ought to be obedient to the word of God; and therefore it is, that the forwarder sort of good hearers (except some few, who haue bene thoroughly made acquainted with it, and exercised it by long experience) doe little see into it; namely, that they may vndoubtedly be perswaded, that God will make them able to obey his will, as they are at to reach vnto it & that he hath promised, if they once come to know that they are beloued of him that he will afterwards be with them, (to quicken their will, and draw their affections and strengthen them to their duties) as it was said by the Angell to *Mary, Haile thou that art freely beloued, the Lord is with thee*. Many of Gods deare children, when they are somewhat staied about the assurance of their saluation, after that they haue been long labouring about it, and then come to heare that they must lead new liues, many of them (I say) are willing to go about it: but they are much discouraged, because they see not how they shall be able.

And lest any should object, that *Paul* himselfe was so troubled, who said, *To will is present with me, but I find no power to performe that which is good*: I answer, he complained not of that which I do, that is, that he had no hope

Philip. 4. 13.

in God, nor no promise of strength from him to performe; for he said the contrary in sundry places, *I am able to do all things through the help of Christ which strengtheneth me.* And againe, *I live no longer, but Christ in me:* but he complained, that for all the hope of helpe that he had, yet the rebellion of his flesh, and nature that was vnto reforme, did mightily resist him. And this hinderance he had, and wee shall haue while wee liue. But what is that to this, that besides this rebellion of the old man, they haue this also to hinder them, that they cannot tell, whether they shall haue strength to make them able, or no; nor whether God hath giuen them any promise, that their burthen shall be made light, and that Christ himselfe will beare the greatest part of it for them, that so it may be made easie.

This is that killeth the heart of right good Christians, when they are ignorant of it, and when they be not well grounded in it, and throughly perswaded of it, that God will make them able and fit for so great a worke, as the leading of a godly life: euen like the burthen of the Israelites, who were *ioyned the bricke of brick that they had made in times past,* (which work was hard enough) *& yet themselves to seeke and provide their straw.* This I am sure, hath troubled many, who yet were willing and ready to do any duties required of them, and hath been the cause why they haue gone about the seuerall actions of their life, the bearing of their trouble, and the offering vp of their prayers, the more deadely and vncheerfully and therefore the more aukely and wearisomely.

Exod. 5. 12.

What causeth tedious troubles to many Christians.

The testimony of good Christians.

Note.

And for the benefit of many good soules, I will say that which hath been acknowledged vnto me, by sundry well approoued Christians, when I haue in conference set downe plainly to them the point which now I write of: namely, how necessary it is to beleue in generall and particular, whatsoeuer other promises or precepts in the Word of God, as well as the promise of saluation by Christ. Oh, haue many said, if we could haue holpe vp our selues, out of distrust, feare, and vncomfortable dumps, by applying the promises of God concerning grace necessary for vs, outward deliuerance from dangers, and good successe in our lawfull dealings of this life; wee might with much ease and peace haue stayed vp our selues; when for want thereof, we were fore plunged and almost fainted; and with halfe the toile which we vsed for it, we might haue vpholden our selues in hope and with comfort.

For many houres, yea and sometime daies, we haue beat our braines and reasoned to and fro, with heavy hearts, how to wade through some afflictions. And how to bee contented with some accidentis which were like to fall out and come to passe; & thus we did, because we missed of the right way

What is required to the leading of a godly life.

Rom. 8. 31.

Now.

way of trusting to Gods providence, that hee would turne all to the best: without which resolution, who can quietly rest in any vncertaineties here below? So effectually and good a meane it is, to be led by faith, and to haue it as a daily companion with vs. By which wee hauing perswasion of the greatest benefit of all other, namely Christ; wee might the more easily haue assured our selues (we see now) of any smaller; whether in any trouble oppressing vs, to haue a good issue out of it, or in any good thing desired of vs, (as it should haue been expedient for vs) to enioy it. And we may say truly, we know nothing to haue been the cause of so much and so long vnprofitableness, and dumpish heauines, as hath held vs downe these many yeares, as this: that we haue not been rooted and grounded in faith, as wee haue had a care to please God. For wee being subtilly vndermined by Satan to hold in this error of vnbeliefe, (although we see manifestly that the seed of faith was in vs) it was the cause why in all other good things we went forward the more slightly. So that wee see great cause to season our hearts with beleeuing through our whole life, whatsoeuer labour it cost vs. To this purpose was the speech of those Christians.

*An Exposition
to the Minister*

1. Pet. 1. 18.

And to goe forward, who doth not know, that when some certainty of saluation is attained of men, yet for all that, in as much as it is but weak, they haue many heart griefes for this, that they see they haue a long wearisome pilgrimage to go thorow, and litle knowledge and perswasion of any great guiding of them thorough all the feares and difficulties of it? Pity therefore the distressed estate of Gods poore people, y^e Shepheards of his flocke. Although this is but one point of many, which ye are to teach them, & arme your selues with that mind, which was in the Apostle, who saw it meet as long as he should abide in this Tabernacle, to put the people in mind of all things necessary to saluation, from day to day, though they knew and were established in them.

*The Minister of
God must haue
experience in
himselfe, of those
which he teach-
eth others.
Now,*

And let me with your patience, say one thing more to you, which if ye will be aduised by me herein, will (I dare assure you) bee much to your owne benefit, and of those that heare you. Aboue all things, seeke to haue that your owne, & effectually wrought in your selues, which you teach the people; for you know that the Phylitians, who practise by experience, are best able to deale with their patients. Especially in this matter of faith, labor to be more exercised, how you haue vse of it, in beleeuing for your own parts, either precepts or promises, & content not your selues with the bare letter which killeth, or the verball knowledge of the truth. And so doing, ye shall make good gaine of that which you shall teach: if your hearers should not and yet such teaching, while ye be sure that it hath done your selues much good,

good, shall set such an edge on your doctrine by your more liuely, cheere-
full and powerfull deliuering of it, that it shall far more easily procure an
appetite in the people to receiue it, as they did in *Iohn Baptists* time with
greedines, and as it were *with violence*; and so that if they bee not brought
to the true practise of Christianity by it, they will not be brought to it by
any other teaching.

Note.

Mat. 11. 11.

And this I wish, that ye be not of the mind that some haue been of, (for
it is no opinion fitter the Minister of God) that is to say, that they thinke,
though some preach by experience, yet no man is bound to do so: as though
it were in some mens choice to do which they list, when we know, that *the*
good shepheard doth go before his sheep, and they follow him. And if he goe be-
fore them in example of good life, then he cannot chuse but teach them by
experience, that which hee himselfe doth practise in his good example.
And so he that shall thinke that he is not bound to teach by experience, as
well as by the letter; concludeth that he is not bound to be a good man him-
selfe, howsoeuer he be a teacher of others.

*As for us, such
as think us bet-
ter.
Iohn 10. 4.*

Now I haue said what I purposed, I will go forwarde. In teaching; labor
much in this matter, (which I haue mentioned) to beate into the people,
with making it plain to them, how they may be assured of their saluation;
(as I haue taught in the first Treatise) beate in (I say) this doctrine of be-
leeuing, that God will minister all helpe to inable them to liue godly. For
in both poynts, (if view might be taken throughout this dominion) it should
be found that the people are ignorant and to seeke, both how to come to
the assurance of saluation, and also how they should bee rightly taught to
leade a godly and a Christian life. And how commeth this to passe, but be-
cause men teach not oft, (of which all may see what need there is) or else
they do not in commiseration of the peoples weak capacity and memory,
bear vpon these things amongst all other, againe and againe. So *S. Paul* hath
left behind him his practise for our instruction, saying: *It grieveth me not to*
write (when he cannot come to preach them) *the same things to you, and for*
you, it is a sure thing.

*Let faith and
godlines be oft
taught.*

Philip. 3. 1.

And we should know, that it is no shame to preach the same things oft,
yea in our owne congregation; but meete and fit, (especially if they bee
these speciall matters) vnlesse we contend for the vain praise of men, and will
shew our pride by seeking after nouelty, rather then our desire of the peo-
ples edifying.

Yet I nourish not barbarousnesse, nor the vttering vnseasonably and
vnsauourly, either of the same words and sentences, or in bosome Ser-
mons, the same things: but in *the euidence of the spirit*, and in renewing our
labour

*The samethings
without vaine
repetition and
barbarousnesse*

labour and pain; even about the same doctrine which we taught before, it shall be so far from being wearisome and tedious, that the best hearers shall affirm that they cannot heare them too oft, but desire with all their hearts to heare them againe.

*Act. 13. 42.
The peoples
wants require
it.*

And because I am by fit occasion come to viter this, I will adde one thing which ought worthily to preuaile much both with Preacher and people. And that is this that in this long and gracious time of peace and libertie, of free preaching the Gospell, he is a rare private man; (that I go no further) who is able plainly and soundly to set downe how a sinner may know himselfe to be in the state of saluation, and assured that he is the child of God; and when he is so, how he should bring forth the fruits of repentance, and lead a godly and Christian life. I know it is the holy Ghost, who alone can worke this in mens hearts; but I speake of the expressing and setting down the same. And though I doubt not, but that some conceiue it, yet if they did that well, they could in some sort vter it also: as we are commanded to *take into vs words to expresse that which we conceiue*; as well to haue matter in our minds. And although the knowledge of this in generall, doe bring men in liking with it: yet who seeth not, that the particular vnfolding hereof, by fit conferences knitting one point with another, is the way to make it vnderstood and conceiued aright? By which the hearer is farre more easily brought to haue the effectuall worke thereof in him.

Holca 14. 3.

*want of this
kind of faith,
makes the god-
ly life difficult.*

And thus to returne againe to that from whence I digressed not vnneccessarily, and so to draw to an end about this matter. Although people profit thus farre, that they get some true taste of saluation by preaching; yet they shall very much stagger and goe backe; and coldly set vpon the practise of godlines, if they bee not well grounded in beleeuing, that God will build them vp more strongly from day to day, and *perfect the good worke in them which he hath begun, even to full sanctification in the feare of God*. If a chiefe and maine post in a building be wanning, wil not the whole house be soon shaken? For a Christian, who must reforme his life, go about it, not beleeuing that God wil make him able, he may be sure he shal want a main help hereto, even that which will go nigh to pull downe all that is set vp. For if he haue no faith to beleeue that God will strengthen him; what strength hath he but his owne? which is as fit for such a worke to bring it to passe, as a child is to build a great castle by his skill, or strength.

A smile.

*A smile.
Where it is in-
joyed, the pra-
ctise of godlines
becomes easie.
• Look for this
in the next
chapter.*

But if he be well seded in this confidence, (his heart also being purified and changed) which as we shall heare afterwards) is necessarily required, he shall go about it with cheerefulnes and readines; he shall be encouraged to pray as his necessities shall giue cause; he shall be kept from fainting and

dismaiednes, when his strength is not very great, and rise vp againe when he is fallen: all which shall be great meanes in such a case to vphold him, and set him forward to depend vpon God, without any great vnfeeling of him (and yett shall he not for all this, be without sense and feeling of his infirmities:) which another as willing to obey God as he, shall neuer bee able to doe; but euery while cast downe and dismaied, vntill hee get the same furniture,

And this must here be marked, that there shall be the better proceeding herein, of euery weak Christian, as his knowledge shall bee greater in the word of God: which before grace came, (as fire to the stubble, to kindle and set it a worke to burne) although it were idle and vnprofitable in him, and lay void and vnoccupied, as timber lieth by, till the building goe forward: yett it shall then helpe much to the leauing of euill, and the doing of good, especially after experience in time, shall bee ioyned to both. And when all these meet together in an vpright hearted Christian, how weak foeuer; if hee acquaint himselfe familiarly with the promises of eternall life, and treasure vp in a good conscience the certaintie of the forgiuenesse of sinnes, from day to day; then this is he who hath laid a sound foundation of a godly life, vpon which it shall be no hard matter to set the building of his life futable and proportionable afterwards; so that, although the *raine fall, and the floods come, and the winds blow, and beat vpon this house, yet it shall not fall; for it is builded on a rocke.* *March. 7. 15.*

But he who layeth not this foundation, but buildeth on the sand, shall soone see his building trined ouer. And thus the case standeth with many in these dayes, who therefore are cast downe oft times from their good beginnings, because they had not skill to make them more substantiall and sure. And I feare not to affirme, (the Lord witnesseth to that which I say) that the offensive liues of many, with many startings aside from the good way which they haue entered into, and the crooked and halting steps that they make grossely in the sight of men, who yett durst not sometime before quench the spirit in themselves, nor hurt their tender consciences secretly in the sight of God: these (I say) are chiefly from hence, that they laid not the foundation aright, nor made not their first entrance into a Christian life, sound and sure,

Among other things, they haue failed for the most part in this, of which I do most specially speake in this place, that they haue not been builded vp in this faith and perswasion, that God will further their weak beginnings, and fortifie their hearts against the stumbling blocks and discouragements, which shall stand vp in their way. I haue now onely shewed that this faith

A simile.

The want of a good foundation is the ruine of many.

Note.

should be in a Christian, when he first setteth on a godly life: but how it should accompany him after throughout his life, that so he may liue by it, being the same to the whole life that the eye is to the body; I shall in place fit for it, if God will, declare and shew so far as shall be expedient.

CHAPTER IIII.

Of the heart, and how it should bee cleansed and changed, and so the whole Man, which is true sanctification, tending to repentance and a godly life.

The second generall head of this Treatise.

AND now that I haue shewed, that true godlines commeth from faith which iustificeth, and that the one cannot bee without the other; and that with the same faith wee must beleue all other his promises also, made to his children; & all doctrine that doth instruct vs to obedience: I will goe forward. And to the end the beautie of the godly life may be seene in some sort, and that the beleuer may bee able to practise it, and know that he doth so; I will, as I propounded, here speake of the heart: which is the second generall head in this Treatise, and the next to be handled, according to the diuision made in the first Chapter. And thus I will speake of it, first shewing, that it must be renewed and changed, and then (in place fit* for it) that it must be kept so afterwards: for both are necessarie to the beleuer.

*Two things to be knowne about the heart.
* Look for it in chap. 12.
Note.*

And when he is resolved to be guided by Gods word in all things, as hee hath been taught before, and so to liue by faith, and then hath an heart fit to yeeld it selfe to do so: who doth not see, that the worke is in good forwardnes (to liue godly) and (as we say) by such a good entrance and beginning, halfe at an end?

The heart the fountaine of godly life, must first be purged.

Heere therefore vnderstand and know, that the heart which is the fountaine from whence the practise of godlines must grow and come, ought to be purged and cleansed: and consequently, the body it selfe, ought to bee first made a fit instrument for the same, (to the accomplishing of that which is good, and to the well ordering of the life) in which two, consisteth the sanctification of the whole Man. We must thus be changed before we can will well, or liue well: even as a filthy and vnsauoury vessel must be well and thoroughly season'd, before it can be put to vse and occupied; and we must haue sinne with a deadly hatred, and haue the power of it abated in vs, and

A simile.

Thou art

loue

loue goodnes and righteousnes, & be renewed in them before we can bring forth fruits of repentance and amendment of life. But to the end we may ſee it mote neceſſary, that this change and ſanctification of the heart ſhould be wrought, and alſo what an excellent grace and gift of God it is; it ſhall bee meet to lay forth the nature and diſpoſition of the heart, what it is, ſince the fall of our firſt parents in it ſelfe, and of it ſelfe, before there be any work of grace in it, and before the moſt exquisite cunning, and workmanſhip of the holy Ghoſt in reforming and renewing thereof, bee ſhewed vpon it. And when we haue ſcene into it, know we, that as is the heart; ſo is the life, both before the clenſing and change of it, and after. And according to the proverb, *like tree, like fruit: for a good man out of the good treaſury of his hart bringeth forth good things, & the wicked man out of the ill treaſury of his hart bringeth forth euill things.* This heart of man therefore muſt be good, and holy, and pure: it muſt be brought to yeeld, and ſubmit it ſelfe willingly to better inſtruction, then naturally it hath bene acquainted with; that ſo it may bring forth fruit of amendment of life, and be readily diſpoſed vnto euery good worke.

Note.
*Like heart,
like life.*

Math. 12. 35

But (as I ſaid) that men may not deceiue themſelues, who for the moſt part being ignorant about the heart, and the nature and properties of it, do think that they may liue godly, whatſoeuer corruption doth infect the heart; it ſhall be requiſite to know it better, & how al godlines is but fantaſie or hypocriſie, vntill the heart be reformed and changed. We muſt haue it clenſed and well ſeaſoned, and afterwards kept ſo, that it may be no longer an enemy to vs, or an hinderer of vs, in any of our good actions, but contrarily, that by the helpe of it, we may daily goe forward in well doing; at leaſt by ſtriving, or after a repulſe, to returne againe.

For this we are to know, that the heart of man before it be emptied, is a dungeon of iniquitie; before it be inlightened, a den of darknes; before it be clenſed, a puddle of filthineſſe: and that which S. Iames ſpeaketh of the tongue, may much more be ſaid of the heart, *that before it be tamed, it is an vnruſty euill.*

*The heart is a
dungeon of in-
iquity.
Note.
Iames 3. 8.*

If then ſuch an heart be the guide of our life, how monſtrous and loathſome muſt that life needs be? Hereby therefore it is cleere, that the heart muſt be purged of this corruption, as I haue ſaid: it muſt be changed from this nature and cuſtome; that when any departing from ſinne ſhould bee, or any duty to God offered, this may not be a pull back, and hinderer, but ready to giue content thereunto; and a furtherer thereof, in ſubduing the corruption of the ſame, from time to time. For who ſeech not that this were otherwiſe a toyle moſt tedious, yea a thing altogether impoſſible; as oft as

A simile.

A view of the
filthinesse of the
heart.

Note.

we should goe about any good duty, then to haue our heart to seeke, (as they say) and to be set in frame? As if an husbandman should alwayes bee driuen to mend and sharpen his plough share, when, and as often as he tilleth the ground; or a Carpenter to grinde his tooles so oft as hee goeth to worke: but much more, seeing the heart is backward, and not willing and ready to any good thing, yea rather rebellious against it; must not all of necessitie the more preposterously go forward? But to proceede, more particularly to anatomize and describeth the heart, and in few words to say so much of so large a matter, we must know, that it is ouerspread with vnbeleefe, deceitfull, vntruly, loose, hardned, wilfull, vaine, idle, blockish, cold in goodnesse, and without fauouring it, and soone weary of it; high, big, proud, disdainfull, selfe-louing, vncharitable, vnkind, conceited, impatient, angry, fierce, enuious, reuenging, vnmercifull, froward and teachie, churlish, fullen, meddling, worldly, filthy and vnclane, louing pleasure more then godlinesse, vnprofitable, repining, carelesly, greedy, or covetous, idolatrous, superstitious, vnreuerent, hypocritically, disobedient to betters, iudging rashly, hardly reconciled, and in a word prone to all euill: is it not then hardly tamed? Which must needs be granted, when the most part of people vnder the Gospell, doe either not know, nor suspect this, and therefore are farre from ability to hunt these corruptions out: or if they who do know it, do yet loue them as their owne flesh, and therefore be neuer the nearer to the purging out, or remoouing of them, but rather draw them vnto them with cords and cart-ropes.

Ierem. 17. 9.

Math. 15. 19.

It is not without cause therefore, that *Salomon* saith, *there are seven abominations in the heart*, that is, many. And *Ieremy* in like manner affirmeth, that *the heart of man is deceitfull and deep above all things, who can gage or search it out? Euen I the Lord* (saith God) *am the searcher or finder out of it*. Therefore also our Saviour to set out the nature of the heart, saith: *Out of the heart come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders*. Must it not then needs be a filthy sinkhole, out of which so vnflauory stinks do arise? So that it may truly be said, *the heart of man is euill above measure*: and in the kindes thereof, in number as the sparkles that come out of the fornace; and as the sand of the sea shore, which is innumerable. And what should I say more? The time would be too short to proceede further, and I shall haue occasion, in another place, to speake of the same.

Men see it not,
and therefore
suspect no danger.

But by the way, this is worthily to be lamented, that where the Scripture is so plentiful in describing and setting out of the manifold and foule defilements of the heart, that men are so blind in vnderstanding them, and

Of the heart, and how it should be cleansed and changed.

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See so little, when the holy Ghost bewraith so much. And hereof it is, that they feare so little danger and suspect so little hurt to be comming towards them thereby, in the middelt of so grear and iust cause to feare and suspect both. For who is merrier or more secure, then hee that hath most sinne in his heart to wignes against him? Which being so, who doth not see, that such a drat-house is to be emptied, and that much grace and water of life had need to bee powred in, to sweeten and season it, before it bee fit to bee employed to good vse, and so *be made a temple for the holy Ghost to dwell in, and a good treasury, that out of it, a good man may bring fourth good things?* Yea, an admirable thing it is, that it should euer be brought to good.

But to goe forward (now we see, in some sort, the filthinesse of it,) let vs shew, what this purging of the heart is, and how it should be purged. For the first, we must know, that it is a renuing in holinesse and righteousness, by lide and lide, of all true beleeuers, they being first deliuered and freed from the tyranny of sinne, and feare of damnation. For man is no sooner set at liberty from the feare of euermlasting death, and the wrath of God, but he is also sensibly drawne to let goe his hold, and inrest in sinne, which before he had; and feeleth the same to receiue a deadly wound in him, and the power thereof to be abated and crucified. And so, findeth that verified in him which the Apostleseteth downe to the Romans, that is to say, *How can such as are dead to sinne, liue any longer therein?* And withall, he is quickned and sensibly stirred vp to a loue and earnest desire of things holy and heavenly, euen that he may please God; and being renued in the spirit of his mind, doth affect and long after righteousness and true holinesse. And herein consisteth this purging and changing of the heart, which I now speake of, and such a thing it is, shewing it selfe to be so, especially by an hatred of sinne, and delighting in goodness. Which no power nor will of man can effect, for it is an enemy thereto.

And although this new change bee not such, as that it is able to beare downe before it as a streame, all the old corruption, that reigned in it sometime, and to enertaine holy things onely: yet it is a mighty alteration, that goodness hath any place in him in truth, which was before so farr from him, and sinne and euill hunted out in will, and desire, which alone bare sway sometime without checke and controuement. For there is (without question) the first fruite of the spirit, which will afterwards bring forth an increase of the same for continuance, which worke of grace and sanctification, (if he in whom it is wrought should not liue to shew forth any further fruite of it) is an infallible mark of Gods election and loue towards him,

at which point
-mug comit up
-the old house
Note.

to be a temple
-mug

What the pur-
ging of the
heart is.

Note.

Rom 6.2.

How a
-mug
Ephel 4.22

at which point
-mug

to be

He that dieth
in this weak
estate is saved.
Note.

Of the heart, and how it should be cleansed and changed.

and can no more be in a reprobate, then light can bee in the belly and bowels of the earth.

*Holy desires be
oft times quen-
ched in the be-
latter.*

*How to remove
them.*

*Psalme 43. 5.
Psalme 103. 1.*

But if any will demand what becommeth of this grace in time; because it is too cleere, that it is not onely dimmed; but euen choaked also in many, in whom it began to shine and giue light? such must vnderstand, that God doth strengthen and continue this grace of holinesse and sanctification, as it is nourished, esteemed, and ser by; and as men doe stirre it vp in themselves by asking after it, when they misse it, and prouoke themselves to pray for such good affections, and cannot be facilitated without them. As *Dauid* did often, sometime one way, and sometime another, saying: *Why art thou heauy, O my soule, and why art thou so disquieted within mee?* Also, *Praise thou the Lord (O my soule) and all that is within thee, praise his holy name.* And thus, and by the like means, we shall cherish our sparkle, which (as the fire is blowne vp with bellows) shall not ordinarily faile vs, nor bee extinguished in vs, especially for any long time, (except in time of temptation, or when melancholy oppresth vs) vnlesse through our owne default and folly. Thus vnderstand what it is, to haue the heart purged and changed, that thereby it may be a meete helpe vnto vs, to ser vpon a godly life.

*A simile.
The heart is
purged by the
power of the
holy Ghost.
Act. 15. 9.*

Note.

The next thing is, how this is done; and how it commeth to passe, that men after they haue receiued the grace of iustifying faith, do find and perseuer in themselves such an alteration from that which was before. Euen as if a benumbing cold should bee on the suddaine turned into a glowing and burning heate. May, this is the proper and wonderfull work of God: who mortifying our worldly lusts and euill desires in vs by his holy spirit, doth reforme vs, and create this holinesse and sanctification in vs. He it is, *S. Luke* saith, *that purifieth our hearts.* He kindleth good affections, & subdueth the contrary in vs. There is no other besides him in heauen, who can worke it, much lesse on earth that can set his hand to it. Which if that man of sinne had duly considered, hee would not haue arrogated to himselfe a greater worke then it, (which also is inteperable from it) namely the authority of forgiving sinnes. The Lord (May by his holy spirit it is) who stirreth vp in our hearts godly motions and good desires; namely of knowledge, good government, feare of him, communion with him and his people, the desire of spiritual reioycing, and strength against unfeindlings; and such like which good affections when they be kindled in vs, he suffereth not to vanish away, but teacheth vs to feede and nourish the by reading, meditation, and prayer.

And the spirit of the Lord which raised vs up and worketh in vs these

holy

holy affections, is therefore descōbed by these most excellent titles; for it is called *the spirit of wisdom, of strength, and of the fears of the Lord,*

Esay 11. 2

And thus he doth to his deare children, when they are first brought to this happy change, (even in their first entering into the estate of grace) to the end they may loath, as stinking garments, the old custome, in which they had long lien; I meane, the vnsauourie draffe of their owne cogitations, desires, and lusts of their hearts: the least danger whereof, was this, that they deceived them. These when they see, what varietie there is of better matter to season and occupy their minds and hearts withall, they do shun and fly from, as one that had escaped the loathsome prison, doth cry out, when he must bee brought backe to it againe. And although I deny not, but that they must hold and reaine the sauiour and smell of their old filth, well and prophanenesse, which in times past, as bands and chains, did keepe them in captiuitie: yet is not their condition (for all that, to be counted meane and little worth, because they haue not full deliuerance from it, but happy and highly to be iudged of, in that they haue obtained it in so great part already, and doe see how they may be partakers of a farre better condition afterwards.

This is at the first turning of a sinner to God.

A simile.

Note. The least measure thereof is a gracious worke.

I speake now but of the beginning of a Christians change, when he can discern no more in himselfe then this, namely, that he hath with faith vnsained, an heart sanctified, and purified from his naturall corruption and wicked disposition. And without regard of the fruite hereof, I meane, the whole worke of Christianitie, which shal follow this happy beginning, (when the which, he desireth and longeth after nothing more) the weake Christian, that hath his part in this, thinkes himselfe, euen for it exceedingly indebted to God, who hath wrought it in him. True it is, that no man is to stay and abide in this estate, when his heart is thus renewed and changed, but is to proceede further; euen to repentance, which cometh from it; as hereafter shall be seene.

A simile.

A simile.

But yet, seeing the cleansing and purging of the heart, at the first conuersion of a sinner, is a distinct worke of the spirit, and in man but the beginning of all the worke of Christianitie, which shal follow, I would not passe it over in silence: and the rather I say so, because it is but darkely and confusedly seene into and discerned. And although it be but as *the graine of Mustard seede*, in comparison of the tree it selfe, to the full growth and perfect age in Christ: yet it is in possibility, say in certaine and sure hope; euen the same, and already of the nature of it, and therefore hath part of the reward also. And now it carrieth but for further building vpon knowledge

We must not stand as a stay in this.

Note.

and grace, that so it may appeare to other, as it is in it selfe, the estate of a regenerate person, and new borne vnto God.

But for all this which I haue said of this matter, namely, both what this change of the hart is, and how it is wrought by Gods spirit, yet one thing is wanting, which the diligent Reader will desire to know. That is, why the scripture saith, that although it be God which purifieth the heart, yet that it is ascribed to faith; *their hearts were purified by faith*, saith *S. Luke*; And *S. Iohn* (which is the difference) attributes it to hope, saying; *but that hath this hope, purgeth himselfe*. To this I will speak somewhat at large, seeing it is a point of great moment and weight. It is true indeede, that our harts are made new, and purged by faith, we knowing thereby our selues to be made the beloued of God. For it is faith in the precious promises of God which the holy Ghost worketh in vs, *whereby we flye the corruptions that are in the world through lust*, and which purgeth the heart, casting out the drasse and filthines which was in vs. And vnall our minds be thus enlightened that we see cleerely that our sins are forgiven vs, and we vnited to Christ, and made one with him, and partakers of the graces of his spirit; we neuer come out of our selues, neither haue any desire to heavenly things, *but our wisdom is earthly, diuellsish, and sensual*.

For we being not yet assured of the happines of heauen, doe know no better delights, then our blind and deceitfull hearts doe dreame of, here on earth. The which though we see by experience, that they are short & momentary, (seeing they who haue greatest part in them, cannot keep them long) yet we, who haue least part in the, will neuer forgo the loue of them, vnall we see how we may certainly inioy better: which may cleerely be seen in the poore sort of people destitute of grace; that although they haue no wealth, yet it doth their harts good to talk of it, in toke that it is the thing which they loue best of all. And hereof it is, that many thousands, through ignorance, passe their time in sport, play, pastime and pleasure: reckoning that the only life that is to be wished, to liue deliciously for a season. Others in quarrelling, contention, murmuring, debate, sutes, and accusing of their neighbors. The most colledge and honest course seemed to be the spending of many yeeres, in, and about the worldly goods. And thus are men occupied, although one sort diuerly from another, yet all to be pitied, seeing they walke amisse: I speake of such as know no better portion to belong to them. Nay, what is wanting, no one of them can bee brought to milke his course for to come hither, and delight himselfe in it, vnall he be assured of a far more excellent estate which shall moue and change him not. No, although we bring nothing herof vnto them, so as they beleeue that is true, and

haue

Act. 15. 9.
1. Iohn 3. 3.

Hearts is purged
by faith.

2. Pet. 1. 4.
Act. 15. 9.
Act. 26. 18.

Iames 3. 15.

Worldly delights
so sought for,
because the be-
nefits are not
sub.

Note.

Iam. 3. 9.

200. Iam. 3. 9.
Iam. 3. 9. 10. 11.

201. 12.

have great liking of the same yet, till they see that it may be their own, they will not so much as go about the disposing of such vnfruity and fond lusts from their hearts. But when they beleue that God is a plainfull remouder of all that seeks him, and they who were once no people, are now freely made his people, and beloued of him, which were sometimes not beloued: then their hearts turne, and aske after him; then they desire to know more of his will and mind, and repent that they were so ignorant before; and that so long time, and that they drunk vp the drab of vnfruity puddles; euen delectfull pleasures, when they might haue drunk of the sweet cisternes which were able to refresh their soules with the water of life. And although there are many doubtings before they be seduced in this perswasion, and assured of better delights; yet they are no sooner resolu'd of their situation, and what liberties they haue by Christ, whereby they are made happy, (which how it is attained, hath bin shewed in the former treatise) but so soon are their euill hearts and affections changed, so far as the iudgement is enlightened, and they contrarily affected to that sin, which they best liked before: as seeing now cause sufficient why they should do so; for they receive from Christ by his spirit, both will and power thereunto. For faith worketh by loue; and so it causing them to loue God, and for his sake their brethren: it maketh them also ready to do any thing for him, whom they loue; and therefore to auoid and cast off all allurements to euill, and sinne, which he cannot abide.

So that it is faith which purifieth and changed the heart, not as the chiefe and highest cause; for that is the holy Ghost, (as hath been said) which at the same time, when it assureth vs of our reconciliation with God; doth worke this change and sanctification also: which is purging of vs from the corruption of our owne nature, and an induing of vs with a new quality, and disposition of mind, whereby we begin to will well; and sincerely to goe about the things which please God; and both by the merits and power of Christs death and resurrection. Which I doe aduisedly mention againe briefly, for the weakes sake, who shall (the point being somewhat hard to conceiue) the better vnderstand the same by the other. And these two, faith and a pure heart, cleere and appease the conscience from acerbation and checkes, and worke most sweet peace and holy security, Rom. 5. 1. For from faith and a pure heart, ariseth a good conscience, that is, a quiet, and excusing conscience, euen as true love to God do to our brethren proceedeth in them all. And the same force worketh the will to hate sin, which before it loued; and contrariwise cause the affections, as feare, hope, loue, ioy, &c. to be well ordered, in such sort as the whole man is quick thereby

Heb. 11. 6.

Hos. 1. 10.

1. Cor. 13. 12.

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Luk 7. 47.
Psalm. 50. 23.
Rom 6. 6. 11.
By this change,
the believer
sensibly discer-
neth this pre-
sent state from
his former.

The weak pro-
ble, that this
change is too
small.

Note.

Yet this is a
more that their
state is good.

This change of
the heart is the
foundation of a
godly life.

will would. And from him we have received a mind to know God, an heart to love him, a will to please him; and strength also in some sensible mea-
sure to obey him, as he saith, *1. Cor. 12. 31. that ye are dead to sin*, that is, so
made partakers of the virtue and power of Christ, that naturall corruption
hath lost her vigor and force, to bring forth most bitter fruites: and also,
this gives a love to God, that is, have strength to live holily through Iesus
Christ, which grace although it be not perfect, yet it is such, and that in
the weakest believer, that there is apparant difference by it, from his for-
mer estate, and such as whereby a godly life is not unknown to him as be-
fore, but sweet and pleasant.

That which most troubleth the weak about this matter is, that this
change of the heart, and renewing thereof, is so hardly scene, and so mean-
ly felt within them, that they cannot satisfie themselves in wishing and
desiring to bee more changed. And although before, their open, grosse
faults did not accuse them, yet now their inward corruptions doe disquiet
them, now idle motions and vaine thoughts, and fantasies much trouble
them; in their praying, reading, and hearing, they cannot be rid of them;
now they feare that they be come not, (even after they have received to be-
leeve with steadines of mind and peace) and all because they want the feel-
ling comfort of their faith oftentimes; their unkindness also to God much
grieveth them, and besides that, their unfruitfulness likewise to be short,
they have many accusations against themselves. All which duly consid-
ered, doe restifie indeede another estate of their mindes, then was before;
though through their weakenesse and the devils malice, they search hereby
sometimes that they are not renewed and changed at all. But that is not to
be marvelled at, for so much as they were so lately drowned in sin, and had
no delight in goodnes; it must needs be strange vnto them to bee perswa-
ded that they are in any better case, then they were, seeing the motions of
sinne doe trouble them now, which did not before, and they have not skil
nor strength enough to thinke, that it is a good signe of their welfare to bee
grieved for them, (as it is indeede) but they thinke it a signe of their misery,
that they have them at all. And yet in that they doe so earnestly seek to be
better stayed, even from idle and vaine wandrings, and labour to see their
spirituall poverty, and their inward corruption of selfe love, prync, pride, di-
strust, &c. they may have cleere testimony, that they (though but in part)
are truly reformed.

And this change of the heart, they have neede to be perswaded of, who
desire to live Christianly, (which shal be no hard matter for them to prove,
if they compare themselves with that which I have said, about this matter,

and

and find it so with them) for otherwise they shall but coldly goe about any service of God whatsoever: yea, this pure heart (I say) coming from faith vnfained, must be as a strong foundation laid in them, vpon which only, a godly life can be builded; that they may not need to feare, that they are of a double heart: for God abhorreth that in his seruice; and doth not accept the halfe heart, nor to bee serued by halues, as *Saul* did, but will haue the whole to be giuen vnto him. He will not be loued a litle, for that is neither befeeming his greatnes, neither fit for them to offer, who receiue so great good things at his hands. And as none can doe this, but such as shall see sufficient cause herof; namely, that they are infinitely indebted to him for his bountifullnesse towards them; so will he, that such shall make him their chiefest delight, and treasure, as other doe the world; and therefore to account it no tediousnesse, nor toile to labour for it, till they haue obeyed the voice which saith, *Giue mee thine heart my sonne*. And if all men did as the first embracing of the Gospel, thus giue their hearts wholly to the Lord, (as all they doe, who vnfainedly beleue in him) then should wee see it a common thing to haue God honored in the world, his true religion and worship aduanced; and there should bee no such difficulty to pull men out of their filthy and sinfull lines, but they should be as ready to seek for it, as the godliest Preacher is, in Gods name, to vige and require it. But seeing that will not be, let them, which see better, what the infinitenes of Gods fauour is towards them, giue him their hearts againe, as they are commanded, not a peece of their heart, but their whole heart; euen as the burnt offering in sacrifices, was not in part the Lords, another part the Priests, or his who did offer it, but it was wholly the Lords. So God will haue those, whom he maketh reckoning of, to turne to him with their whole heart, that so (as farre as their knowledge leaeth them) they may be at his commandement, not halting, nor stirring, nor giuing him their seruice sometime, and at other times refusing, and holding backe by such occasions, as shall fall out, as for their owne pleasure, professe for mens friendship and fauour, or such like; for so doing, they shall neuer be fit to renounce either their will, or lusts, when they are inticed to it by them, but must yeeld, and giue place to them; which kind of vsuall and sickle seruice God abhorreth. But if we freely giue ouer our selues wholly to God, and be resolu'd to be guided by him in all things, & to this end, wax better settled daily in the assured perswasion of Gods fauour, (which is better then all things besides) so that we may alway see cause why we doe so, then, and not before, shall we haue good euidence that our hearts are changed from their old custome in sinne, and renewed.

And

1 Sam. 15. 39

Note.

.11. 2. 2. 1

Prou. 23. 26.

If men as first
giue God their
hearts, then
should their
whole life be
better.Nor a peece of
the heart.

Leu. 22. 19.

Notes

Many hardly
brought to give
their whole
heart, therefore
sing over.

And although men will long halt, and drine off, before they will bee brought to this, hoping that lesse may serue, and that they may please God without all this adoe, (as accounting it too hard) yet must they be brought to this, when all is done; or else they shall see, that all is in vaine that they doe besidet, whatfaire shewes and colours soeuer they set vpon their doings.

Psal 78. 35. 36

Iudg. 2. 11.

Note.

Math. 10. 5. 8.

1. King. 22. 37

1. King. 9. 3.

& 10. 16. 19.

1. Sam. 15. 4.

Note:

Ezech. 36. 37.

36. 37.

For want of this soundnes, and well purging of the heart, as the people of Israel made many turnings to God, when he punished them, but euer turned back againe from their coucharis, and promises of amendment: euen so at this day, there are many vowes to God of holy life, and purposes of repentance, but none of them hold, nor take any good effect, though some in longer, some in shorter time, do vanish away, and come to nothing, because men go to work in their mood, and hastily, not sufficiently considering how weake such foundations are to beare vp so great and weighty buildings, as the whole course of their liues to be holily passed. *Iudas* his preaching and working of miracles, (who was companion with the other Apostles,) *Ababs* hasty repentance in sack-cloth & ashes: yea *Iehu* his zeale for the Lord of hosts (with all other such shewes, as for a time in the eyes of men seemed to bee great godlines,) together with *Sauls* speedy executing of Gods commandements against the Amalekites; they had a time to be bewraied, and brought to light to the world, to haue bin, either meere hypocrisie and fained godlines, or sudden and rash attempts, or without root from the heart, euen the best of them.

Therefore, first let this be knowne of vs, that before the euill life can be renounced, God purgeth and maketh cleane the heart, and consequently, the whole man; that so hee may be fit for so great a worke. But seeing the heart is false, aboue measure, and they soonest deceiue themselves who doe least suspect it, and feare danger thereby, let it throughly be weighed, which hath before been set downe, that there is deadly hate of sin and corruption, and that with much strining against it, with gripes of greife when it prentileth, and contrarily great ioy, when it is subdued; this (I say) is in him, whose heart is truly renewed.

C H A P. V.

Of the renouncing of all sinne: which is the first effect of a renewed heart in the true beleuer, and the third generall head in this Treatise, and one part of true repentance.

NOW the heart being renewed and changed, must be kept so; but of that afterwards, in more fit place. In the meane season, I will passe to the third generall head or part of this treatise, namely, to the effect of this cleansing and change of the heart; and shew, what work it bringeth forth in him that is thus renewed and changed. For I hauing spoken of the cleansing of it, as I purposed, namely, that it must, with the whole Man, be changed and renewed, before the life can be amended; it followeth, that I should now further proceed to this; that is, to the description of the Christian life, whereby I meane true repentance; or the life of the beleuer, as I propounded; which is the building that must bee set on that foundation: and that conuersation, which commeth from the forenamed change, and is a renouncing of all sin, and a care to walke in a new life, (to glorifie God thereby, eu en vnto death) as was said before. Concerning which, more particularly (as I promised) this first is to bee marked, that (the godly life standing in these two parts, that is, the renouncing of sinne, and practising of godly duties) the order in my diuision requireth, that I enter here into the former, and after proceede with the latter. Therefore know we, that all vngodlinesse, and not some part or kind only, is renounced of the true beleuer, and of him who will soundly professe to liue godly: and they are brought to this power and grace, who trust in the liuing God, and are indeed godly, that they are out of loue and fauor with the whole course of iniquity, which was their onely delight, and pleasure before. They are so changed from that which they were, that now hauing tasted of heauen and happinesse, (being become the beloued of the Lord,) they freely and willingly bid farewell to all the follies of their former times, and the vslawfull liberties, (with the which they are deceiued) at least in affection and desire, as their frailty doth permit: for they know (who haue so farre bene instructed) that they cannot loath some sinne, and loue other; that were but halting; but as he who taught them that they should

What the life of the beleuer is.

All vngodlinesse, not some only is to be renounced

Note.

Renouncing of all sinne, an effect of a renewed heart.

A simile.

Iam. 3. 11.

The beleeuer
loatheth his fil-
thy former life.

should not commit adultery, taught also they should not lie, nor steale; in like manner they, who are taught of him, doe so iudge, and therefore dis-claimeth the one and the other. For how can they loath one sin, and loue another? Which were to doe contraries. And as pure and sweet water, and filthy cannot come from one fountain: so neither doth the heart reformed send forth good and euill. So that as one in prison hardly dieted, feedeth with great appetite and greedinesse vpon scraps and parings, and is well at ease if he may fill his belly with them; who yet when hee is set at libertie, and conuersant with his friends, where he findeth varietie and plentie, cannot fall to his old fare againe; but wondreth now, how he could find saueur, in euery mans tearings: euen so it is with him who hath besotted, and made drunken himselfe with the deceitfull baits of sin, who if like a swine hee may fill himselfe with that which his heart desired, and his eye lusteth after; he is safe and hath what he would; but when he shall see his estate as in a glasse, how shamefull and dangerous it is, and hath but tasted of the heavenly priuiledges and liberties of a Christian, hee casteth out that former draffe as vomit, and by no meanes can bee brought to be in loue with it againe.

Note.

Behold such honour giueth God to his seruants, that their old conuer- sation wherein they liued sometimes with the rest of the world, and could by no meanes be drawne from it, they haue it in most vile account and detestation; and so, *they which were of the synagogue of Satan doe come and worship God among the faithfull.*

Reuel. 20.

This is the power of faith (which hath changed their heart) that it is able to make him who hath it, to overcome. I say not, himselfe, but euen the spirit- small craftines, whereby the diuell deceiteth many thousands, and euen the polluted baits and allurements of the world also.

Iacobus 4.

Iacobus 4.

Iacobus 4.

Power of faith.

Or gaineth herby.

O power vnconquerable, and not to be matched! If there were any earthly stay or fleshy hold in any sort comparable to it, (which is impossi- ble) in what price and reckoning should it be had, thinke we? If there were any thing which at mens request, could giue the life of the enemy into their hands or haue them with long life, or satisfy their desire with abun- dance of wealth, and varietie of full pleasure, oh how welcome should that be!

Note.

1. Sam. 14. 10.

11.

But consider (O yee seruants of God) and behold it, yee mightie and wise of the world; heere is a greater, and another manner of treasure, then all these, and bringeth onlesse delights, then these are able. This suffe- reth you not to pine away with desire of your enemies death, but it will make you, as it did *David*, to turne your hearts towards your greatest ene-
my,

mie, (which is true manhood and wisdom) and to preserve his life, when you had him in your hands to kill him. And thus suffereth you not to hunt about the world for variety of sinfull pleasures, as though there were no better use to be made of the time, which is so precious; but this will make you (with *Moses*) to renounce them when ye might have them, and to find greatest pleasure in doing so; and yet in forgoing them, to thinke your selves plentifully rewarded.

Heb. 11. 34.
Heb. 11. 6.

Finally, this will not suffer you to fret and to be vnquiet in thinking vpon the day of death, and to put the remembrance of it far from you by wishing long life, but it will make you *sigh and groane to be out of your life*, and with *Paul* to account it a prison to liue in the body still, and as the Preacher saith, to reckon the day of death when you must liue here no longer, *better then the day of birth*, which is the beginning of life. O yee men of this World! if ye can tell vs of greater commodities, and tidings of better things then these, and assure vs how we may come by them, wee will forsake and leaue all, and reioyce with you. If ye cannot, but rather your best things are those which I haue spoken of already; namely, great riches, pleasures, your enemies death, and desire of long life to your selues, the vanitie, vncertainty, and danger of the which I haue set downe already; then renounce you all that ye cannot safely keepe; and reioyce with vs: doe but taste and see how good the Lord is, and when you see what is best, imbrace it, or else I will pronounce the saying of God by the Prophet against you which in time shall most surely find you out, and take hold of you, although you hide your selues from it. *Behold and wonder and vanish away, for I will worke a worke in your daies, that if a man tell you the truth, ye shall not beleue it.*

2. Cor. 5. 2.
Eccl. 7. 3.

Vanitie of worldly things.
Note.

Acts. 13. 41.

More might be said of this point, but the treatise would be too long: now I will returne againe to shew that the beleeuing Christian doth renounce the sinfull course, which all the world besides, lieth and walloweth in, (though some more then others) who, as I haue shewed, that he renounceth all kinds of wickednesse; so he doth it not in some good moode onely, neither cryeth out of his old conuersation, when he seeth shame or danger approach, he doth not (I say) then onely signifie his dislike of it; but vpon good deliberation, he maketh protestation no more to haue to do with it, as *Ephraim* was counsell'd to say, being called to repentance, *What haue I to do with I dols, which yet before had bin her glory?* So, whatsoeuer others do, he is resolu'd to forsake it; and casteth off all such behauior, as a loathsome and ragged garment.

1. Iohn 5. 19.

Hee renounceth sinne in good, aduisednesse, and not in some good moode onely.

Hos. 14. 9.
Eph. 2. 24.
Math. 16. 24.

And this is it which our Saniour acquainted his Disciples and followers with,

Renouncing of all faune, an effect of a renewed heart.

wich, after they had testified, (Peter answering for the rest) that they beleue in him vnto salvation; *Hee that will be my Disciple, must deny himselfe*, which is as much as vngodline sse, and worldly lusts, for then onely indeed, and not till then, are men fit to heare of any such thing; but doe keepe out of the found of such doctrine, as much as they can; which is the cause at this day, that many professing the Gospell, yet neuer know what this meaneth, namely, to abstaine from the *filthy lusts which fight against their soules*.

Note.

For want of this settled denying our selves, diuers neuer attaine true godlinesse.

Others which doe, and must needs heare such thinge taught, that all Gods seruants doe, and shall disclaime their liues past, and bee ashamed of them, it is pity to thinke how coldly they receiue it. Some of them scorne it and mocke, and so turne it off that way: some neuer conceiue it; some are often accused and made afraid to see their liues so farre off from that which is taught them, but soone forget it, because they see the most of the world to do so.

Some are euer in learning how to depart from euill, and to forsake their sinnes, but the diuell holdeth them at a stay, that they neuer obtaine it, because they go about it *preposterously*, not yet beleeuing assuredly that they shall bee saved. A few finde the way, the Lord directing them to beleene, which others, who will not be taught of God how they should beleue, but by their owne reason, doe neuer reach vnto.

But I haue not yet spoken of the worst sort of all, who heare this doctrine: For they hate them who teach it, most deadly, they raile on them and disgrace both them and it; and if they can, bring them into danger for teaching of it, although their pretence shall be another thing. Yea doubtesse, (I say more) if by her Maiesties gracious authority and protection we did it not, (which more preuaileth with them, then the authority of God, from whom and in whose name wee teach it) their poisoned and malicious stomackes would suffer none to walke peaceably, who plainly and soundly publish it.

Note.

Gods seruants are at vnder distance with the world.

These therefore are farre from overcoming themselves, and yet whilst many sorts in the world are thus far off (as I haue shewed) from victory getting ouer their wicked hearts, and consequently their liues; in the meane while, the seruants of God, who know *what the Lord hath done for their soules*, renounce all inordinate desires, and wicked actions, that they haue afterward *no more fellowship with the vnfruitfull workes of darkenesse*, howsoeuer they were sometime chiefe doers in committing of them. So that as the true repentant people of Iuda, who had before offended God by Idolatry; when they were brought captiues into Babylon, loathed the sight

sight of false gods; and as the good people, who repented by *Ezra* his preaching, did put away their strange wives, how deare soeuer they had bin vnto them; and as *Ephraim* was heard complaining thus; *I am ashamed & blusht, that now I heare the reproches of my youth*; so lothsome and wearisome it was vnto her: So are they who haue felt the saluation of God, at vnter defiance with the corruption of the world.

*Ezra .10.12;
Ier. 3.19.*

Note:

And yet if this were done but for a time, or for company, or by constraint, and for feare, or any such like corrupt end, it were not worth the speaking of; for it is to be seene that after these sorts, iniquity is left of many: which kind of renouncing euill is little to their reioicing, and shall bee to their reproch, when it shall appeare in how ill manner they haue gone about it. I will not digresse, but this I must say, we haue had too much experience in our parts, and (I doubt not) so haue others, of sundrie persons, who once accounted their teachers *burning lights*, and for a season they received, and reioiced in them, casting off their old course in the sight of men readily; but some for company of those, who perswaded them; some for feare of the woe which hung ouer them; and others for good report, as long as they could hold out: but those, because they renounced them not, neither vpon good consideration abjured them, they returned to them againe, as the dog to his vomit.

*They leave not
sinne for a time,
not by con-
straint, or for
company, feare,
&c.*

Note.

Whereas such, as truly beleeuing, doe of conscience renounce sinne; doe as they in *Nehemiah*, came to the oath and the covenant, that they would neuer take againe their strange wives, which they were commanded to put away, nor looke backe to Sodome any more; nor (being washed) wallow again in the mire. Which I say not, as though their word, protestation, or oath, could alone by any strength thereof, performe such a weighty vow; but because therewith they duly considered what cause they had to doe so, how infinitely they were bound to God to discharge it; and how firmly they were perswaded, that God would make them fit; (who had made them willing already) and able also to doe it.

*They vow and
performe.
Nehem 10.19
Abiure sinne.*

*Not by their
owne strength.*

*Phil 4.13.
Rom. 7.25.*

And therefore although they saw not that helpe present, with eye; yet they hoped for that which they saw not, and therefore waited patiently for it, till it should be granted them. And thus both faith and hope being nourished and strengthened in them from day to day, they who are the Lords, do find both wil to desire, and strength (though not perfect) to accomplish to the peace of their hearts, that which they haue set vpon and attempted; I meane a departing, and that with willingnesse, from their former intemperance. Indeed it must be granted, that this is not obtained without much straining against the same; and that it will cost many prayers to weaken such

*Their helpe is
from God, at-
tained by faith,
waited for by
hope.*

Renouncing of all sinne, an effect of a renewed heart.

No discouragement.

Math. 19. 29.

Faithfull al-
waies preuaile
out.

Yet find com-
fort.

1 Pet. 1. 5.

3 Cor. 12. 6.

Pla. 116. 11. 12.

3 Cor. 7. 8. 9.

No harm by
abasing.

Note.

Gains of our
falls to purge
us.

corruption, and to hold such rebellion vnder, meditating vpon Gods promises also, with much sighing, and sorrow to see what vnelikelihoode there are of (subduing such vnruely passions, through our owne manifold weaknesse. But what then? Is it much, if so great a worke require our watching thereto, and diligence, when God is pleased that it bee bestowed that way, and without it, no common work will go forward? Or is that any iust cause of discouragement to vs, to take paine for so great profit, when we are sure of it before we goe about it?

But it may be demanded, do Gods seruants alwaies preuaile in striving against euill? and obtaine that which they seeke thereby? for otherwise (say some) what deadly discomfort and dismaiednes will come thereby? I say, that as God often helpeth them, that they do ouercome, so they are oft ouercome themselves of their affections against which they strine: but yet they haue learned not to be troubled at this, as any strange thing which doth befall Gods people, as if their hope were either wholly or chiefly vpholden hereby, and as though they held their happines by feeling onely, when they are taught, that *by grace they stand*. Neither yet on the other side, doe they make light of it, when they are foiled and preuailed against: but as they reioyce in measure, and gaue God the glory, when they felt strength of grace against their temptations: so after they come to themselves againe, they are troubled, and sorrowful, chiefly for displeasing God, and they take better view of their owne frailty, ignorance, and negligence, and confesse the same to God, and take shame to themselves, and cast not away their confidence, but be encouraged, and heartened both to hope for pardon, and also to bee more circumspect in looking to their waies afterwards.

Now tell me, if Gods children bee thus brought low and abased, sometimes to pull downe and aswage the strength of pride in them, what fearefull matter is hereby fallen out? what racing out of their faith is there hereby procur'd? or what great cause of complaining is this? when it is manifest to all who can iudge, that the thing which through ignorance and weake faith, they feared would separate them from God, doth fasten them more neerely vnto him, and through his working, that which they thinke to be cause of great sorrowing, is turned indeed into sound reioicing, and that for this cause especially, that they do better know themselves hereby, and haue experience of his grace working in them, which otherwise they should not haue had.

I cannot more liuely compare the malice of Satan in this case, then to one who thrusting his enemy, and purposing to kill him, doth thereby let out the

the victorie and corruption out of his body, and so preferre him. After the same manner is it with Gods children; much priuie pride remaineth yet, and much secret fauouring of, and bearing with themselves is in them; which is like to worke them great sorrow and danger: the diuell therefore fore thrusting at them, and seeking to wound them with the feare of Gods anger, because of their sinnes, or some speciall fall, doth thereby purge that corruption out of them by their seeing and confessing and forsaking the same, preuening and watching against it afterward, and resorting vnto God by prayer of faith for pardon thereof, and that in earnest sort; so that they doe, or may thereupon, obtaine it.

Note:

Prou. 28. 13.

And thus we may see, that euen then when Gods seruants are mattered of their affections, and in fighting against them, are found the weaker: yet euen those fallers of theirs, doe turne to their exceeding good, afterwards. And therefore it is not their vnding, when any such thing faller out, as for want of faith, and experience many doe often feare. But yet let this (which I say) bee wisely receiued, that to the true beleeuers it shall thus come to passe, and not else: lest any hearing this, should after he hath fallen, bee little carefull to rise vp againe in such manner as I haue shewed, and yet thinke all should bee well with him notwithstanding, which is not possible.

This is only to the beleuer.

Thus by occasion of this obedience I haue bene longer then I had purposed in this matter. By this it may appeare, that how vnskillfull soeuer the Christian beleuer was, and as vnable, as he was vnskillfull to renounce his ignorance and sinfull lusts before the Lord became his teacher; yet since that he taught him to fight, he hath growne expert in that spirituall battell: whereas others who haue not beleueed truly, shall finde it is as possible for a blacke Moore to change his skinned, or the Cassamontaine her spots, as for a man accustomed to euill, to leave it. As Christ said of the rich man, *It is as easie for a Camell to go through the eye of a needle, as for a rich man to enter into the kingdom of heauen*: so, no more can a wicked man renounce his course; for the wisdom of the flesh, that is, of man vnrenewed, is an enemy to God, because it neither is, nor can be subiect vnto him. If this were thoroughly lested in mens hearts, that there is no dram of goodnesse in them, by which they might be able to turne from their former wicked waies, but that their carnall wisdom and reason, to the which they most cleaue, doe hinder and hold them backe from it; whereby it cometh to passe that it is so hard for them to renounce all that which is euill; would they not thinke it worth all labour and trauell to come by it, who now are content to be deceiued in thinking that they haue it, and yet are vnder without it? Neither can

Beleuers can renounce all.

Vnbeleuers cannot.

Math. 19. 24.

Rom. 8. 7.

No dramme of goodnes in a naturall man.

Math. 11. 30.

this be otherwise with them whilst their hearts are vncamed, and remaining in their old estates; but when they be indued with new qualities, they shall find this both possible and easie, (as hath been said) to command their lusts and desires, (which were sometimes vnruely) and haue them in subjection by little and little, because in so doing, they take vpon them the yoke of Christ, who himselfe saith, it is easie,

C H A P. VI.

Of the diuers kinds of euill to bee renounced, and namely, in this Chapter of those which are inwardly both against God and men.

Diuers kinds of euill to be renounced. First inward lusts.

BVto proceede: as we haue seene, in what manner sinne is to bee renounced; so letvs now consider the diuers kinds of euill, which are to be renounced, before we lay forth the good fruits and duties which proceed from the same. And these kinds of euill are of two sorts, either inward or outward.

*Note.
Not all in like measure.*

*The effects of our naturall corruption be here meant.
Iam 1. 14.
Afinile.*

And to speake distinctly of them, (that I may proceed) wee are taught that in the godly life, in whomsoever it be found, the lusts and concupiscences which reigne throughout the world, and make them whom they rule, to be as brute beasts, these corrupt lusts (I say) with all other such defilements of our actions, are in the godly life renounced, according to the light which we haue to discern them; yea the faithfull desire to abstaine from them, as men who haue receiued another manner of spirit then the meane of the world, and therefore can take vp their delight in better things; and as such who know the hurt which these vnruely euills bring with them, whatsoever shew of pleasure they offer. And although all the godly haue conflicts with them, and doe not hold them vnder in a like measure; yet of the weakest of Gods children they are hated, and strived against, when they are once seene and perceiued. But by these inward euills, I meane not the naturall infection of the heart, for of this I haue spoken before, but the fruits herof, namely, the wandring, noysome, and blind thoughts, fleshly desires, and worldly lusts, which arise from the heart infected, which are contrary to the commaundement of God, and tend directly to the destruction of them, who bring them forth.

So

So that as the hands, feet and eyes be the members of the body, and doe whatsoeuer the body hath need of; euen so these are the members, and as the armes, feet and eyes of the heart, and execute and performe whatsoeuer it desireth.

Col. 3. 5.

And although they are so many that no man can number them, (euen as the fountaine of the heart is so deepe that no man can gage it) yet because they are much vnknowne, I will giue some helpe in the vnderstanding of them, and so much the rather, because they being vnknowne, many neuer mislike their liues, neither are ashamed nor weary of the, though they be stained shamedly with them, and so become most abominable. And first the root of all therest is vnbeliefe, when a man not giuing sound credit to the word of God, and the holy Scriptures, dareth be bold to harbour the same whatsoeuer is forbidden in them.

Psal. 19. 12.
Note.
Ier. 17. 9.

Heb. 7. 13.
Vnbeliefe is the
root of all.

From hence grow out, euen in those which professe; three armes, or boughes, of the which euery one shooteth forth as branches, innumerable worldly lusts: the first, impious against God; the second, iniurious to men; and the third sort, most properly concerning themselves.

Three sorts of
lusts.

A view of some
corruptions.

Touching the Maiesty of God, as mens hearts are full of blindness, and couered with darknes, so it goeth against them to be taught the true knowledge of the true God, it is death to them to be drawne out of their ignorance, they cannot abide to heare of his iudgement day, they would there were none, they rebell against the spirituall and true seruing of God, and that which they yeeld him, is a will-worship, euen that which phantasie, custome, or fleshly wisdom teacheth them.

Ignorance of
God, and no
mind to come
out of it.
Act. 24. 16.
Iob 21. 14. 15.
Matth. 13. 9.

And whereas hee requireth that confidence should be put in him, for continuall defence, deliuerance and succour in soule and body, they are carried with a distrust, as with a whirle wind, and therefore their hope is faint, or none at all, before they see their desire accomplished. In their great dangers when meanes to come out, doe faile them, they are overcome with feare, and almost beside themselves. In losses impatient & full of murmuring, receiuing them as from a cruell Iudge, and sorrowing for them deadly. And as some haue their hearts thus boiling in their trials, and affliction; so others haue them swelling against God in obstinacy and contempt for his afflicting them, and are loose, carelesse, and desperate, whatsoeuer pincheth them; yet in a scoffing spirit they say within themselves, let him doe his best, yet will we not turne vnto him, nor seeke vnto him; (oh horrible blasphemie, fearefull to be once named,) that I say nothing of them, who ascribe all to blind fortune in cursing of the which, they curse God; or as the Atheist doe, nature. Are not these loathsome guests to

Distrust.

In aduersities
impatient.

Obstinacy.

Note.
Loathsome
guests.

Iudge in the hearts of Christians? I doe not goe about to set downe the poisoned corruptions, and lusts of Heathens, Turkes, and Atheists, as they are properly called, that is, such as deny God vterly, for so should I neuer haue done; but to lay forth some part of the corruptions which dwell and abide in the hearts of such as goe for Christians: that many of them who can beare our matters boldly here among men, may see what villany and treachery they commit against God. This is a tide of a great deale of the dishonour which they offer to God,

And as this declared what rebellion is in men vnder the crosse: so how they behaue themselves towards him in the daies of their prosperitie, experience teacheth, and I could shew at large, if the time would suffer mee to declare it. As for thankfulness there is little or none in them: I appeale to their own consciences, what doe their hearts yeeld to God the whole day thorough, for his manifold mercies; and if some doe, yet is it done onely in words for a fashion, and from the very teeth outward; and yet many are ashamed euen at their table to doe that. They reioyce in the merry world, whilest they haue ease and plenty; they looke for no other, but wish it alwaies so: yet what grace do they desire the more, although they haue their fill, but are rather more headstrong, and inordinate? And if they aske ought of God, it is to bestow it on their lusts, being made drunken with their pleasures: so that they are *louers of them, more then louers of God*, and become insensible thereby, and past all feeling. If some bee not thus hardned, nor their hearts so grossely disguised, yet shall they be found to haue small desire to furnish their hearts with the best gifts, when yet they see, that hee which hath giuen the one, is as ready to giue the other also. And as for the true worshipping of God, how farre are the most from taking pleasure therein; when yet one day bestowed in it, is better then a thousand in any delights beside? For superstition and blind deuotion carry many to false worship; affirming boldly, that they cannot rest in that manner which God prescribes in his word, that is, to doe it *in spirit and truth*; though God sendeth vs to the Scriptures to know his wil and mind; but the wil-worship which they deuise to themselves, and which they take vp by tradition, or fancy, as to represent God by an image, and Christ by a Crucifix, that onely pleaseth them, and their deuotion is frozen and cold, except it be helped by such counterfeit delusions. And many of them, which imbrace the truth, and retaine the right maner of worshipping God according to his word, yet are content to be deceived, while they are willingly void of that which only maketh the other well pleasing to God, and sauourie to themselves, that is, to do it with their hart and ioyfully, without which

Inward corruptions in prosperity.
No thankfulness

Carnall reioicing.
Note.

Iam. 4. 3. 4.
Drunk with pleasures.

No delight in Gods worship.

Iohn 4. 23.
Iohn 1. 9.
Superstition & blind deuotion.

Dent. 10. 47.
March 15. 9.
Profanenes, dissolutenes, &c.

which God telleth them plainly, *that in vaine they worship him.* And as in their worshipping of him, by the vse of religious exercises, their hearts take no delight, euen so in his seruice, throughout the course of their protracted conuersation, how vaine, prophane, and dissolute are their hearts; what pleasure is it to them to please him, though it should be their meate, drinke, and pastime; and how lightly are his iudgements passed ouer, how fearfull sooner they be? So far is it off, they can expel their hypocrisie, & other sins.

Moreover, they haue no desire in peace to be taught the true vse of it: namely, to haue peace with God, and *as much as in them selfe take as peace with all men;* no, nor in their owne houses, which yet to be without, is a little hell to them. And as for the Lords Sabbath, and other many good memores appointed on the same to season and change their hearts, they sensibly loath them, or find no fauour in them; neither is it any part of their thought, to seek any comfort in them, (although they be the chiefe flowers of a true Christians garland) or if some of them do, it is in superstitious deuotion, wishing that religion vp againe, whereby God is dishonoured highly: but as their fathers before them did, euen so doe they passe through the world, as shadowes, their minds looking no higher; so that though they were made to honour, yet they not understanding it, are like the beasts that perishe.

These may serue for a taste of the corruptions and worldly lusts, which men not worst accounted of, so swarme with, directly tending to the dishonour of God; from which, with the rest that follow, when wee shall see how God deliuereth his beloued, wee shall haue cause to loue the godly life more heartily, which is by Gods grace freed from such impenitency: freed, I say, so that it ruled them not, neither reigneth in them, although sometimes in something it preuaileth against them, till they repent of it; which grace none of the other doe find, nor obtaine, when they are at the best.

But to goe forward: to acquaint men with some of the vnbridled and wordly lusts, which carry them after the hurt of their neighbor, what vnrerence, contempt, and obstinacy appeareth to be in the hearts of many against their betters, diminishing that authority, credit & estimation, which God hath giuen them, so that place, yeeres, and gifts are had in meane account of them? Where is that ancient reuerence which yonger men in the Ministry hath giuen to those who haue gone before them in labors, gifts, and good example? they imagining themselues able to do far better then their elders, and therefore ambitiously aspiring to that which they ought not: and lifting vp themselues aboue them, when yet they should haue learned

Note.

1. Cor. 11. 22.

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69. Cor. 11. 22.

70. Cor. 11. 22.

Rom. 13. 10.

16.

Ynbankfulness
to them.

learned to honour and submit themselves to those of low degree; What vnthankfulness in the people, to them which labour for their peace and welfare in their outward estate, and are instruments to conuey the glorious Gospel of Iesus Christ vnto them? I meane Christian Princes, and Gouernours.

Note.

Sauciness in
youth.

How many esteeme of them, who labour to make them happie, and to liue for euill? What wishing is there, that there were none such, which is all one as to make sure work to goe to hell? How doe many hunger for their death, (yea though they bee their naturall parents) by whom they might be enriched and preferred, although to make their folly and madnes the better appeare to themselves and others, the Lord taketh them oftentimes before them? What stoutnesse, saucinesse, and boldnesse in youth towards their ancients and rulers, till it breake out from within, and shew it selfe in gesture and words; which bringeth forth such rudenesse and barbarousnesse, as were too bad among Heathens. But I will containe my selfe.

Cant. 6

Reioyce in euill.

Further; whereas the soule of our neighbour should be most precious to vs, how doe many reioyce to see them fall into any sinne, deuise to make them offend, as to be drunke, to leaue off hearing Sermons, and free or disdaine at them who liue Christianly, rather then to reuerence the graces of God in them? And whereas we should loue others as our selves, that is indeede

2. Iohn 3. 18.

and vnfaignedly, not in word & shew only, yet how truly it is verified through the world, that through the strength of their lusts, one man is a woofe, yea a diuell to another? What anger which cannot be appeased? what deadly hatred one against another? what earnest and bitter seeking of reuenge; and yet none of these goe once to their heart to take shame for them? How easily and readily doe men take the least occasion from others of hard concealing of them, and yet how vnmeet doe they thinke it, that others should take the least displeasure by the greatest occasions which they offer them? What little care is there, that none be hurt by them, but a churlish senselesnesse of it, if it bee so; rather then pity and compassion in stead of it? As concerning cutting off broiles betwixt men, who is warie to auoid occasions thereof, sometime by readinesse to lose some part of their right, as Abraham did to Lot, and by committing to lawfull and equal conditions of peace, which were but their duty? Nay, rather, men behaue themselves of all means to prouoke others further then yet they haue done. And as for beating of them, if they passe bounds towards any, what meeknesse or mildnes is there to forbear them, and to bee patient and long suffering towards them? no nor when it may well bee done, once to passe over the offence,

and

Gen 13. 8.

and 9.

No beating.

Prou. 13. 16.

and to bury it. Where is any pacifying of wrath in mens selues, and a free forgiving of them, but rather a seeking of reuenge for the smallest wrong? This is far from the Apostles rule: *Weepe with them which weepe, reioyce with them which reioyce, and be alike affected towards all men.* In these kinds of fleshly lusts, the commonnetle which I see of them, and the bold iustifying of the same, hath made me somewhat the longer.

Ephes 4.33.

Rom 12.14.
No fellow-feeling.

Com 7.
Vncleane lusts.

Now I come to that kind of these fleshly lusts, which are most properly so called: And they are, when men let loose their hearts to filthy vncleane thoughts and desires, with purposes of defiling their bodies, which should be kept holy to the day of marriage, and after to the end of their life. What varietie of vncleane wishes and desires doe occupy them? how are they inflamed through every object, of such persons as please their eyes, and so are caught and deceived with that which is precious in them? And least that should not be enough against them, they rest not in this, (which yet is most shamefull) but they delight to blow vp these burning lusts further, euen so to occupy their thoughts that they breake into ill talke of vncleane matters, to feede their eyes awantonly, that they may shew themselves to bee those, whom the Scripture describeth, namely, *so haue eyes full of adultery*: and to such places their delights is to goe, where they may haue that carnall humour satisfied, or incensed by all prouocations, that thus the precious treasure of the minde which is fit to haue receiued most diuine matters, and to haue made it more like vnto the Angels, is made a stinking brothel-house, and a nursery of filidines, and a most noisome harbour for vncleane spirits and diuels.

*Feeding of them
Eies full of
adultery*

Zach 12.8.
*The mind
made a nursery
of filidines.
Note.
Not onely the
worst sort de-
cained this way*

What beating of their braines is there about deceiuing and intrapping innocent Virgins, and modest Mastrons to bring them to their lure? for common strumpets, and such harlots as haue beene defiled already, may be come by with leile study. I speake not of the practise of the worst sort of the people of our Land, but of them who are ciuill, liue outwardly in some honest course: yea and many of them married persons themselves, and for want of better, beare office to see good order in townes, of which sort there are many thousands, who are possessed of these deceiueable lusts, *neighing after their neighbours wives*, as the Prophet speaketh, and so stopping the course of a Christian life, from the which some of them otherwise had not bin far off. But this for a taste.

Com 8.
Comes onnesse.

I will proceed vnto that kind of lust which is the greedy desire of mony and gaine; if they may come by it, whosoever sinneth by the losse of it. What a sea of euils is there in this kind? How many waies, and that all the yere thorough, are mens heads occupied about this, how they may by
some

1. Tim. 6. 9.

Note.

some new deceit, wind somewhat from others? what variable desire is there of other mens goods? and how doe men resolute that they will be rich, though the Apostle to *Timothy* doth shew them the vnauoideable and deadly danger of that purpose? What repining is there in all sorts to see others get that which they themselves cannot come by? How doth the mighty deuise to pill and make bare the meaner sort, the Landlord the poore tenant, till hee hath fleeced him of all, and left the bare carkase? whereas the predecessor of them both liued together before them in loue and good will, the one well contented, the other well refreshed vnder him and sufficiently maintained? which is one maine cause of so great beggerie.

Prou. 9. 17.

How doe many, without regard of other, follow this point of wisdom: that they may haue some commodities wholly in their owne hands, that so they may raile an vniuersall dearth for the satisfying of their priuate appetite? in common dealings, nothing (to speake of) is sweeter to men, *but soone waters*, as it is in the Prouerbs, when men can see how to get more then their owne; the borrower (though he hath found friendship) yet seeketh and bedinketh how to defraud the lender, if by any means he might pay it backe no more; so doth the lender deuise new kinds of vsurie and oppression against the borrower, whereby so many thousands are vndone: when the Lord commaundeth streily that there be no oppression nor vsury, to hurt any at all. So of the seller, and the buyer; the loue of equitie and indifferencie is thrust to the wals amongst men, if it stand not with their gaine.

1. The. 4. 6.

Psalm. 15. 5.

Comm. 9.
Lust against our
neighbor, name

Note.

And this they will doe, who are otherwise not voide of religion; by all which it may be seen, how mens minds are occupied, and with what good stuffe their heads are filled.

But to the end the laying forth of these worldly lusts; tending to the hurt of our neighbour in his goods; and to go to another kind: whereas men should seeke to preferue the good name and credit of others, as their own, they are carried to nothing more preposterously, through their vn-ruly lusts. For how rare are those men, which take well, and interpret in the better part things done, or words spoken doubtfully, but rather suspect as soone as they heare them, that all was done of malice, and therefore conceiue hardly against them by and by? so strong are their rebellious lusts, that they cannot be held in. What deepe conceits therefore doe arise, and rash surmises of them, (as they did in *Saul* against *David* and *Ionathan* his sonne) and all through mistaking of that which was rightly done, and honestly meant and spoken? How doe their hearts burne here-

Surmises.

1. Sam. 23. 8.

upon

upon (thinke we) to speake and doe, not ambiguously and doubtfully against them, but resolutely whatsoeuer commeth into their head, as *Simei* did against *Dauid*? So that they thirst to defame them by word or writing: yea, and if many yeeres before there were any offence committed by them, of which they are priuy, although they concealed it til then, and made light of it before, yet now (if it hangeth them) they are set on fire in their mad mood to disclose it, as the wicked Hebrew did abuse *Moses*. What inuention of libels, and deuising of new slanders; yea, against their owne brother and mothers sonne: and with such shamelesse boldnesse and impudencie, that *Sazabel* was not able to goe beyond them in that faculty? And by these, it may be guessed not doubtfully, what swarms of outrageous lusts doe lurke secretly in their bosoms, who yet see little or nothing amisse in themselves, and oftentimes set as good a show vpon their doings in the sight of others, as the best may, I say more, who shall with a *Indus* his kisse embrace them, whom behind their backe they thus abuse. And none of these foule and shamefull faults would breake out openly by mouth and life, if they were not nourished secretly in the heart before.

1 Sam. 16. 7.

Exod. 3. 14.

Libels.

Psal. 50. 10.

Note.

But that I may shut vp all that I haue to say of these sorts of wordly lusts, lest many should obiekt, that although they grant that sometime they be led with their frensies, yet they be not alwayes so bad, I say that is finally to their commendation and reioycing: for as now they are too oft and common, so should they be commoner, if other things did not breake them off. But can they deny this, that whereas their desire should tend to good: and leade them to God, yet, that they are the most of their time taken vp in wishing somewhat of their neighbours to their hurt? Whereby, besides their deceiuing of their owne hearts, and spending their precious time in dreames about things which come not to passe; so they plainly shew what they would haue: wherein, although some containe themselves at one time without consenting to that which they haue foolishly wished, yet haue they no more gouernment ouer their hearts, but to offend after the same sort at another time; and what a deceiueable, vnprofitable, and wearisome life is this, (to say nothing of the perill which commeth to their soules hereby) thus to become seruants to their owne lusts, who are created of God to singular ends?

Though not alwayes, yet these be common.

Com. 10.

The heart is taken vp with dreames and hurtfull thoughts.

Thus I haue in some sort laid forth the lusts of the heart against God and men throughout the Commandements, the which swarming in wicked men, as I haue shewed, and ruling and carrying them, are the causes of all dissolutenesse, licentiousnesse, and disorder in their liues, and of

These lusts be causes of all woe.

Of inward euils and sins properly concerning our selues.

of many sore punishments thereby. By that which I haue said of this matter, it may appeare, what a singular mercy of God it is vnto his children, that their hearts are not nurseries of such draffe, but that they abhorre it rather. For though this grace of renouncing such filthines be little regarded of the common sort, but counted precisenes, yet it shall be an high honour and ornament before God in them who inioy it, and a most precious comfort vnto themselves, and procure them much reuerence among men. And this be said for a taste, of these inward lusts, which God inableth the beleeuers to renounce.

C H A P. VII.

Of other inward euils and sinnes, most properly concerning our selues, and that they with the forementioned be renounced of the beleuer also.

Euill lusts concerning our selues.

NOW follow the branches of earthly corruptions, and worldly lusts (which although they do offend God; yet they doe not directly, concerne the person of God, or of our neighbour, but especially our selues,) that in some sort I may discouer and bewray the lothsome kennell from whence all ill life doth come; which few do wel know, and therefore suspect in no sort the danger that they are in: a taste of the which, as of the former, but more briefly, I will set downe. And they are so euill and monstrous, that though men who are possessed of them, deale neither with God, nor men directly, yet their hearts are too lamentable, yea and that for the most part continually incumbred with them: these outrageous lusts of theirs doe sometime so wilfully carry them, (as it were a stream) that missing of the will, I meane that they which would haue, they desire nothing more then to be out of the world; forgetting all Gods kindnesse towards them, how great soeuer, as though it had neuer bene any, and yet when God calleth them hence indeede, they cannot abide to heare of it, but rebell against it, more then against any thing in the world.

Fretting when we be crossed of our will.

Note.

*1 Sam. 31.4.
A R 16.27*

Excessive delights in abundance.

Againe, they are so vnruly, that if God giueth them the bridle, and follow them with abundance of his outward benefits, they haue no delight in them, except they abuse them most excessiue in eating & drinking, not to liue thereby, but to surfet and be pampered, so as they bee fit
for

For no good thing: in play from one kind to another, *counting it pleasure so to lide delusionly for a season*; in continuell of apparell, and curious trimming vp of their carkaces, not mindefull of the necessities of others, howeouer their superfluitie would hope to apparell many which goe naked.

James 5.5.

How doe they please themselves, and imagine that others doe admire them for the same? yea and for all this, oftentimes (that I say nothing of them which runne in debt for it) wringing and polling others, for the maintenance of it, ioying beyond measure in their children, though little caring for their good education, which is the very pride of life so manifestly condemned. Vpon these, and such like, their hearts are set, in their abundance and plenty; and contrarily, fretting, murmuring, and vexing themselves, when they fall into necessitie: and although they heare that *a good name is better then gold*; yet they will follow their appetite so grossely, vnill the fruit of it causeth them to lose credit, and good name, as if it were nothing worth.

Pride of life.

What should I say of their priding in their wit, wealth, beauty, strength, wisdom, and other gifts? when they are, who knoweth not what? yea, if it were but by this description, that they are transitory, and themselves vncertaine how long they shall enioy them. They account of *to morrow what they will doe, and cannot tell what may fall out in one day*. Their lightnesse, vnstednesse, and wilfull frowardnesse for euery thing that doth displease them; their vaine, idle, and decyfull desire of things, which become not the grauitie of such as are borne to a better life; their deadly pangs of fullennesse, when nothing will please them; with their curious heads, which are euer meddling in things not pertinent to them; and their *footh selfe-loue*, that so much blindfoldeth them from hearing that any thing in them is offensive, with innumerable other concupiscences, that daily come from them: may easily perswade them to confesse, that their hearts are burthened, and loaden, though they had not outward finnes to presse them downe, and to say; that it is onely diuine power and grace from aboue, that must purge these and such like vnfauoury draffe out of them.

James 4.13.
Frowardnesse,
&c.
Pro 27.1.

Note.
Selfe-loue.

And yet these, and many other such are renounced as they come to bee knowne of Gods seruants, and are resisted according to the wisdom which God hath giuen them, although in others they rule and reigne. And the obtaining of grace to doe this, is one part of the Christian life, as I haue said. For they making the word of God their guide, haue this benefit by it, that they are made wary and circumspect against their euill

and

The word of
God maketh his
children wary
against these.

and noisome corruptions, as *Dauid* saith in the *Psalme*, where hee setting downe many vices and benefits of the law and word of God, as that it is
Psalm 19. 11. *more to be desired then fine gold, and more sweet then the hony combe*; addeth this: *Moreover hereby is thy seruant made circumspect and wary.* And *Salomon* saith the like, *When wisdom delighteth thy heart, and knowledge entreateth into thy soule, then shall counsell preserve thee, and vnderstanding shall keepe thee from the euill way.* And what way is worse, then the deuices & desires of our owne euill hearts? *S. Paul* likewise, to shew that God hath giuen his grace to his faithfull ones, saith; *The weapons of our warfare, are not carnall, but mighty through God to cast downe holdcasting downe the imaginations, & every high thing that is exalted against the knowledge of God, & bringing into captiuitie every thought to the obedience of Christ: and to the Ephesi. 4. 21. If we haue learned Christ aright, we haue been taught to cast off, concerning the conuersation in time past, the old man, which is corrupt through deccieable lusts.*

A speciall part of a godly life to renounce these.

Iame. 4. 6
Rom. 6. 16

Note.

It is not done without daily struing.
Heb. 3. 12.
Lusts marre all.

1 Pet. 3. 11
Iames 4. 1. 3

Note.

Thus therefore I hauing laid open in this Chapter and the former, the pake of these loathsome wares, I meane of fleshly lusts, and prooued that the Lord by the Scripture giueth greater grace to his, then to obey them, I will proceede now to shew, that this is a speciall peece of Christianitie, contencionable to hold vnder, and resist them; so as in some sort, we may be made able to overcome them. No man (I am sure) will greedily denie this, if hee be aduised: for what should hinder one, if he be vnburthened of his passions, & inordinate desires which bind him from duty as cords, but that he may goe forward without let, readily, and roundly? This being alwaies vnderstood, that he is not without daily combat and struing to obtaine it, although he be closed about of infirmities still. *It is the euill heart* (say men they will) *that causeth them to fall away from the liuing God, they are their fleshy lusts; which fight against their soules*, that both hinder them from walking with God, and will bring destruction in the end, euen these lusts, as *S. Iames* saith, *which fight in our members*, they are, that carry vs violently and foolishly after them from our seded peace, to fret and rage, (as enemies in warone against another) when wee haue not our desires satisfied, nor obtaine what we would.

Therefore these being weakened, and their force restrained, wee may cleerely see, that with ease and cheerefulnesse the Christian life shall be set vpon, and that the greatest toile about the practise of godlinesse is ouer, where this libertie is enjoyed. For as our Sauour Christ, because hee was void of all corruption and sinfull desires; therefore the Prince of this world attempting him, (as he doth other men) yet found nothing in him which hee sought,

sought, for his purpose, and as *Adam* in the time of his innocency stood free for a season from falling; when as yet his heart was not tainted: euen so our hearts being cleansed and purged from their naturall corruption, although not wholly rid of it, and our troublesome lusts and passions being appalled and weakened within vs, and hauing receiued a deadly wound; cannot so master vs, as that we shall not loze desire long after, and doe the will of our God in some sort; and although in respect of that which wee ought weakly and vnperfectly yet in respect of that which otherwise without this grace we should doe both soundly and in good sort. And this will God accept for holy service, and *not looke straightly what is done amisse*, but *pardon our sins because of our Assurance*: so that notwithstanding our obedience be far from that it should be; yet we may rest therein, euen such as it is, with sound peace, void of feare.

Make service accepted, if it be sound.
Psalm 130 3.
John 1. 9.

And thus far, God in great mercy, haath made vs partakers of the knowledge of his will, that hauing our desires in this wise subiect to him, as I haue said, we may possesse our soules after in peace and heavenly manner. Therefore if any man, whose heart is purified by faith, doth exercise himself in knowing these his foule and shamefull lusts, and marke how hee is led away of them, and deceived by them, and which of them doe most trouble him; and oft est preuaile against him; and therefore by the helps which God hath given him, (which shall be set downe in the next Treatise) doth resist them; let not him doubt, but that he is occupied in the godly life; and that hee is come out of the stinking Sodome, of his old tinnefull course; and thus doth the godly man carry himselfe; and at this marke doth hee chiefly aime.

He that ob- serves and resists these is occupied in a godly life.
James 4. 7.
Note.

For the *wise wife* whose heart is from above, of the which euery godly man hath his name; that is, he is called wise; this wise doth she with herselfe in all manner of holy consideration, meekenes, and suffereth not the contrary lusts to dwell and abide in the heart. (as bitter envying, prouoking one another, swelling, tumults, and stormings one against another, with such like,) as euery one hath his measure. Indeede all men haue not overcome themselves alike; no not euery they, who haue set themselves to this work of plucking downe the ruines of their old building; for they who haue greatest and clearest knowledge of the will of God, and of the whole mystery of godlines, loyned with true affection, they are the most forward. And to speake plainly, they who make faith and a godly life their treasure indeed; finding and feeling that they are greater riches and pleasure to them, than gold or all substance, and in their account take them so, as in their iudgement they know and will say, they ought to be so, they are the

All overcome not these alike.

The better sort, how farre they come, and by what means.
Note.

* Moses meeke,
Numb. 12. 3.
Abraham be-
lieuing Rom.
4. 3. Joseph en-
uiment, Genes.
39. 10. Daniel
zealous for the
Lord Dan. 1. 8
& 6. 11. The
woman in Luke
full of loue.
Luk. 7. 47.
with many
meresuch.
Therefore they
ruled their euill
hearts from the
contrarie cor-
ruptions.
The weaker are
not so dis-
troubled for not march-
ing the best.

the men, who will take most paine to withstand their lusts and desires; they get most victory ouer them and are least overcome of them, they (it must needs be granted) haue greatest aduantage ouer them, and know best what fruite in sound peace, and many other waies is reaped thereby. And such examples, God be blessed, we haue, and those not a few in the Scriptures, who haue attained to this, I mean, to a great measure * of such grace: and by their good example there are through Gods goodnesse, in this age many, who haue enioyed great liberty from God this way, that no man may thinke this (which I am now about) to be a thing impossible to attain vnto, neither denied to be granted vs of God, as it shall be sought and cared for. But as I said, all Gods seruants haue not one and the same, therefore not this excellent measure.

To goe forward then, for the edifying and building vp of these weaker ones, who, by Gods grace, are many more then the former, who all desire to leaue and forsake their noisome corruptions, and rebellious wills, yet haue nothing the largenesse of heart, and measure of grace, which some others haue; I would willingly say to them that which the Lord hath reuealed vnto me.

That they be not troubled at this, that they bee behind others of Gods seruants in this overcoming of themselves, and for that they haue not gotten mastery ouer their affections in such sort, as some haue done: neither doubt they, that faith and godlinesse are vnto them to seeke with them, because of this, that some are before them therein. For all beleeuers haue not their part in one and the same measure of mortification and grace; all men cannot reach and attaine to that which some doe; all know not alike, all haue not goodnes and liberty from fleshly lusts alike, and therefore cannot take paines for the same; as some others doe to some receive thirty fold, some sixty fold, and some an hundred fold, by that which they beare. It is commendable and meete, that we should walke, as we haue the best, for our example and to follow them, as they are patternes of good things vnto vs but to stay at this, that wee are not all in Christ, because wee are not in all points like vnto some other in subduing our affections, that is in no sort to be yeilded vnto, if that which is in vs, be in vs in truth.

Which thing I speake for their cause, who both thinke, and oft vtter the same, saying, Oh I am not, as such of Gods children! they are happy, for that they are not troubled with frowardnes, impatience, anger, wearines of good exercises, nor with wandering thoughts in hearing of Sermons, reading and prayer, nor with such other like small desires, as I am, and yet the same persons, while they thus complaine, both haue had a true taste

Note

taste of eternall life, and haue earnest combates with their corruptions; yea and testifie their going forward in subduing them; (farre other-wisethen they who are next so troubled) and doe declare plainly that they loue the grace which they mourne for, and hate deadly the corruption, which they complaine and crie out of. Therefore let no man measure himselfe by another, but in that litle which he knoweth, let him be faithfull, renouncing fleshly lusts, as he seeth what an excellent estate of life it is to be freed from them, I meane, not to be in bondage to them; for there is no libertie like this, which maketh Christs yoke easie, and his burthen light. All other, when we seeke to fulfill our owne desire, is vnder slauerie and bondage.

Note.

Math. 11. 19
30.

All these things being rightly considered, it may appeare, that in a godly life the inward lusts of the heart, and knowne corruptions of it, how common soeuer they be in the world, are resisted and declined, of all true Christians in their measure, according to that which is alledged by the Apostle Saint Peter: *We hauing most precious promises given vs of God, are made thereby partakers of his grace of the holy Ghost, by the which we are able to flee the corruption that is in the world, and reigneth amongst the vngodly.* Where-vpon it followeth, that if they who embrace and beleue the promises, & so flying the lusts and corruptions which others delight in and embrace, are soundly and constantly fedded in a godly life, (as hath bene proued) it followeth then I say on the contrary, that they who are ruled and led by these furious lusts and carnall desires, can claime no part in a godly life. For he that is so minded cannot be but sensuall, and carnall, estranged from God, and a bond-man of hell: which if it were weighed, would cause many thousands, who now thinke themselves good Christians, to take some paine to bridle their intemperate and vnrulie hearts, and to be wounded for the same deeply, who contrariely giue libertie to them in most things that they desire. Let such weake Christians (to omit these) rest their hope in some certaine estate; and not ouer-reach themselves with things which they cannot compass. I meane by resting in some certaine estate, this: First, that they haue a cleere knowledge of their saluation. Secondly, that they account it as their chiefe treasure. And thirdly, be set forward in some plaine and good course of life, whereby they may grow in faith, and the obeying of God, though with some struing. But if they walke destitute of any of these three, they shall be snared much with feare, and vnquietneise, while they feele that all is not well with them; oft fearing that they haue not begun aright, nor were euer truly called: and yet (if they should forgoe this hold) feeling there is some lively worke of the new birth in them,

These lusts are resisted of all beleevers in their measure

2 Pet. 1. 2

They who be ruled by their lusts, cannot claime no part in a godly life.

The weake may stay for their comfort in these three special graces.

1

2

3

Cant 33.

Note.

John 15.9.

*These three
must be ear-
nestly laboured
for.*

Luke 8.14.

Luke 8.12.

Math. 13.36.

Note.

*A chiefe end of
this booke, is to
set forward a
weake Chri-
stian.*

let them not breake off and faint vnterly, as the wicked doe, but moane and seeke home againe, as a Bird wandring from her nest, lest otherwise they walke heauilie many monthes, it may be yeeres, before they finde deliuerance. And vntill they doe so set themselves to nourish their faith with great care and diligence, their godly life (with what labour and toile soeuer it be) is but a building vp and a pulling downe: for one day they shall like, and another day mislike; sometime they may feele themselves well staied, and oft at other times without peace. Yea and I say againe, when they are stay- ed, yet if they hold not thus as their best riches, to solace their soules euery while, (as they may well and easilie doe, hauing so many good helpes among them) with this sweete fauour of God, which may surmount all follies and delights, in their perswasion and estimation; they shall not either abide long in that possession of peace, or like the course of their life which they leade; but the diuell who knoweth their weaknesse, and enuiech their godly and sweete estate, will raise many occasions to vnseile and trouble them.

These three things therefore being of so especiall price, must be more regarded, and sought after of such as want them, more carefully then they haue bene: and Preachers not onely heard teaching these, but also conferred with about the same; that the peoples hungry after them, may what on and encourage their teachers with all willingness and readinesse to resolute and comfort them comming vnto them, as the people in the Gospell, or rather as Christs disciples came oft to him to be taught, and haue their questions answered. And although other doctrine is not to be neglected, yet I would haue all to know, that nothing is so necessarily to be learned thoroughly and retained constantly, as these three are, of such as haue already truly tasted of the knowledge of true happinesse by Iesue Christ; what other things soeuer be wanting. All goeth forward vntowardly, without these, as I haue said. And as a man knoweth nothing profitably vnto saluation before he beleueth: so after he beleueth, he knoweth nothing profitably to grow on with comfort, in his Christian course, without these three faithfully and carefully looked vnto and preferred.

For my part, I doe her to vnderstand, that it was the most principall regard I had in setting out this booke, to helpe & direct the weake Christian throughout from his first entrance into the knowledge of Christ Iesus, that he vnderstanding and beleeuing, what a rich portion God hath bestowed vpon him thereby, he may make such account of it, as it deserueth, that is, esteeme it far better then all that he hath; and then inioy the fruits of it in an holy life after, as God hath taught him to doe, and is willing he should.

Who

Of inward euils and sins properly concerning our selues.

141
SFI

Whoso trauellers faithfully in purchasing these things, (and yet the purchase is easie and cheape enough, euen without money) shall goe forward readilie, and with ease, and make no toile of godlinesse but pleasure: neither haue his teeth watering after the greatest mens dainties, but they after his. He shall not be at the point of them, whom I described a litle before by their speech in the way of obiection, who sometimes are driven to doubt of their calling; but hee shall be able to guide himselfe, how to rise when he is fallen, and to returne when hee is stept out of the way, and to walke in most sweete safetie vnder Gods protection all the day long, as shall be seene afterward.

Thou wilt aske me, what thou shalt haue for thy portion: I say not this measure, nor that of heavenly peace, full contentation, and other graces: neither as this man or that; but such as for the beaude and brightnesse of it, shall cause thee, o maruell, and to say, as it is, euen more then thou couldest haue asked. If thou further demandest, how thou shalt attaine to this, that thou maist thus know, esteeme, and keepe it; this present Treatise (besides all helpe of publike Ministrie, and private conference) shall teach thee, neither doe I doubt, but that in one part or other of it, the humble and teachable Reader shall finde it to his good contentment, and comfort.

But yet further to satisfie those who cannot rest, because of the want of such graces as God affordeth to some of his Children; they are to vnderstand, that as we cannot, nor may nor appoint the Lord his times, and measures; so we can shew no reason, why wee should not hope for that which he hath promised, if wee seeke it as he teacheth vs, as hereafter shall be shewed. And if the Lord, in this case, increaseth not our faith, knowledge, experience, strength ouer our corruptions, our peace and comfort, and such like fruits of his spirit; (as we haue no cause to feare it, while we earnestly desire it) he knoweth sufficient cause why he doth not. And his holding backe, is not, for that he is ynwilling to bestow them vpon vs; but because hee seeth that they might bee to the hurt of vs; as doubtlesse they would be if wee should be vnfit to vse them well (euen as many doe) by waxing proud of them; for the which cause the Apostle himselfe saith; *That the Lord did denie to him a gift, which he had of, and earnestly prayed for; lest he should be lifted vp aboue measure.* Euen for this cause, God may denie blessing to his owne faithfull seruants; as also to trie them, whether they loue them so well, that when they seeme not to finde those graces which they seeke, they will seeke after them still; and yet this ought not to be taken hardly of them. But otherwise, (these excepted) if they grow not, it is

Deut. 33. 12.
Gain of your
country.

Te. 1. 20. 2
why God will
hold some
grace from his.

Note.

2 Cor. 12. 9.

*Causes in our
selues of not
growing.*

Ignorance.

Sloth.

Fauouring sin.

Note.

Timorousnesse.

James 1.6.

*Remedie of our
vnbeleife.*

2 John 3. 23.

most iustly to be imputed to their owne fault, as their ignorance, or darke sight in knowing how they ought to labour for these graces, & their slothfulness in refusing paines taking, or sleightly and hourely going about it, and fauouring themselves against their consciences, and not remoouing out of their way such clogges as they saw to hinder them. Or if these be not the causes, then is it their owne timorousnesse, and vnbeleefe; they fearing that such heauenly graces, they seeke after, shall not bee giuen vnto them so vnworthy, when in they doe God no small dishonour, *who is more ready to giue, then they to aske, and giueth plentifully to them which aske, and casteth no man in the teeth; but then they must also aske in faith, and wauer not, as though they should not receiue for if they wauer, they can receiue nothing.* Can the Lord prouide more strongly and surely, to remedie our distrust, then by speaking in this wise vnto vs, to imbolden vs, who are sore letted and hindered by vnbeleife, that when we do that which in vs lieth to please him, and to grow on in grace; yet we stick fast, as in the myre of vnbeleefe; and when we haue done all, yet we doubt, God wil not grant vs our request, so ingrauen in vs it is; thereby shewing that we can hardly beleue further, then we can see. I know mens answer herein is this, they dare not be so bold, as to assure themselves that they shall haue the grace which they pray for and seeke: But I say, let an euill conscience be taken out of the way, and their doubt may loone be at an end. Oh, but they are afraid, lest they should presume. What? when God promisseth and commandeth vs to trust him? Reuerence no doubt, (lest we should be too bold & lightminded in dealing about so holy matters) is a vertue much to be sought after, & imbraced: but we must be able to put a manifest difference betwixt a full perswasion of that which God promisseth, and an vnreuerent boldnesse to challenge that which he promisseth not. And therefore to returne, faile not thou (to the accusation and wound of thy conscience) in seruing Gods providence, and in vsing the meanes faithfully to grow and increase in his graces and gifts, staying vpon the Lord by faith; and assuredly he will not faile, nor disappoint thee.

C H A P. VIII.

*How the minds and hearts of the beleaguers are taken vp usually,
seeing they renounce inward lusts.*

BUT to returne to the renouncing of our lusts; If yee aske mee what manner of persons they be who, are at defiance with this vnlawfull stuffe, and what thoughts such haue, as expell these corruptions, and haue them in hearty contempt, seeing the mind is euer busie, and seldome vnooccupied; I answer: that the persons are, as I haue said, sinners as others be, but sanctified, and weake, but willing to be better; and that their thoughts and the desires of their hearts are not as they would; but in great part, vnprofitable, yea rebellious oft times, and such as they would not, as they themselves are but in part regenerate: and as the Apostle complaineth himselfe that he did not the good that he would haue done, and the euill that hee would not, that he did.

*How the minds
of the godly are
occupied.*

Note.

Rom. 7. 15.

And further I say, that they count their greatest perfection to be imperfection. Ye will then say vnto me, what is their prerogative, or matter of reioicing aboue other men? to that I answer, for all that I haue saide of their infirmities, their prerogatiues are very great. For first, they are much taken vp of this consultation how; they may lessen and chafe away their euill thoughts and desires, which other men neuer goe about, neither can they dislike or find fault with them.

Psal. 19.

But besides this, they desire all, vnfeinedly (with the Prophet) that the meditations of their hearts, as well as the words of their mouthes, may please him, and that they may be heauenly minded, which grace according to their requests, they doe obtaine in part; and herein also they differ greatly from any other.

But this matter, as not plaine and cleere enough to the Christian Reader, I will lay open more fully, that it may bee seene, not onely what are the cogitations and desires of the godly in general, but also, about what things, the sundry kinds of them haue their minds chiefly taken vp. Now the sundry kinds of them are according to the diuers grounds & ages of them in Christ,* which are three. These I will first describe, and then shew how their minds are diuersly taken vp for the most part afterwards. The highest degree, is old age, or the experienced estate, which yet is not perfect age in Christ, for that shall not befall vs vntill the life to come, but a firme, con-

*Three ages of
Gods Children.
* 1 Old age.
Heb. 5. 14.
Heb. 11. 12.
13.*

constant, and settled going forward vnto that perfection.

2 Middle age.
Ephē 4. 14.
3 Childhood.
1 Pet 2. 1. 2.
Every one of
these described.

The second, is the middle age in Christianitie, in which, as young men in wrestling, wee haue courage against our sinfull lusts; but yet like vnto them, we haue many foiles, and are often-times cooled in our courage, though we sometimes preuaile. And in this estate, we are very fidey compared to the graine of mustard seed, after that it is shot vp, and hath a blade and stalke, till it cometh to haue boughes and branches to shelter the fowles of the aire; so in this we are euer growing, though slowly; and this degree of Christianitie, is betwixt old age and infancie.

And yet well
and strong till in
the youth

The third is Child-hood or infancie, the lowest and the last, the which is principally discerned by an earnest desire of *the sincere milke of the word*; and namely of the promise of the forgiveness of sinnes: which although some of these deare Children of God cannot with full assurance lay hold of, yet this their hungry desire after, it (which cannot be satisfied without it) with a sensible feare to offend God, is a true signe thereof. And this is the lowest degree of true beleuers; which estate is at first, weak in respect of the other two, as it is in the naturall bodie: for the young babe, is first weak, and after groweth to greater strength, as it groweth in years: yea, and this is an excellent estate, in respect of the counterfeit, which haue most neere resemblance of it, in whom may be seene some fitting motions after good things, but in time, they vanish and goe away, as they came. These degrees of the spirituall birth being thus described, which by the Scriptures may easily be discerned, I will now shew, about what things the thoughts of these three are chieflie occupied, or about what they desire at least (vnlesse they be dis tempered) to haue them occupied, though they doe not euer attaine to that which they desire.

Heb. 5. 14.
Ephē 4. 14.
1 Pet 2. 2.
Note.
The highest de-
gree of Christi-
anitie.

And to beginne with the first, some of Gods elect, through long experience, and much acquaintance with the practise of a godly life, haue obtained grace to guide themselves more constantly then others: whereby they so serue God, that they may please him with a reuerent awe of his maiestie, which holdeth them within bounds, and in holy and religious feare of offending him, while the other often breake out more easily. And this estate, though it be to be aimed at, of all godly people; yet it is not obtained, but of such as haue through long practise exercised their wits to discern both good and euill, and accustomed their minds to the heavenly course, and to whom good meditations and thoughts to shunne and auoid euill, are become a pleasure; and therefore as they are able to discern the same by their vnderstanding, and iudgement, so they haue their will in good sort at commandment to follow the good, and shunne the euill.

euill. Such as Saint *Iohn* calleth fathers, in his Epistle (saying, *I write vnto you fathers*) because they had knowne the Lord, and his manner of dealing with his people, and had experience of the discipline and gouernment of his house in a godly life a long time. 1 Iohn 2. 13.

Now such as haue been trained vp in the obedience, which the Scripture teacheth, from their youth, are able vpon their so long triall of Gods directing them in that course, not onely to goe forward cheerefully and readilie themselves, but also to perswad and hearten on others. And such therefore through this grace receiued at Gods bountifull hands, are much freed from this bondage, and seldome so grossly holden vnder of their corrupt lusts, as others, sauing that God will make them see their weaknesse from time to time, especially to subdue pride, which is soone kindled in them, and to hold them vnder: they haue therefore their minds vsuallie set vpon some one or other of the infinite heauenly instructions, which from time to time they haue treasure d vp in their hearts, both out of the Scriptures, and the fountaines of other holy men; whereby, although they are not quickened as they would, and desire to bee, hauing many defects in memory & otherwise, yet they see by looking backe to their former course, that they are held from much euill. The particulars which they vse to meditate on, as of Gods vnutterable kindnesse, of mans mortality, the momentarie estate of all things vnder the sunne, the blessed estate of the elect, the endlesse woe of the damned, &c. Who can reckon? They haue much time taken vp in the beholding and meditating of Gods Maiestie, as they can conceiue of him, his power, his wisdom, his euerlasting being: of his iudgements; and how he is prouoked; of his patience, and long suffering towards the world, his daily pulling of them from their pleasures, who thought sometime they should neuer be taken from them; and their owne estate, and seuerall parts of their liues much occupie them; how they may keepe in their way; *For it is the wisdom of the prudent to vnderstand their way.* How the minds of such are vsuallie taken vp.
Heb. 10. 24.
Note;
Prou. 14. 23.

Also, how they may hold out constantly the profession of their hope with ioy vnto the end: how they may resist all occasions of euill, (for they presume not without daily helpe from God for all their strength) they consider what les they shall finde from Satan, the World, and their owne hearts: and how they may order well their particular actions, in, and through the day, in their callings, giuing to all men their due; that they may prosper, and also, that they may make a good account at the end of the day, and so at their last end.

They who haue these, and the seuerall particularities vnder all these contained,



Pro 6. 12.
1 Pet. 1. 8. 9.

Act. 24. 16.
Colos. 1. 10.

Note:

Heb. 12. 11.

Rom. 13. 11.
Reuel. 2. 19.
Acts. 2. 25. 26

tained, and such like, to busie their minds about, is it doubted, what thoughts, desires, and what occupying of their heads, and hearts they haue, to keepe them *that they may neither be idle, nor unprofitable* ? The thought they take daily (vnlesse they be much blinded) is in the greatest part, this, how they *may haue a good conscience in all things*, pleasing God : and how they may be prepared for the Crosse, and to keepe the same minde vnder it, that being exercised therein oft and much, they may reape the fruite of righteoulnesse, euen most sweete peace: and *as their saluation groweth nearer, then when they first beleued* : so they may be fitter, and readier to meete the Lord ; their latter dayes being farre better then their former, and to be merie whilest they cannot but thinke, hee loneth them ; and neuer at ease, nor to like themselues well, but while they are vnder his gouernment.

They are not sitting off, and on, either in deepe dreames of earthly felicitie, or prophane occupying of their heads and hearts about vaine and transitorie pleasures, as if they knew no better, (vnlesse they be fallen a sleepe for a time, and so haue forgotten themselues.) neither saue they good things by starts, as men of the world doe : and therefore euen the ancient in yee-es, who also professe the Gospell, are farre from fathers in the Church indeede, though they be fathers in age, if with them who are fathers indeede, they be not occupied ordinarilie and visually, as they haue beene described to be. To these we may adde other cogitations, which also doe much occupie and take them vp ; as that doe much and oft bewaile the abominations of the Land ; Ezek. 9. And with our Sauour, they bewaile the ignorant, scandalous and insolent ministry, and the people who are dispersed, as sheepe not hauing sheapheards : and as farre as they see the mightie and great ones, who might doe much good, if they were all his before other in giuing good example, so farre I say, as they see them loose, earthly, prophane, no friends to the Gospell, they are much cast downe and heauie hearted. These with other cogitations doe much occupie them.

For doe wee thinke that such as haue acquaintance with God, and are experienced thereby, haue no other things to doe, but that with the summe and offcoursings of the world, they must aske how to spend the long Summers day, and the wearisome Winter nights ? Although with others, who are prophane, it is so, yet with these, we may see, it is otherwise. What doe men thinke, because the Deuill hath filled the most parts of the World with darknesse, so that the greatest part see none of these things, & hauing no experience of, nor acquaintance with them, doe not desire to

be

Psal. 1. 2.
Pla. 119. 97.

be partakers of them; doe men, I say, therefore thinke, that there is no other, nor better way to take vp the mindes of Gods Children, but that they should doe as they doe? And like brute Beasts, and wilde Irish, to passe their time as the prophane and irreligious doe, or to iumpe with the world, and so to be like others? Oh Land! oh People, insatiate and foolish! that vnder the Gospell, and the same so long in the continued, yea, and that in many places so fruitfullie and faithfully preached, are yet to seeke of the true fruite of the Gospell; and are not lead to God by it, more then if there were none: Oh that men, created of God to liue for euer, should be content to be ignorant of it, or to take no pleasure in it: and without care or loue of the infinite good things which are reuealed to bee knownen and delighted in of them: The Lord hath done great things for thee (O man) but they are not wonderfull in thine eyes: *Luke 19. 42.* This blessed time is the day of thy visitation, but it is hidden from thee.

Note.

Luke 19. 42.

But to rectune, I haue shewed thee, how some of Gods people haue their minds exercised, when they haue chased away the noisome droue of such vnclane lusts, as were wont in times past to possesse them as well as other; yet doe I not conclude that these are not at all troubled with euill thoughts and vaine desires, as though I would preferre them before the Apostles himselfe, who said, *that the messenger of Salban (euen some prickes of corruption) was sent to buffet him:* and at another time, *O wretched man that I am, who shall deliuer me from the bodie of this death?* Nay I am so farre from saying so, that I contrarily affirme, that their holiest actions are mixed with corruption: and no better then pure and sweete water running through an vnfauorie Vessell, euen their faith, loue, vprightness, mercy, &c. Now then, if God should looke vpon their faults, though they may be kept from foule and filthie vnclanefle, *how should they be able to abide it?* No, if it were no more then vnrewardnesse and vnfitness to the duties of their callings, and to other good workes, and much wearisomenesse therein. I doe not therefore forget my selfe in speaking thus of some of Gods seruants: for whatsoever I say of them, let no man gather that it is a making of them equall with the singularlest of the Apostles. For we know what Paul could haue said of his ioy in his sufferings, and that oftentimes, and the strangenesse, and variety thereof, and of his lifting vp into Paradise, and that he had hard such things, as are not lawfull for a man to speake.

The best are troubled sometimes with lusts.

2 Cor. 12. 7. Rom. 7. 5.

Not comparable to the Apostles.

2 Cor. 12. 4.

These and such others, I thinke, God gaue him as priuiledges, which were more arrogancie and ostentation for any man among vs to dreame of, or compare with him in: seeing our sufferings (to speake of them who haue

Paul had speciall priuiledges,

Zacha. 11.8.9.
10.

Note.

These be sa-
sbys.
Tit. 2.4.

haue sustained the greatest afflictions for the Gospell in our age) haue beene small; and the other things mentioned to haue beene shewed him, are more extraordinarie: but to haue our mindes and hearts so clenfed, and purged from the strength of corrupt lusts, as I haue said, *that wee haue no fellowship with them*; and when they are kindled in vs, to haue grace and strength ordinarily, and vsually against them, and to see and know how to avoid them; it is so farre off from arrogancie to thinke that it should be so, that it is farre vnbecoming the grauitie and age of fathers in Christ, and strong Christians, not to haue it so: So that as ancient men, who haue liued long, are called fathers for their age, skill, and experience: So these for their time and long continuance in Christs schoole are called fathers; and therefore ought to haue wisdom and knowledge, how to walke through the World (though a Wildernesse) in safetie; how to withstand the Diuell in his assaults, how to *bee paternes of good life vnto the younger sort*.

And thus they having their mindes established with grace, and vnburthened of such affections and thoughts, they may rightly, and in good sort, goe about their workes and dealings; as Labouring, Bargaining, Iourning, Companying, seruing their Prince, and doing any other lawfull actions; and yet not bee distempered by them: Which things for want of such a well ordered minde, no other men can doe, as by the complaints of the weaker sort of Christians may bee seene, and by experience of the bad sort of people at this day is perceiued, and daily found. And this for the highest degree, and greatest measure of grace in Gods Children.

The second sort
of the godly in
battell.

Note.

Their practise.

1 Iohn 2.14.

The second sort is compared to young men, who then are in their strength, rather then when they are either Children, or old men: so some of Gods seruants are as yet neither experienced nor thoroughly acquainted in the Christian battell as the fathers, nor vicerly ignorant of it, as the new borne Christians. These are especially occupied in fighting against temptations, and resisting and overcoming their vnurly desires, which hale and draw them violently to fulfill them. Therefore, as they who are young men in age, and in their lustie yeeres, are commonly of this middle sort of Christians, (if they be truly religious:) so Saint Iohn writing to them, doth shew them what is their chiefe and principall worke, that is, to resist the Diuell, and his strong assaults, which in them being lustie and strong, are not easilie subdued: and perswadeth them to this combate, not onely by telling them what a glorious victorie it shall be to them to vanquish such an enemy, but also that they may be sure of it, as if they had got it already.

Thide

These knowing by the light of the Scriptures and the Commandements, how corrupt their hearts are, and how many sinfull thoughts and desires doe swarme in them, doe watch their hearts; whereas before they knew of any danger, they little looked after them: they pray against them now, often, and earnestly; they haue some feare in companie, and alone by themselves, (which is no part of euill mens thought) lest they should be overcome by any such affections, as they are in danger of, and yet they are oft overcome.

They doe also oft times consider, how they may avoid the occasions of sin, lest thereby they should be inticed, and so disquieted in their mindes, & breake out to the offence of their brethren, and the reproch of their profession among the bad: anger, impatience, frowardnesse, fretting, sensible desiring their neighbours goods, wife, seruant, or such like, which in times past were common matters with them and their delight; their hearts haue now such smart and wound for the same, that they grow to beware of them, are wearie of them, and ashamed to thinke that such vices should be found in them; and count it no needlesse nor lost labour to haue their care thus set on worke, that they may avoid them. Therefore such as know the vse of fasting ioyned with their prayers, doe vse it as occasion serueth, and as their need requireth, that they may the easilier purge out that fouler lea-

*Sinne is o:
to them, &
not cure:
some of
these*

men. They renew their covenants with the Lord to please him better, when they see how they haue slipped and fallen from their good purposes; and yet are soone vniectled again. They are in very good case this day or weeke, to withstand any sinne; and yet to morrow or next weeke vniectled and sensibly distempered, though they would not bee so; in their prosperitie soone forgetfull of their fervent care which they had, and then as much mulling themselves for it, when they see it: and to be short, they are much grieved for their sinnes, and yet oft overcome of them by inward suggestion and outward occasions.

And what is such a life, but a combate and conflict? Which although it may seeme miserable, yet it is safe: and the life that is void of this, is the life full of woe and dangers. Furthermore, whatsoever their earthly dealings are, although they neglect them not, yet they are not most deeply and earnestly setting their hearts vpon them, (as farre as they can espie it in themselves) but often looking to the principall, and that which is most worth, that they may finde peace betwixt God, and their hearts. Through ignorance and vnaquaintance in their Christian course, knowing what hardnesse and difficultes are in their way, they are many times discour-

Notes.

*These are some
of our*

aged;

Cant. 3. 2. 3.
Glad to use all
helpes.

aged; but they, who haue laid their foundation strongly, rise vp after some heauinesse, and discomfort; out of their sleepeinesse and securitie, complaining thereof, and come to themselves againe. All good helpes that they can inioy, they are glad of, publike, or priuate, and thus (I meane, by the strength hereof) they haue oft and much refreshing of their mindes, and put away much tediousnesse, fearefull pangs, and dangers of euill: by all which, and such like, it may be perceiued, what the thoughts of such are, and how their hearts in great part, are occupied. And although they haue not, as the former sort which I haue spoken of, abilitie and strength to occupie and exercise their senses and minds so continually and constantly to be heavenly hearted, and to haue God their guide so sensibly, as they: (for want of experience, and perhaps knowledge too) yet are they much delighted with the good examples of such as goe before them, and giue them light; and to bee framed after them, as they are after Christ, is the thing which they most looke after and desire.

Set against
smaller sinnes.

Note:

They hauing through Gods goodnesse preuailed somewhat, especially at sometimes against their strongest corruptions, which were wont to beare too much sway in them; they earnestly are set against the smaller, and such as seeme lesse dangerous; as the idle, and vnprofitable routings of their braine: (which doe not directly so much carrie them after euill, as hinder them from good, blindfolding their iudgements first, and then poisoning the will afterwards,) and as the dreaming of outward peace, and prosperitie, of long life, of pleasure, and profit; vaine wishings of that which other haue, being things precious in their eyes. Which they are oft tickled with, till they come to better remembrance of themselves; much like the Apostles (when they were yet weak) dreaming of promotion, of an earthly kingdome, and who should bee greatest among their fellows: which toies and other like building of Castles in the aire, the Diuell had not onely filled their heads, but also their harts with the delight of them sometimes, and their mouthes also with the talke of them, as their chiefest pleasure.

So they hauing through custome long lien in them, they cannot so easily and readily cast them off, though they see the shame and vanitie of them. Their labour therefore (of their mindes, I meane) is in great part, this: to keepe themselves from being taken vp of them, seeing good meditations are hindered, yea, and estranged farre from them hereby; sometime preuailling, sometime preuailed against, wherby their sorrow is the more; but they doe not all the while, see the happinesse of this their combat, which seemeth their greatest miserie.

Because

Because it is certaine, that for their great good they are holden vnder of their infirmities, euen that they may bee the more humble, when they see themselves vnperfect, and corrupt, who yet had dreamed sometime, that they were void of that corruption (though the more was their ignorance) a long tyme before : and their short mourning shall bring, after deliuerance from that bondage, great measure and continuance of reioycing.

*These be hold
vnder their in-
firmities for
their good.*

Whereas if they were not held downe after this manner, they should forget what they were in times past, when they liued vnder the power of darkness and the bondage of sin. By this which I haue said, it may appeare how the mindes of these are occupied, and that this second age and growth in Christianitie is a struiuing rather, betwixt feare and hope, sorrow and ioy, then a superiourine ouer the vnruely affections: and an estate standing in neede of counsell and helpe, rather then fined and experienced to counsell, direct and settle others. But the more sure they be of their saluation, the more expert they shall waxe and be in the battell.

Note.

Now the third sort of the people of God are compared to little Children: of the which also we may see, that there are two kinds, for some are as it were in the birth, as the Apostle speaketh to the Galathians. *My little Children, of whom I trauell in birth againe, till Christ bee formed in you: who though they are yet know it not, are deare to God, and haue sure tokens of it, as I haue shewed in the first Treatise ; and they haue many proper tokens of the young Ones and Babes in Christ, there mentioned.*

*The third sort of
the godly.
Two kinds of
them.*

Gala 4. 19.

The other be such as are young, and hang vpon the breast, euen as infants which are new borne ; for as such grow to know the father and mother, when as yet they know nothing else, and cry after them, and desire the breast, whereby they are nourished, and ioy and take their pleasure in these : euen so it fareth with this third sort of Gods elect Children, if they be well groundedin the truth, and haue rightly bin taught, how weakesouer they bee, except in temptation. For they (as the Apostle saith) know the father : such light and vnderstanding they haue of the Gospell, that though they know not how to serue Him ; which is the estate of the most in that case, yet they know, that his fauour is all in all to them : in so much, as if some of them haue not full certaintie that he is tenderly affected towards them, they so long after it, that nothing can satisfie them without it.

1 John 2. 14.

About which their thoughts are chiefly occupied, and in the which their delight is, after they know what it is worth ; and in the meanes of

*About what
their thoughts
are chiefly oc-
cupied.*

their spirituall nourishment, which is the Word of God; and not leaſt of all in this, that they may not in the ſmalleft thing offend or diſpleaſe God in that which they know. This Saint *Peter* ſetteth forth by the ſame ſimilitude of young Children, when he taught young Chriſtians, how they muſt looke to grow vp in their ſpirituall life; *Deſire* (ſaith he) *that ſincere milke of the word, that ye may grow thereby.*

1 Pet. 2. 2.

And theſe are the eſpeciall things which are moſt apparently to be ſcene in them, by others; and felt of themſelues: who alſo are much troubled for want of ſtronger faith, thiſting after, and ioying in the ſenſe and feeling of Gods louing kindneſſe. True it is, they haue little mind to the ſinne, which they were wont to offend in; yet that is not ſo much to be counted ſound practice of godlineſſe, (for that they oft times little marke and conſider how they are tempted and iuſticed, hauing their mind taken vp in that wherein they moſt deſire;) but are more like to freſh and vnexpert ſouldiers, who haue not, as yet, bene feared in the field; but where they ſee that they haue offended God, they take it heauily. Their calling is cheerefully followed; whiſt their ſinall faith is vpholden, by cleauing to the promiſe: and as vncheerefully, when that ſayleth, moaning and pining, if it be long wanting? There is great danger to be feared in both theſe their eſtates, through Satans malice and ſubtiltie; which they yet are ignorant of, and vnacquainted with, as they are with moſt of the other hindrances of their going forward.

Note.
The danger is
while they are
ſubject vnto.

The firſt danger
in comfort.
Note.

The one of them is, leſt whileſt their comfort continueth, they ſhould neglect their lawfull buſineſſe, as thinking it to be the greateſt let which they haue, ſeeing by meanes thereof, they cannot attend to reading, praying, and thinking of Gods loue; to the quickning of their hearts when they would: although when they haue leaſure and opportunity to ſuch duties, they haue no ſuch deſire for the moſt part; neither doe they vſe it commonly to the moſt and beſt aduantage of their ſoules as they might. Here Satan appeareth and ſheweth himſelfe *as an Angell of light.*

The ſecond danger,
when they
feele want of
comfort.

The ſecond danger is, leſt when they be voyd of this comfort, they fall into heauie damps, diſtruſtfulneſſe, and feare, that all was but a ſhadow, and a dream: from hence may ariſe deſpaire for a time; and after, a ſleepy and ſecure conſcience, as fearing that the Lord will no more reſtore to them the grace that they were wont in him to finde. Here the Diuell ſheweth himſelfe *as a roaring Lion.* But before experience teach how to deale herein, counſell and helpe of other, who are able to miniſter it, with

cal-

calling vpon God; (as well ordinarie hearing of Sermons) is chiefly (when they are so weake, that they cannot helpe themselves) to be sought for, and regarded. And the rather, for that their childishnes doth require the same.

*Many defects
are in these,
Note.*

For many follies, and weakneses, and grosse ignorance are in the most of them, and many deceiuings of themselves, many phantasies, and ouersights are carried about of them: yea, and these not onely long lien in, if they be troubled with malancholie, and not teachable, neither follow carefully the light which God reuealeth to them; but also the lusts which ruled them before, will hardly be mastered, but keepe their hold, and abide in great strength to their disgrace and discouragement; especially when after that they haue a while ioyed in their saluation, they afterwards not well knowing how to occupie themselves, neither being sufficiently grounded and instructed, shall waxe idle and vnprofitable, and so grow to their old course againe, when they cannot get into a better, which Sathan doth mightily labour to bring them to.

For wee must remember, that they are compared to Children, for that they should daily grow out of childishnes; and not looke, as it were, to be alwaies set on the lap. Which wisdome God giueth, teaching euen his weake ones to know themselves better from day to day: and to looke to beare some crosse, (which God sendeth for the exercising of their faith and patience) because he their father doth see it meetest for them to haue it so; and to prepare them for greater by little and little. And as Children grow to leaue childishnes, so they should beginne to mislike such faults as they espie in themselves, as being too childish and vnbecoming them, and not thinke, that they should bee from time to time borne with, and their follies winked at in them.

*Young Christians
are compared to
Children.*

Note.

Therefore, our Sauour compareth the estate of his Church and people in the first age and beginning of it, to a graine of mustard seeds, which being once rooted, how small soeuer it be, groweth forward from appearing aboue the ground, to be a blade, and so to branch. Teaching his thereby, that they should so looke to goe from one degree to another, that though they did not know what was to be done of them in this their Christian course, when they first entred into it; yet now after they haue beene trained vp in it for a season, and haue tasted of the promise of life, they should hasten thither, through all lets which might hinder them; and purge our, as they come to espiethem, many vnbecoming qualities and old euill customes, as excrements. And seeing their happinesse is not here below, therefore they may not dreame of any such thing, that

*These must
grow.
Math. 13. 31.*

is, to haue their heaven here : not for their professions sake looke, that the ignorant and wicked World should commend and esteeme of them ; but contrarily, yea, and perhaps, of their owne flesh to be dispised and hated for it.

Psalm 88. 8.

Their duties.

Note.

They are to beginne to know the multitude of fleshly lusts, which secretly lurke within them, seeing they are now much fitter to discern and find them out in themselves, then euer they were at any time, the Lord tenderly dealing with them, as not to shew them all at once, which were enough to dismay them ; nor how many afflictions abide them, which were like to confound them. Their religion must not be to espie faults in others, (for that religion is soone learned) and to hold a vaine and deceitfull hope of their owne righteousness, when it is but froth : for that is readie enough to take hold on them, especially where they are not vnder good teaching. Neither let them thinke much to heare a rebuke, which saoureth in them of much pride and blindness ; nor to thinke euery good thing rare and admirable in themselves, when many euils are within them, which they doe not yet espie and finde out ; but reuerence Gods graces in others, that they may the sooner be like them.

Thus I haue shewed in some sort, what are the thoughts, affections, and desires visually, and for the most part of the weaker sort of Gods children, (about matters of the soule) this being added, that they are grieved when they are led of the contrary ; and this is to be vnderstood of that part of their estate, which is free from strong and vehement temptations : for otherwise, it may best be gathered out of the former Treatise, how it is with them ; the which I haue partly laid forth and described plainly, and partly set downe in the way of exhortation. For the same things that I exhort them vnto, are the very anatomic and representation of their hearts, except the Diuell hath cast them into some spirituall sickness, as I haue sayd, which hee doth to many of this weake sort, as also hee may doe, and doth where hee can enter, with both the other sorts also. My meaning is, that the children of God weake or strong, doe not onely step aside sometimes from the peaceable estate, wherein they desire to keepe : but also are in danger (without continuall watchfulness, and earnest and oft praying) to be sensibly dazeled ; as men not knowing where they are, and stript of grace vnto their owne feeling, as if there had neuer bene any. Which I say, that none may be dismayed, (as they might easily bee) if they should heare onely the best of the state and condition of the godly ; and not vnderstand something of the worst also ; and yet, euen that worst part God turneth to their good, as they in time by experience doe

*Gods children
are in danger
sometimes to bee
dazeled and
without feeling
Note.*

casily

easily perceiue.

But if any thinke that this last sort of Gods children (which indeede is the weakest of the rest) or either of the other, be nothing differing from the vnregenerate in their thoughts and desires : they must know, that the secrettest hypocrite, which of all vnreformed ones, cometh nearest them, is yet farre differing from the weakest true Christian ; as both may be scene by that which hath beene sayd of both, and as the same hypocrite would confesse, if hee might be conuerted, and I will in few words shew as much as shall be expedient. For when a godly man dislikes himselfe most, yet euen then hee is farre before the best of the other ; who haue not their mindes occupied about heavenly matters, nay the thought thereof is tedious vnto them : they desire no acquaintancetherewith ; neither delight they to thinke how they may be better reformed ; neither can they be brought to put themselves *in the waights of the Sanctuary*, that is, to trie their estate by the word of God. But their thoughts and desires are about carnall libertie, pleasure, profit, long life, reuenge &c. euen as their speech is, that cometh from their hearts, frothie and vaine, idle and vsauorie, earthly and worldly. And when it is any better, it is either by constraint of others, or to shew the pride of heart, or for vaine glory, or to some such end, or else they are soone weary of it. So that, it may truly be sayd, that the desires and thoughts of Gods people, euen the weakest, differ much from others, who are vnrenued. And this may in some sort shew the vsuall thoughts and desires of this third kinde of godly people, as of the two former.

Yet euen in this estate they differ from hypocrites and vnregenerate

How they differ.

Note.

As for the diuers meatures of spirituall growth in them, in degree one aboue another, as I haue followed the Scripture in the setting out thereof ; so I thought good in a word to put the reader in minde of this, that euery action mentioned in the three kindes of our estate, must not precisely be so appropriated to that kinde, in which it is reckoned, that it may not also pertaine to one of the other : but for the most part, the affections which are reckoned to euery one, are most proper to that, to the which they are referred. Neither is any to thinke, that these cogitations, which I haue set downe to belong most properly, to euery kinde of age in Christ, are the onely meditations and thoughts of them ; but that amongst others (according to the diuers occasions of euery one) they haue oftentimes these, and such like occupying their hearts, but more oft desiring, then inioying them : whereas others which are not partakers of the promise of life, haue seldome any good thoughts ; or if they haue, they are fleeting and momentany, and either caused by feare, or prouo-

These degrees may in some respect fall one into another.

Note.

ked of others, and as I may say, violent, so that they abide not; and not voluntarie, seeing they haue not the spirit of Christ, which onely doth worke effectually in them.

*Examples of
these three sorts
of Gods people.*
Exod. 3. 11.

Exod. 10. 29.

Luke 22. 57.
Acts 5. 29.

And all this that I haue sayd of the three sorts of Gods people, may cleere be illustrated and made cleere by the many examples our of the holy Scriptures, *who of weak became strong*: As *Moses*, who was first afraid to looke *Pharao* in the face, desiring that another might goe who was meeter then hee; yet afterwards, he was not afraid to doe his message boldly and thoroughly in the name of the Lord. And *Peter*, who in his middle estate, as I may say, was so faint and fearefull, that he was stricken and fighed with the voyce of a silly damsell, yet after, when he grew to the degree of a Father, was not abashed at the threat of the high Priest; and yet both these were weaker then in either of these estates, at their first beginning. As the Plants, Corne, and Grasse, are first tender, then strong, and at last sated, and at their full growth.

And thus much of the cogitations and affections of the three sorts of Gods children, that it may be seene that they are not caried about of their lusts as the vnregenerate; but haue their hearts for all that occupied in farre better manner.

CHAP. IX.

*Of the second kinde of evils or finnes to be renounced,
namely outward.*

ANd thus to returne, and to ioyne this which followeth to the end of the seuenth Chapter, for this former came in by way of a Parenthesis, to answere a question propounded in the entrance into it.

Now that I haue spoken of inward lusts and finnes of the heart, and shewed how they are disliked and renounced of all true beleeuers: it followeth, that the same be proued, concerning the outward finnes of the life, that they abhorre and shunne them also; that all, who list, may see, they haue little cause to please themselves, or to reioyce either about their saluation, or the goodnes of their heart, if their behauiour be stained with outward wickednesse, and their holy profession blemished with open and shamefull finnes; which is the more to be marked, seeing many boast that they haue good hearts to God, when their liues are wicked. When *Samuell*

*Outward wickednes
must be
renounced.*

willed

willed the people to trie their repentance to be sound, hee willed them to put away *Baalim* and *Asturoth*, that is, their strange Gods, and shamefull Idolatrie which they had delighted in. And *Paul* telleth the Corinthians, that they must cleanse themselves from all filthines of the flesh, as well as of the spirit. But the leile shall be needefull to be sayd of this, seeing the whole course of the Scriptures, both doctrine and examples, as also common reason doe testifie the same, that none can proue their hearts vpright, if their behauiour be offensive and euill.

1. Sam. 7. 4.
Vide Iudg. 10.
14.
Hof. 14. 1. 21
2 Cor 7. 1.

Proued.

For doctrine first, that of *S. Peter* doth plainly shew it, where he sayth, If a man after he hath professed a Christian course by acknowledging the forgiveness of his sinne, and the hope of euertlasting life, shall yet be entangled againe in his old finnes, and overcome of them; the latter end of that man is worse then the beginning: for it had bene better neuer to haue acknowledged the way of righteousness, then afterwards, to turne from the commandments given vnto him. And they that doe so, are most fitly compared to dogs which returne to their vomit, and to swine which hauing bene washed, doe wallow againe in the mire. *S. Iames* also is bold to say, that if the tongue onely be vntiddeled, (he therest of the life reformed how it can) euen that ones disorder in a man professing the Gospell, shall be enough to scitise against him. that his religion is nothing worth, but vaine. If his religion bee in vaine, hee can neither haue any part in saluation, nor in a godly life: How can wee which are dead to sinne, (sayth the Apostle) liue any longer therein? The reason is, seeing they which are dead to sinne, are so made partakers of the power, vertue, and grace of Christ, that naturall corruption hath lost her force to bring forth bitter fruits. So that neither men can professe religion without casting away their old behauiour but they must bee dissembled: neither can they be truly godly, but they must endeavour to walke free from offensive euils, this alwayes provided, that these offensive euils bee such, as are knowne of the parties to bee finnes.

1. By doctrine
of the Scriptures.
2. Pet. 2. 20.

Iame. 1. 26

Rom. 6. 2. 1

Note.

As for examples, they are many and cleere, which set this truth plainly before our eyes. When *Ioseph* saw that hee could no other wise keepe fauour with his Mistresse, and hold still many other liberties, which in his place he did enjoy, vnlesse he would defile his bodie, and giue ouer himselfe to her whorish demaund: because he was a godly man, he would neuer consent: although hee brought vpon himselfe thereby, vnder displeasure and (for ought he could see) perpetuall miserie. How can I (sayd he) doe this great wickednesse, and sinne against God? *Adams* being a very man of God, refused when hee might haue enjoyed it, to be called and counted

2. By examples.

Gen. 39. 12.

Heb. 11. 24.

Luke 19. 2.

The finnes that be
loued best are
renounced of
the believer.

The sonne of Pharaoh daughter an Idolater, and chose rather to leade an hard life with the people of God in the Wildernesse, then to live in sinfull pleasures for a season. *Zaccheus* one of the cheife Tole-gatherers, an infamous man counted by the very multitude, (in somuch that they thought hardly of it, that our Saviour Christ would goe into the house of so bad a man) yet when Christ had conuerted him, whilest hee abode that day with him, and for prooffe thereof, had pronounced of him openly, *that hee was that same day made the sonne of Abraham*, who at his entering in vnto him, was a manifest oppressor and poler of the people, what did hee? a thing seldome seene in such as haue their hearts nailed to their goods, and haue their whole delight taken vp in them: He reuenged himselfe vpon his covetous and miserlike minde, and his greedie deuouring of other mens goods; and as sweete as they had beene to him in times past, yet to shew how this sinne was in account with him, *he giueth halfe of them to the poore; and made restitution with the rest, fourefold*, to such as he had wronged.

Note.

Oh worthe example to all oppressors, or Vsurers! with whom all is fish that commeth to net, and which (whosoever smart for it, beg, complaine, yea and pine away for very sorrow of that which they haue lost) will not forgoe any peece of their appetite, herein comming behind *Iudas* the traitor. Oh happie *Zaccheus*! who haddest learned in so short time, that which many of thy companions in sinne, (as greedie as thou wast, as vnnmercifull to the poore, as violent in drawing from others, to the enriching of themselves) can neuer learne in all their lifetime. Fall truly doe they verifie the Scripture, which sayth, *It is as easie for a Camel to goe thorow a needles eye, as for a rich man to enter into the kingdom of God*. Well it were with them, if they could learne of thee to cast vp their gorge, and to set lesse by that which aboute all things, yea aboute God himselfe, (thought to their owne perpetuall shame and woe) they haue made their delight.

Luke 7. 37.

But I must proceede. To end therefore without laying forth any more examples, how forcible is that of the woman in the Gospell of Saint *Luke*, who having beene (as *Zaccheus* had) a woman of notorious life yet when she saw that her many and great finnes were forgiven her, had her vnchaste life in such detestation, that in token thereof, shee made her eyes which had allured men to vnchastise, a bason of water to wash Christs feete, and her haire of her head, which had beene put to so dishonorable purpose, now (in token of vnter renouncing such vngodlines) a rowell to wipe the feete: and yet this detestation is not had to haue beene incited by all these

Of foure sorts of such as hope for saluation.

159

towards those finnes, which had not greatly troubled them, but they were those, which had stucke most neere them some time, and in which they had most delighted.

Now if these with many other could not allow their finnes, which by nature they loued, and by custome they had long lien in, wee neede not doubt, but that others, selfe noticing them were much further from them, and renounced of them: that it may truly be concluded, that the beleeuer in Christ forsaketh his old finnes euen outward and open with which hee had been branded, as well as the inward, though they were neuer so pleasant vnto him before God calleth him effectually to true and vnfeined repentance.

C H A P. X.

Of four sorts of such as hope for saluation; yet renounce not open finnes and outward offences.

BVt we neede not spend many words about this matter, that the seruants of God haue, and ought to cast off outward finnes. Another thing here is chiefly to bee regarded; and this I thinke good to aduertise the Christian reader of, that there are many who seeme godly, and are not, but doe lie; that hee may take more heed to himselfe, lest he bee found in the number of any of them. I reſerre them all to foure speciall kinds.

4. kinds of them

The first are grosse offenders, whom every vile person which knoweth them to haue made greater shewes of godlinelle, then the common sort doe, (and yet not to be lights in good liuing, nor such indeede as they goe for, but decciuers) every vile person (I say) will bee readie to laugh them to scorne, and hath reason enough, he thinketh, (they being such) to bring them into disgrace. For when such a prophane person hath once found out their hypocrisie and hollownesse of heart, by open and oft committed quils, he is the further off from all little reuerence, (which yet he shewed to them before) and hath Christian religion in meaner account afterwards for their cause. I will not denie, but (such is his shame) that if any walke sincerely indeede, and without iust cause of rebuke, yet hee is little moued to be better reformed by their example, neither greatly reuſteth them, or takes any good by them, but reprocheth them rather.

1. Grosse offenders.

The vngodly will scorne professors, if their liues be faulty.

N A

But

Of foure sorts of such as hope for saluation.

But that is, because hee hath seene so many, who beside some outward appearance of zeale, were little more gracious in their liues, or better then himselfe; and therefore hee is hardened to thinke so of all the rest.

Tim. 6. 3. 5. 2.

Which willfull blindnesse and hardnesse of heart, though it be too fearefull a signe of Gods vengeance to him, and that God hath giuen him o-uer vnto his owne hearts desire; yet in the meane while, this in great part may be iustly attributed to the liues of those, *who professing godlinesse, yet in their deedes denied the same*, and were nothing lesse then they went for. Whose cursed course of liuing, (I meane them which haue caused o-thers to fall most dangerously) doth winnesse and speake fore against them, and they are enemies to their owne soule, and nothing the men they goe for.

Such are sel-
dome reclaimed

And seldome haue I seene such to bee reclaimed from their euill cus-
tome and course when they haue long lien in it, (if they had knowledge
that they did euill) and to be brought to any such change, that in charitie,
better hope might be conceited of them, but as they liued, so they haue
died; that little other good could easly be reaped by them, but this, that
such as knew them might beware of them. For when they be so grosse in
their liues, that for all the appearance of religion, they be iustly ill spoken of
among the prophane, it had bene better they had neuer made any pro-
fession at all: As in that one example of *Saul* is to bee seene, who though
hee offered sacrifices to the true God; yet he did things odious in the eyes
of the wicked World, and such as the worst of his seruants could not bee
brought to approue; and to yne with him in, saue that one, I meane cursed

Sam. 22. 18.

Doeg the Edomite.

Cor. 6. 9. 10

But of such as are notorious offenders, howsoeuer they haue a shew
of godlinesse, there is no question, but that their estate is damnable; the
Lord himselfe giueth sentence on them so plainly, saying: Know ye not,
that the vnrightheous shall not inherit the Kingdome of God? Bee not de-
ceiued: Neither fornicators, neither Idolaters, nor adulterers, nor wan-
tons, nor buggers, nor thieves, nor couetous, nor drunkards, nor railers,
nor extortioners shall inherit the Kingdome of God. And againe: Ble-
sed are they that doe his Commandements, that their right may bee in the
tree of life, and that they may enter in through the gates of the Citie: For
without shall be dogges and enchanterers, and whoremongers, murderers,
and Idolaters, and who soeuer loueth or maketh lies. But of this first kinde,
enough.

Rev. 22. 15.

Now if to the fore mentioned sort of euill liuers, we shall adioyne three

other

*The second sort
of bad profes-
sors, ignorant
and careless.*

other kindes of badde ones, it shall easily appeare that there are infinite persons liuing among good Christians, and of some so accounted of also, at least of themselves; who yet haue not reuouiced open and apparent sins.

The first of these three kindes, are the rude and common sort of people, and as ignorant for the most part, as they are rude and barbarous. These as they feare no danger by their sinne to meete with them, so their owne speeches doe best bewray them, what religion is in them, and how God is worshipped of them, when they be repproued, their shift and answer is, that their hearts are as good as the best mens, though they cannot talke greatly of religion, nor make no such shewes as many can: and as for their liues, they hope they serue God as Christian people ought, (they say) and keepe their Church, and haue no acquaintance with any that hold false opinions; but haue the good will of their neighbours, and if need were, could get the hands of many, for their honestie. Indeed (they must needs say) they haue such euill nature, that they cannot but be angry, when they haue occasion offered them; and reuile, and reuenge when men prouoke them; and that some are so euill, that they can neuer bee in charitie with them: and though there be hard agreeing betwixt them and their wiues, yet it lasteth not long, though it bee often, neither haue they many times had their neighbours to set them together, they thanke God; and they thinke the best couples iarre sometimes.

Note.

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They giue their seruants and children libertie to doe what they will, and to goe where they list, so as it be but on the Sabbath, and on some other holy dayes, as long as they will doe their businesse, and if they hap to curse and banne, or swear, (they say) they were greatly vrged to it; though they doe not like this singing of Psalmes, and Prayers, and Reading in their houses, (for they thinke there is reason in all things); yet they loue as well to heare their owne man say seruice, (I speake in their owne phrase) and sometime to heare a good pulpit man too, as the best.

*Note the wofull
estate of the
rude ignorant.*

Note.

And they hope, they say their Prayers (which they count the tenth Commandement, and the Articles of their beliefe, as well as the Lords Prayer) in their beds by themselves, although they follow not the orders of some of the pious sort, who must haue their whole households (forsooth) to come together to prayers, which they must needs say, they doe not like; neither can they away with it.

They thanke God, they know as much as any of these Preachers can teach them, and that is to loue God above all and their neighbours as themselves. And when their cattell, or themselves beend well, thus say they

they thinke they are bewitched, they say, they see no harme in it to goe to a cunning man or woman.

They are no common gamesters, they say, but after they leaue worke, when they haue any good companie, such as they themselues be, and on the Sunday our offeruice time. The world being so hard as it is, they are faine (they say) to put away their bad ware for good, and to mixe dross with corne, and to make a lie in commending of that which is euill, or else they cannot liue. And if they betold that God will cast such into hell for their euill liues, they hope, they say, in most things, they serue God as well as others; and God haue mercie on vs, they say, if wee should bee damned for euery such thing: and we repent when we haue done; we cannot bee Saints here; we will set our good will to Gods, and that which we cannot doe, we hope Christ hath done for vs; and if the hardest should fall out, yet if we may haue but one houre to repent vs before we die, we trust to doe well enough.

Note.

Yes there want
not such as flatter
them in it.

These with many more such speeches, which lay open their heart, and estate which they are in towards God; to euery man that can iudge, are suitable fully to the course of their liues: and therefore hee that judgeth by the Scriptures, will thinke them farre from euertlasting life. And yet as grosse and brutish as they are, there want not such who should tell them the truth more plainly, who yet hold them vp with good hope of their saluation, in so dangerous estate as they are in: which they themselves so flatter themselves in, that they had need to be driuen from their deceitfull hold by all means possible, and not vpholden therein, being not vnlike to them in the Prophet *Isaiah*, who saith of them, *They haue healed the sores of my people with gentile words, crying peace, peace, when there is no peace. Ieremie 8. 11.* Alas, the Apostle might ill say, that hee, to whom the Lord hath giuen assured hope of saluation, must renounce vngodlinesse, and Worldly lusts, of necessity; if a man loaden with such a burthen, might yet, as one that runneth well, attaine to the crowne of glory in the Lords kingdome!

If any maruell what I meane to set downe this rabble of euill qualities, it may please him to vnderstand, that it is the thing which I am to prooue, that no such life stuffed with such grosse iniquities can be that life, which God will accept of: and yet many thousands thinke otherwise, and their opinions being most welcome to these, whom I haue described, it was most meete that I should by so good occasion, debarre such ignorant men, hauing no good conscience, (as much as in me lieth) from such boldnesse.

Besides,

Yet renounce not open finnes and outward offences.

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Besides, I would wish others (who doe not perhaps vnder their minds so rudely and plainly as these, but are more subtile to beguile themselves) to take mee as speaking to them ; if their liues be corrupted, and defiled with these, and the like offences ; and yet will needes hope and trust for saluation : for it is to be feared (and therefore I account this watch-word not in vaine) that many a one will bee ready to laugh, when they heare the homelinelles of their speeches, who had more neede to weepe for being so like them in qualities.

Many laugh at the vnder their minds, their humely speeches, who yet are likest in qualities.
Note.

But to proceede: of these three last kindes, there is a second sort, which come yet more neere (in the iudgement of men) to the godly life, and may seeme to haue great wrong offered them, if they be not so taken. These are hypocrites, but differing from the first sort, seeing they shunne infamous abominations ; who because they keepe within some ciuill course of honesty, and are free (some of them especially) from grosse offences, thinke themselves to bee of the best sort of good liuers, and come to be accused, though their open faults are many ; whom God doth sufficiently brand with the marke of infamie, when hee saith ; *That Heretics shall enter sooner into his Kingdome then they.* In this respect hee speaketh so, for that their sinne being manifest, it may sooner and easier be repented of.

A third sort, Ciuill Protestants.

Math. 23. 37.

But because they take no warning by his Word ; hee doth further bewray them, and set them out in doode, to be knowne for such as he neuer tooke pleasure in, bewraying their hypocritie as it is to be seene in *Isaiah*, and giuing them out in the end, to their owne desires to commit grievous finnes with greedinesse ; that seeing they would needes offend (in a closer manner) other wise then God would ; hee lets them offend sometimes, other wise then they themselves would, euen shamefully ; and suffereth now and then, here and there, in all ages some of them, to hang and drowne themselves, or to die in despaire, or in some other miserable manner, when their finnes are brought to their remembrance powerfully, if possibly hee might bring some of the rest to repentance by their example. These perfwade themselves that they doe liue godly, and yet by apparant proofes of Scripture, they may see plainly, if they would examine it, that they do not so : For of such our Saviour speaketh when he saith to his Disciples, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdome of heauen.* These (notwithstanding me to witte it, but that it is Gods truth) as fast off as they be from Gods Kingdome, (to the sight of men) goe in sundry points, but the foremost two foremost, who yet thinke themselves to be good. Oh therefore how many

1 Cor. 10. 32.

Note.

Math. 5. 20.

ny

2d. 2d. 2d.

3d. 3d. 3d.
 1st. 1st. 1st.
 2d. 2d. 2d.
 3d. 3d. 3d.
 4th. 4th. 4th.

Exod. 9. 17.

1 King. 21. 17.

Psalme. 50. 16

Pro. 26. 9.

Marke 6. 20.

Hosea 4. 14.

Micha. 6. 6.

Cant. 3. 3. 4.

Ioh. 27. 10. 28.

Notes of their

hypocrisie.

Psal. 78. 36. 37.

Psalme. 50. 16.

Iohn 3. 19.

1st. 1st. 1st.

Sudden fleshes

of grace.

ny (thinke we) doe perish? And yet some of all these three sorts, are some-
 (time pricked in conscience, and fore disquieted in themselves for their sins,
 by which is hardly procured and wrought in the most hearers, no not by
 oft and sound teaching) but yet indeede this is onely a flauish testifying
 of them, for feare of the punishment: in which feare they doe also con-
 fesse their sinne, and that in teares sometime; and yet though they take
 Gods word and covenant in their mouths, they hate to be reformed.

And therefore doe the more harme, according to the saying of Salomon in
 the Proverbs: *A Parable in the mouth of a foole, is like thornes in the hand
 of a drunkard, which pricketh themselves, and those which are neere them.* So,
 such as be talkers of the Scriptures, and yet will not be guided by them,
 doe hurt themselves, and such as heare them.

There may be seene in them for the time, a leaving of some of their e-
 uill qualities, that a man would maruell at them, as Iohn Baptist did, when
 he saw the Pharisees resort to his baptisme. Howbeit this is but externall, in
 some things, and for a season as Herod, who did many things as Iohn his
 teaching, and as Ephraim in Osee, whose goodness was as the morning dew.
 In their trouble they seek the Lord, but they seek him not, as they who would
 finde him: for then would they not leaue off to secke, vntill they had
 found him, as the Church did, in the Canticles. Neither doe they regard
 his wayes, when their trouble is ended, (though they sought him ear-
 ly while it lasted) as Iob speaketh, describing the hypocrite thus, *The hy-*
po-crite doth not say, that is serue God alwayes: meaning in one condit-
ion of life as in another; in peace, as in trouble. Yea more particularly,
when God smiteth and plagueth them, (either by their enemies, diseases,
losses, or such like) they covenant religiously with him, that they will
never fall from him any more; but they flatter him with their mouth, and
dissemble with their tongue; this heauen is his opposite, with him, when he
they faithfull in his covenant. They will sharply tell others of their faults,

though they be but small, yea though they be but so in their opinion; as
 though they could not abide that God should be dishonoured: but they
 themselves will not take a yepe of it, but hate them, who giue them ad-
 monition. They are zealous in some things, but it breaketh out, many
 wayes, not to haue beene true godlinesse, by their inconstant seruence
 and other passions.

They heare the word of God willingly sometimes, and some of them
 speake of it with ioy and wonder at the heauenly wisdom of it; but it
 vanishest away and sleecheth away, as if it had beene found, it would haue
 increased and continued, as the hearbe that taketh root in good ground
 becometh

becommeth fruitfull. So they attaine to many good gifts of God, whereby one would thinke sometimes, that they were not far from eternall life; but they either *burie them in a napkin*, and doe no good with them, or use them amiss (as *Judas* did Christs communion with him) to their owne hurt, while they dare be boulder by meanes of these gifts to offend God, then if they had them not. Luke 19. 20.

But if I should reckon vp the beadroles of open and apparant faulrs, though not odious to the world, which they suffer in themselves, and nourish (yet vnder the name of infirmities) it should easily appeare to such as haue any iudgement in the Scriptures, that they cannot be reckoned among them who renounce their sinne, or among the beleeuers, and beloued of the Lord. For howsoeuer hee gather his elect out of all these kinds, yet are none of them to be accounted for his, while they abide and continue so. From these faults, therefore let the beleeuers separate themselves.

The third sort of these three last kinds, and diuers from the two former now mentioned, may be added; who being sore stumbling blockes and offences to many, deseruet to be reprobued with the former: ye shall know them by the description which I set downe of them, by rehearsing their particular properties; who if they repent not, will in the end (though I hope better of some of them) prooue no better then the rest. These though their sinne cannot properly bee counted hypocrisie as the former sinne is, (for they doe not so much seek the applause and praise of men) yet it is cleere, that they are not faithfull in the couenant which they made with God, when they first imbraced and receiued the Gospell; that is, that they would set God before them, and walke with him continually; neither abide they in their integritie which they seemed sometimes to haue. A fourth sort of bad professors, schismatics, inordinate liuers.

Among whom they are to bee counted, who seeming to bee of the forwarder sort, doe yet offend dangerously, and suffer the same blemishes before men, to breake forth in countenance, speech, behauiour, (against such as they mislike, though farre better then themselves) which testifie, that their hearts are inwardly poisoned in the sight of God: who for their zeale that they haue towards the worship of God, doe thinke so well of themselves, that they cannot brooke nor abide any other, who differ from them in iudgement, about some things; though they haue no cleere ground in the word of God for their so doing. And if they be at variance with any, (how honest and godly soeuer) yet they cannot afford them a Christian and friendly countenance, nor speake a word to them, without taunting. They are rancors, railers, and slanderers of their brethren.

Of foure sorts of such as hope for saluation,

And censurers
of others.

cunning, girding, rating or wounding them, and in their absence deface and defame them vey vncharitably, for somewhat which they mislike in them, and yet oftimes without any iust case at all. Yea and some of them being themselves but priuate men, (but put the case, some of them be in the Ministry) and men vnlearned, doe make it a great peece of their religion, to censure sharply, and decant arrogantly of their betters and superiours: so that it is well knowne, that many of them haue turned vterly to become Schismatikes, and other haue not bene farre from them.

Note.

Some ripe in
their owne
conscience.

Which kind of zealous professors, I doe the more boldly reprocue; because some haue thought me a fauourer of such; their readinesse in receiving the Gospell I haue well liked, and as I haue been able, furthered it but this arrogant, bold, and vncharitable spirit of theirs, bringing forth such fruite, as I haue mentioned, (neuer taught them in any sound Ministerie) I vterly mislike, and haue done from time to time, since I had any iudgement. Who hauing bene content for some yeeres space, to be taught, (as seeing great neede thereof) haue in a few yeeres, I may say moneths, outgrowne their teachers, (in their owne iudgements) and haue thought almost none of them, good and meete enough, or sufficient for them; and therefore some of them haue giuen themselves (as they say) to grow by their priuate reading, when they might haue bene taught also in the publike assemblie: which some of them refuse to doe, especially by the ministerie of such as they are exaspered against; and so, for the seruing of their owne canered humour, they sinne against God in breaking one of the greatest commandements. I giue herein a taste of the rest of their qualities of like sort: Is this behaviour befitting Christians?

2. Thel. 3. 10.
11.

inordinate liuers

To whom may be referred these, who goe for zealous persons, and yet liue *inordinately*, without attending vpon any honest trade, but are idle, vnprofitable, bulie bodies, and counting it godlinesse to talke of the faults of others; yea and oftentimes speake to please such as are in the companie, and this not by vnawares, or suddenly, at some one time; but oft, and without any hearty repentance, (for else they would amend:) which when they haue done, how can they deserve any such name of reuerent Christians, or to be so accounted? when they, who will be thought forwarder then other, shall not looke also, that they liue more without offence then other, but in their dealings one with another shalbe worse then such ciuill men, as haue no religion; what a reproch is it to them? when there shall be contending in words, bitterness, open braules, vnseemly crowings one ouer another, casting one another in the teeth with their infirmities, reporting in al companies what wrongs they haue sustained one by another, laughing

Note.

Worse in dealing then men who profess no religion.

laughing for ioy when they are fallen, whom they mislike; when there shall be sorrow and curst answers, *taking all things in the worst part*, and for no perswasion, remitting any thing of their yermost due, towards such as bee in their danger, what reckoning is to be made of their religion? When men will be taken for earnest professors, and yet they shall be found hollow, and double in their dealings, one speech to some, and at some time, but contrarie at other times, to other persons; and so be void of plain dealing: so that for commoditie, they depart from manifest dutie, what are they in respect of that which they doe pretend? When they dare yet feede their eyes with vncleane lookes, thereby making way to the defiling of their bodies, when they will nourish the occasions thereof, although not so openly, as others doe, by companie, talke, amorous lookes, lasciuious and wanton stage-plays: and to conclude, when they carry about them such other bad qualities, though more subtilly couered and secretly hidden in them; let no such please themselves in their seruing of God, by praying, hearing the word, or in the best things that are in their liues, for all their hope is but deceiueable; they are grossly guiltie of great vngodlines, the which the true Christian hath banished from his life and renounced.

Rom. 1.29.

These with the former are far off from a godly life.

Now if this sort (partly mentioned already, and partly to-bee mentioned) who (I must needs say, for some religious duties which they doe) come most neere of all the three former to the godly life, (as no doubt they doe) doe yet faile of it, and haue little part in it: I shall not neede to shew how farre others (of what profession soeuer they be) are off from it, I meane Papists, the familie of loue, which sect are no better then coloured Atheists; or any other of the ciuiller sort, who, like *Gallio*, meddle little with religion: such of whom, as a matter not doubtfull or needlesse, I will now be silent.

Much more Papists, Familists, &c.

Acts 18.15.

For the benefit and good of the offenders whom I haue bewraied, and to gather into a summe, that which I haue said of the renouncing of inward and outward euils, this I say, if by any meanes, I may let before their eyes, and perswade them, how odious their estate is: (and I say it in compassion of them) that neither the inward rebellious lusts, which I haue spoken of, nor the outward behauiour which I haue mentioned, is any way or in any manner becoming the Christian man. But whilest the Lord vrgeth this at his peoples hands, *they haue no fellowship with such vnfruitfull works of darkenesse, but cleanse themselves from all that is euill, both of soule and bodie*; so long shall it be reprocfull for all which reioyce in the name of Christians, to be either in their hearts stained with such corrup-

Reprocfull for any to reioyce in the name of Christians, and to be stained with inward lusts, or outward euils.
Ephes. 5.11.
2 Cor. 7.1.

rutions,

Of foure sorts of such as hope for saluation,

It should not be
counted harsh
to sift our selues
particularly,
and of.

riptions, or in their liues defiled with such blemishes. Which being so,
is not to be wondered at, especially, seeing the will of God is so cleere-
ly revealed, that this should bee so harsh and vnlauiour a thing, yea and
foolish, euen among such as will bee thought zealous, that wee should
so particularly sift our selues from these, when yet the Lord by the Pro-
phet required that this bee done againe and againe, saying, *Fanne your
selues fanne your selues, O Nation not worthis to bee loued? Zephaniah. 2.*

It is manifest in the better sort of those forenamed, that in their parti-
cular actions, and daily course of their liues, there is small moderation
of their affections, and vnbridled desires, or watchfulnesse ouer them,
so that well ordered government is as farre off: and therefore rash and vndi-
scerret going about their matters is almost euery where to be seene, which,
beside offence to God and men, bringeth bitter repentance (if any) to them-
selues.

Note.

See how they
are in the world
they are in the
world.

Beare with me (gentle Reader) though I goe farre, and abide long in
them; it may bee some shall take more good at the hearing of them, and
their hearts more relent, then euer they could bee brought to doe, at the
committing of them.

Other disorders
of such profes-
sors.
Earthlinesse.

Such frowardnesse, heartburning, and most sore broiles there are
one against another, and that for trifles; such earnestnesse is also in
their Worldly dealings, and yet deadnesse of heart, and little courage in
matters of the soule, such nimblenesse and vnweariednesse in the one,
and such readinesse and slackdomenesse in the other; that all which see
their conuersion in the one and the other, would gesse that the things
which they contend about, were matters of life and death; the other ve-
ry light and of small reckoning: such griping of the poore and needie, in
their sales, couenants, and other dealings, especially not forgoing or yeld-
ing the least price of their right; (be their necessitie neuer so great) nor any
regard had of their distressed estate; who can thinke of it without lamenta-
tion?

Note.

Math. 23: 23

See how they
are in the world
they are in the
world.

Such giuing mens selues the bridle in their merrie makings, (I speake
still of such as fauour the Gospell) to talke what they will, so as it bee not
meerely impious, how vnprofitable soeuer it be to edifying, or hurtfull to
example; (when yet for euery idle word men shall giue an account;) when as
also such times of friendly meetings should be vsed for the gaining of one
another to God, or confirming one another in their most holy faith, as also for
the providing of souls.

Math. 23: 23

Inquietnesse.

Such vniquietnesse in the gouernours of families, for euery thing that is
inquiet

not to their liking, as pettie losses, and discourmodities in house, or without, by neighbours or seruants, when yet their owne vnruely hearts and impatience doe make their losses farre greater then they are, & they should haue learned to be prepared in the day for the troubles thereof: (I vnderstand this of professed Christians) let such as these are litle reioyce in themselves.

Note.

Such broiles and breach of dutie betwixt husband and wife; such strife, and oft contentions, that euery small occasion of dissenting one from another about any thing, must bring peeuishnesse, hartburning, strangenesse, fowernesse; yea and oft times absence from bed and boord: so that they must commonly haue a day of debating the case before it can be forgotten and digested, who can thinke how common it is, without deepe bewailing it?

And where more agreement is betwixt couples, yet to marke how little one is the better for the other, to Godward in knowledge, faith, amendment, meekenesse, patience, by reading, praying, communing together, and watching ouer one another, for their mutuall good, (which yet they should doe to others) and therein bee helpes each to other, as well as in things of this life: to marke, I say, how little good is done betwixt them, is it not worthily to bee complained of? And yet of these two things, the latter is thought needlesse to be vrged; as though weightier matters were in hand alwaies: the former is defended, that sometime iarrs must needs be, and it cannot be otherwise, and therefore not to be spoken against.

Profitable
nesse.

Heb. 10. 25.

Gen. 2. 18;

1 Thes. 5. 14

Againe, in such as receiue the Gospell with good liking, how doth the pride of life (I meane iolitic in earthly things) beare sway in them, the fittest bane of many other to poison them? What resting of themselves is there in the comodities, pleasures, preferments of this life, (which yet they may lose ere to morrow) in ease and prosperitie, in Wife, Children, friends, (great benefis no doubt) and in that which they haue? And in the sumptuous apparelling themselves, thinking themselves thereby, to be others then they are; and therein not onely to impouerish themselves, but in all outlandish and monstrous manner to disguise themselves, thinking that others admire them as greatly, as they doe themselves, how doe they fill their hearts with these and please themselves therein; I say not, till they displease God, but till they are eaten vp of the loue of them; yea and their religion so quailed and cooled in them, that ye may easily see, that *they loue darknesse more then light, and pleasures more then God*, howsoeuer they hold still with the Gospill, lest their iniquitie should be too manifest to them?

Pride of life.

John 3. 19.

2 Tim 3:4.

Note.

Luke 9:33

*All educating
their Children*

I may say, as many haue confessed, and I hope by this, and such like remembrances, some other will be admonished to remember, consider, and confesse; that they haue so offended in some of these, that their consciences haue accused them, that the life thus led is not the life which God requireth, nor these are not the works which faith affoordeth; neither is this a denying of themselves, to giue all to themselves, which heart wisheth, or eie lusteth after; neither is *this to take up their Crosse daily*, that is, receiue meekly the troubles which God sendeth them, without which yet, they cannot follow Christ, nor be his Disciples.

What should I speake of them, who although they will boldly affirme, that they will not beare with the sin of any, (no nor their owne children) to offend God for their sakes; yet will take part with them hauing done wickedly, and bolster them vp, when they should bee punished, though it be to the offence of many? What grievous eie sores are they to many, who suffer such as are vnder their gouernment, not onely to runne after their pleasures at such times as they should serue God, and neither teach them their sinnes, nor bring them wherethey may be taught, but also are priue to their stealing of their neighbours commodities, yea beare their faultes, stoutnes, and malepartnesse, and annoy other with such intollerable burthens, vnill they be check-mate with the most ancient Elders; and at last cometo a fearefull end themselves, and kill their parents with their sorrow and griefe?

But alas, what end is there of complaining, (I say againe, not of irreligious, prophane and blockish men, but of such as looke verily to be saued) if I should not pluck my penne from paper? For I haue said nothing of the hollownes in friendship among Christians, as they are accounted: how their loue is mixed with much *disimulation, in word onely, not in heart and indeed*: and how hardly credit may be giuen to their faire words, or countenances? But as for fashion they were shewed; so according to the fashion of the world, they are changed into another affection, then they promised. I haue not mentioned many of the strong corruptions and ranke rebellions breaking out in some Christians, and those of no common hope among their brethren.

I haue scarcely mentioned this, what deadly suspicions and hard conceivings they haue many, better men then themselves; how imperiously they iudge, and master-like they censure them, whom they are not worthy to liue with: when yet it is giuen vs in charge, that *we be not many masters*: yea, and these faultes are committed many times, when no occasion is giuen; which maketh their sinne the greater: and if there were any, yet mecke:

Note.

*Hollow friend-
ship.*

Rom 12:9

1 Iohn 3:18.

Pro 30:7.

*Uncharitable
surmises.*

Iam 3:1

meekenesse and lenitie, which should be in all reproouers, might easily remoue them; whereas froward and vncharitable condemning doth no good. Note.

A poison which dwelleth, as I haue said, most principally in the Schismatiques of our time, and such as haue learned that way: who if they had not deceiued themselves, in thinking themselves the most zealous of others, they should haue allaid the bitterness of their stomackes with humilitie and loue, which would haue beene a more comely ornament then the other, whatsoeuer they thinke of themselves. But here an end of these things.

That which hath beene said, doth too clearly prooue, that all these kinds, though they hope for saluation, yet renounce not open sinnes and outward offences, and therefore are farre from it.

C H A P. I I.

Of certaine Obiections raised from the former doctrine, and answers thereto: as why we should put differences betwixt men: and whether the godly may fall reprochfully, and what infirmities they may haue.

BUt me thinkes I heare some objecting thus: What? are all damned, and out of the estate of grace, which commit any of these sins? *Ob. Are all such damned.*
 And may not many of these offenders notwithstanding their faults, be the Children of God? And if men commit such faults, doe they *Answer.*
 not (thinke wee) repent afterwards? I say, if they doe, (to answer all three in one word) these obiections are soone answered. Also they say, Note.
 they cannot abide that such differences should be made of men. And haue the godly, whom ye shoale out of others, no faults, but are they without infirmities? Are they so pure, that they liue not as other men? And doe not their liues gather vp the common sinnes of the time, as holy as they be? And doe they not lie in them also for a season, as well as they who are not thought so holy? Which if it be so, why should wee haue such differences of men? Why should one be shoaled from the other? I answer, as for differences of men they are put by the Lord himselfe, both in name, conuersation, and reward: to the Thessalonians, hee saith: *The Lord shall recompence tribulation to them which trouble his: but to these which are troubled,*

God shoales out some from others.
 Psa. 1. 2. 50. 16
 2 Thes. 1. 6. 7
 Iohn 10. 1

troubled, peace and rest: and the end of the Ministerie is to shoale Gods elect and beloued ones from the world, and to bring them to his sheepefold.

Infirmities in
all.
Math. 7. 22.
25. 34.

The godly
somet hat in
fected with
common cor-
ruptions.

Note.

As concerning infirmities, it is defended by no Christian, that the most godly which liue here, are void of them, but rather confesse that they be burthened sore with the waight of them: and so may they be, although these foure euils be not cōmon with them, nor long lien in of them, which I haue spoken of; of whose infirmities I will say more, when I haue satisfied in some sort these obiections.

Therefore where it is demaunded, if they be not partakers of the same sinnes that other men are; I denie not, but that it is possible for them in some sort, and for a time, to be carried after the streame of the euill example of so many, which are in the world so common and almost vniuerfall: for the best liue, *where Satans throne is*; that is, among the children of disobedience, who are ruled by him, (euen as the Israelites and the Egyptians dwelt together) whose vnſauourie and stinking breath, what maruell were it, if the whole and sound should be infected with it? And further, as they may possibly haue their part in the sinnes of the vngodly; so I denie not, (if God beare not the greater authoritie with them; and if his word be not the more regarded of them) but that they may also lie still in the same loathsomnes for a season, though finally to their comfort This to be true, both lamentable examples of the Scripture doe shew in *Noah, Lot, David, and Peter*: and wofull experience among vs in all ages doe testifie. But what then? are they therefore giuen ouer of the Lord to lie and abide in them, and being washed to wallow againe in the mire?

Differences be-
tweene the fallers
of the godly and
the wicked.

Carit. 5. 2.
Note.

And as I denie not but that it may be possible, and is too cleere by wofull experience, that the best may be snared with the sinnes of others; so yet, I say, that when they fall, it appeareth plainly, that it was the subtil malice of the diuell, watching his opportunitie so narrowly, that hee deceiued them; rather then that they were giuen ouer like wicked men, to lie therein, and to adde sinne to sinne without combate and conflict, as though they had *made a league with sinne, and were without God in the world*, as the other be. And the rather I say this, because when they haue beene awaked, and come to themselves againe, they are so strangely amazed at their offence, and so tremble to thinke what they haue done, and can haue no peace within themselves vntill they returne: and that after they haue got out, they are made more warie and vigilant against the like another time; the which of the wicked cannot be sayd, in any of their repentings.

things, till God change their hearts indeede; although in suddaine and rash feare they may be frighted, till it yaueth away againe like smoke, and so come to nothing.

Cant. 3. 4. 5.

The godly fall not, but when they are secure, and take libertie.

1 Sam. 25. 24

Last of all, when haue they fallen dangerously, who had so well begun? Had it bene while and when they haue held on in their course of Christian dutie? Haue they bene violently carried from the platforme and direction of a godly life, whether they would or no, as not knowing what they did; or how they were brought to it? Yea rather, haue they not at such times giuen themselves the bridle, and suffered their minds to run too farre, after that which they tooke pleasure in, and offended by? and haue they wisely auoyded the occasions of such mischief and danger at such times, as they vsually were wont? Neither object here, that a man cannot bee at all times watchfull, and the wisest shall or may bee sometimes overcome. I answer: were they warie, but as they haue bene vsually, when they were preferred from such reprochfull falles? For if it were so with them, they could not thus offend: but if they haue bene wearie of Gods gouerning of them, and haue thought long till they haue gotten more libertie to the flesh; and to bee at their owne hand with the world, and so count *stollen waters sweete*; it is no maruell though they haue smited with *Dinah*, for ranging and seeking to haue their will amisse: for if his owne children prouoke him, he must *punish even their sinnes with the rod, and their offences with the scourge*, till they returne and say, wee haue sinned.

Prov. 9. 17.

Psal. 9. 31. 32.

Psal. 91. 11. *How we may be secured.*

1. Chro. 16. 9

God hath promised, *to keepe vs in all our waies*, wherein he appointeth vs to walke, and whilest our mindes are leading vs thither, wee are in no danger, and he hath promised vs strength to walke in them. But if wee will runne out of our bounds, with *Shemri*, where our owne hearts tell vs that we are in danger; is it any wonder, if afterwards it take hold of vs? and was it not thus with that deare seruant of God, whom the Scripture commendeth by this tide, *that he was a man according to Gods minde*? that when that onetime befell, more to his reproch then all other, he was found to giue himselfe the bridle of vnlawfull libertie, and to shake off the secret reigne of holy feare, more then vsually he did? And who denieth, but that in such a case, if they refuse to stand vpon their watch, they may become like other men? but yet for all that, is there great difference betwixt the one and the other, as hath bene sayd, the one offending in that sort, seldome; neither then long lying therein: the other making it his practise to breake out, one way or other. And therefore we must know, that when we haue obtained once to beleeue; and thereby to haue our

Act. 13. 23.

2. Sam. 11. 4.

Psalme 51. 5.

Pro 4.23

poisoned hearts purged and made cleane, as it is the greatest of all other benefits; so it is and may be kept for by such means as God hath provided, and not lost any more, but confirmed and continued in the feare of God. But then, as wee bee one with Christ, and partakers of him, and as branches of a vine, which suck our sappe and draw our spirituall strength and nourishment from him; so it is required of vs (and we willingly yeeld to it) that we hold fast the beginning of our abiding in him, that is, *our faith vnto the end, and that we take heed that there be not at any time in vs an euill and corrupt heart, which will make vs fall from the liuing God, to our owne deceitfull imaginations and desires, and so to fall dangerously, and to purchase heauinesse thereby, our bellies full.*

Heb. 3.12.14

Pro 10.9.
Note.

And this let euery one endeavour to doe, and hee shall see himselfe so strongly fenced, that through Gods blessing, (which faileth not in such a case, (hee shall be free from the diet of the carelesse liuers, (who are euery while shaken) because they *who walke uprightly, walke safely: but hee that peruerterh his wayes, God will finde him out.* For whereas many of Gods beloued ones procure sore wounds in their liues, and anguish thereby, it is but the fruite of their owne labours, who will not be held within holy compasse, but pleade for some vnlawfull libertie, and count it strictness more then needeth, (by harkning too much to the vnruly flesh,) to tie themselves to any certaine directing of themselves in his seruice; (when yet his seruice is perfect freedome) whose euils I defend not: but yet I say, as I haue sayd, if they be his, they shall rise and repent with *Peter*, if they haue fallen with him, when yet the wicked shall lie still and wake worse.

2.Tim. 3.13.

No warrant
of not falling
dangerously.

But ye demaund, and would needes haue me answer, whether I can warrant such as feare God, that they shall neuer fall into some reprochfull and dangerous euill, as other men doe, as well as they may breake out some other waies. If I might answere a wise and sober demander, I would not refuse to speake my minde; although it may in part bee gathered by that which I haue sayd already: vnto such a one therefore, I say (for if any other see his owne practise not to agree with my answere, let him impute it to his owne sinne rather then to my rashnesse.) I say therefore, seeing rare and deare seruants of God haue fallen thus into shamefull sinnes, it may seeme scarce possible for the best in these latter times, being farre inferiour to some of them in grace, to be free from the like fearefull falles. But yet wee must know, that some other of his good people, God hath preserved from that kinde of shamefull sinnes and staines, *Enoch, Abraham, Caleb, Iosuah*, with many others: and therefore it may of vs be hoped for

We may bee
preserved from
soules falles.

that

that wee may doe so, especially seeing it is no other thing then wee are commanded to haue speciall regard and care of; that is, *to lue without iust reproch in the midst of a crooked generation, and vnstained.* Saint Peter saith, *If ye haue these things, ye shall neuer fall:* that is dangerously, to take any great hurt thereby.

2. Pet. 1. 5.
Colof. 1. 12.
Iame. 1. 37
2. Pet. 1. 10.

Therefore by these, and such other perswasions, we ought to be encouraged; for to vs there is good hope to obtaine grace hereunto. But seeing all Gods children cannot alike be perswaded, that they ought to giue all diligence hereunto; euen that they may be vnrebukeable amongst men, as Paul did, and so taught other to doe; but thinke it impossible to lue to constandy, but that they shall sometime breake out dangerously: Therefore such must be taught wisdom by experience, and some of them being more proud then others, must haue their pride abated, and their hearts humbled, and healed by such medicines; (for grievous falles are physick for pride,) and many who haue some grace, but not the grace which is sufficient for them, are dangerously proude, because they haue not fallen shamefully, that is, into so me odious crime, and yet they haue fallen shamefully (if they could see it) in that they are dangerously proude: if God therefore seeth it meet to abate their pride therby, they may possibly fall after such a manner, & this is one way, whereby a godly man may fall reprochfully.

1 Cor. 4. 3. 4.
Acts. 26. 18. 19

*The first end
why God suffers
some to
fall so that
they may be
humbled by
their falles.
Note.*

Another way, if it bee for the more manifesting of Gods glory in forgiving them so great a trespassse, they may also fall dangerously, and to the offence of others: For God our mercifull Father seeth this expedient oftentimes, as both in Peter and David it came to passe, as also in many others. Who doubtlesse loued the Lord more then some others of his faithfull people, which neuer fell in that manner, (as Peters answere, and Davids Psalmes doe cleerely testifie) yea, and such loued him the more, euen for that very cause, seeing they obtained mercy against so great finnes of theirs, and fearfull iniquitie. But yet they fell grievously, (as their stories do testifie) when others, not so renowned as they, with neere acquaintance with God, are not reported to haue broken out so openly and dangerously. And why hath this beene so, but to the end, that it may be scene, that God hath shewed great mercie towards such, and got himselfe a name thereby, as that he is slow to wrath, and of great kindnes, as the Scripture reporteth of him.

*The second end,
to magnifie his
mercy in for-
giving great
sinners.*

Iohn 21. 15.

Luke 7. 47.

Ioe. 1. 12. 13.

And from hence ariseth a third end, why God suffereth some of his deare children some time to fall offensively, that is, for the staying and vpholding of many weake seruants of his, from terror and despaire, after some time and heauie fall. For when they know and see this, that he hath

*A third end
why the faith-
full fall, in re-
gard of others;*

forgiuen so great offences, to such as haue fallen grievously, they also conceiue hope to finde like mercie; who otherwise beholding the heauenly course of such excellent seruants of his, how holy and sincere it was, (saue in some such offence) should haue bin vterly discouraged, yea and like to haue dispaired of their own good estate: and the rather for the high opinion that they conceiued of them, if they had not seene or heard of these their falles. For these causes therefore the Lord may, and often hath let some of his deare seruants fall dangerously: first, for the humbling of them; and secondly, for that they may see his exceeding bountifullnesse in pardoning so great sinnes, that they may loue him the more; and thirdly, that others farre weaker then they, yet faithfull, may be encouraged to belecue, that their sinnes shall be pardoned, and their weake seruice accepted of him; for as much as they haue seene that God hath pardoned great offences in some, otherwise farre more excellent then they: which if they were not perswaded of, they should be discouraged much, because of the great graces and gifts in them, farre exceeding those which are in themselves, as I haue sayd.

1. Tim. 1. 16.

Otherwise no
feare of falling

Psal. 145. 14.

Psal. 130. 3.

Note.

Luke 1. 4. 5.

Gods tendernes
ouer his

Deut. 33. 12

And otherwise, or in other respects, they neede not feare, that God taketh any pleasure to cast them downe, who desire to stand, (when his perpetie is rather to raise up them that are fallen:), or that hee seeketh euery aduantage, against their infirmities, who doth not *looke straightly what is done amisse* of them; but helpe their weakenes, supplie their wants, and deliuer them from such dangers as they feare, so farre as it is expedient; or else make them able to beare them. For prooffe whereof, they may remember, how he kept them, when they had small skilfulnes or abilitie to keepe themselves, after that they first embraced his promises: will he not much more keepe them safe, now they haue experience of his kindnes, and the power of Christ working in them? Nay, that which is more, *when they were his enemies, he gaue his sonne to die for them*: and now they are reconciled vnto him, and approoued of him, as his beloued ones, shall they not much more bee preferred by his liuing in glory, from the fearefull iudgements; which in his wrath hee executeth against the vngodly of the world?

Colos. 1. 23.

Sweet comfort
to the weak.

Therefore if thou beest *grounded and established in faith*, and holdest fast the beginning of thine ingrafting into Christ, bee of good comfort. thy greatest danger is past: for can he that loueth thee dearly meane hardly against thee? *Is there with him yea and nay, with whom there is no shadow of change?* The Lord witnesseth to that which I say, with reuerence and thankfulness beleue, either thou shalt not fall reproachfully; or if thou dost,

Note.

it shall bee thus as I haue said; euen so as it shall turne to thy good: and it had neede to be to thy great good, which cannot be without the great assistance of so many as shall know it. For though such as shall perish may turne this which I say, to their owne great hurt, *as they doe the Scripture also, (seeing to the uncleane all things are uncleane,) yet if thou shouldest slide, the Lord will hold thee vp,* and make thee stand more constantly after. The world seeth no whit of this, but counteth it all arrogancie, boasting, and fallhood, because indeede they beleue no more then they see, or then the reason and fleshly wisdom can pricke into; which is an vtter enemy to this heavenly truth: But O faith, what precious secrets art thou able to reueale to vs of Gods minde and will? And how safe is he, (yea in this dangerous wilderness of the world) in whom thou dwellest, seeing the Lord hath said; *This is the victorie that ouercommeth the world, euen our faith?*

Note.

Rom. 8. 13.
1 Pet. 3. 16.
Tit. 1. 15.
Cant. 2. 6.

Cant. 2. 14.

1 John 5. 4.

And this for answer to these obiections. Now as I haue promised, I will shut vp this part of Christianitie, concerning the renouncing inward and outward euils, concluding what infirmities the godly shall be subiect vnto: which shall both sufficiently prooue, that they count not themselves without sinne, as they are charged by many; and yet for all this, that they are not companions with the vngodly in harbouring and nourishing these worldly lusts and vngodlinesse, which I haue spoken of. The lesse shall neede to be said of this, seeing it may, and that not obscurely, be gathered, by that which hath bene set downe, both that they doe not (with the Puritanes) dreame of any such perfection; but *that when they haue done all, they are vnprofitable seruants;* and say with the Apostle: *Oh wretched men that we are!* And also, further then they are glad to be ruled by God; they feare the same fallies that others doe. But because they are not all spirituall, that is, spirituall minded, whollie and altogether, as they are not wholly flesh, that is corrupt; but both these contraries fighting together (as the Apostle saith) *one against the other,* are in their ioules: Therefore it cometh to passe that they are subiect through this concupiscence and infection which is in their flesh, both to the Devils suggestions, and delusions of the World, and they may bee carried after diuers and strange lusts, and to commit outward sinnes one after another, further forth then by the grace of Gods spirit their corruption bee bridled, held backe, and subdued. But if that grace bee quenched or quailed, then euill desires are kindled, and gather strength to bring forth fruit accordingly.

What infirmities the godly be subiect to.

Luke 17. 10.

Rom. 7. 14.

Gal. 5. 17.

And this may bee, yea and no doubt is, the estate of many of Gods seruants

uantes

*The estate of
weaker Christian
ans.*

*These much
differ from all
wicked.*

*Note.
Phil. 3. 12.*

*1 John 3. 21
Psalme 4. 7*

*Rom. 7. 15.
Note.*

*What sinne of
infirmities is.*

uants: and of such especially; as for want of good experience, and acquaintance in the Christian life, and barrell, are more easily deceiued, and beguiled then others are. And hereof it is, that many haue beene ouertaken, and oft doe slide, and fall dangerously, and are carried from keeping a good conscience, and from well doing: and diuers commit those sinnes which they had long abstained from, hoping that they should neuer haue fallen into them any more. But what then? Are they therefore like to the sundrie sorts of the former wicked ones, of whom I spake before? No, nothing leile: for either they are warie and watchfull against them before hand, lest they should fall, and it is their greatest care, that they may not fall into them: or when they see how they haue beene overcome and deceiued, they lay it to heart by and by, bewaile it, and are much humbled to see how they haue been circumuented, and cannot be quiet, whilst they seeing God offended, they are not reconciled to him againe.

And on the contrarie, if they preuaile ouer their sinnes, and hold vnder their affections, and keepe their consciences quiet and excusing them, that so they may walke with God and abide in his fauour: then are they more ioyfull then they, who haue all that their hearts can wish. And although all haue not the like knowledge, how to doe and goe about it, yet it is the earnest desire of their heart to haue it so. In token whereof, euen the weakest which are new borne, are heauie and cannot easily be comforted, for that they see continually how they haue displeased God.

And to this purpose I might say much more, whereby all that can iudge, may see that these sinnes are of infirmities committed by them: and that they are haled and drawne to doe such things, as in no wise they would, when they are come to themselves, and when the Spirit of God ouerruleth and subdueth their loose and ranging affections: neither would they haue beene carried after them, euen then when they were haled to the committing of them, but that they were weake to performe that, which saue they would haue done. I say, who doth not see, that these men sinne not like the other, but in such wise as the best, and dearest of Gods Children in all ages haue done, who neuer fully satisfied themselves (no nor the best of them) in that which they did.

And this is properly sinne of infirmities, when partly of knowledge, but more through frailtie, an offence is wrought to the displeasing of God; and when of such an one it is committed, as because hee had his heart sanctified, would not doe it: And yet because the power of

corruption at that time is greater in him, then the strength of grace : therefore hee was ouer-come of it, and forced to yeeld to it.

But I demand whether any such combate or conflict bee found in the vngodlie, and workers of iniquitie, as them of whom I haue before spoken. Haue they feare before the sinne committed, lest they should fall into it ? But by what signe doe they prooue it, and by what reason can they perswade it ? who neither watch against it, neither haue their hearts out of loue with it. Nay they are so far from struing against it, that they are set on fire to commit it, and would haue him deadly, which should earnestlie dissuade, much more with bold shew from the committing of it : or doe they after the committing of it, bewaile it for that God was offended thereby, and for their vnkindnesse against his Maiestie, and for his dishonour thereby ? It may be for feare of hell, and damnation, if they bee neerely vrged, and lest it should come to light, and so bring reproch and punishment vpon them ; *They may bow themselves like a bulrush for a season.* Which kind of men (that I may prooue it to be true, which I say of them) when that pang and qualme is ouer, are not only merrie and quiet againe, when yet they haue no word of comfort from God, but are readie to the like sinne againe ; yea and many of them commit it againe indeed a litle while after.

Wicked sinne boldly.

Their sorrow is carnall. Note.

But will any call this *wholsome and godly sorrow which bringeth repentance* ? Alas ! it is as farre from it, as the East is from the West. Neither haue they any strife or combate before, or after the committing of sinne, as being either distracted in themselves for that, which they haue done ; or fearefull, lest they should commit the euill which they goe about, further then this, that their conscience may secretly tell them it is euill, but they repell that warning of conscience and will in no wise heare the same. And therefore they sinne not, as Children doe ; that is, by infirmities. And thus much for answer to the former questions.

CHAR.

CHAP. XII.

*Of the keeping of the heart once purged in the,
same good plight afterward.*

*The heart pur-
ged must so be
kept.*

NOW I hauing shewed how God maketh the heart new, & chang-
eth it, before it be fit to be employed in well doing, and in bring-
ing forth fruits of amendment; and also how it being changed,
renounceth euill both inward and outward: we must know how
to keepe it in good plight afterward; that wee may bee able from time to
time, to continue that course which by the first change was begunne, and
so doe any such duties as we are bound to performe, which otherwise can-
not be. For as Vessels, which haue bene vnfaurie, are not onely once
seasoned, but kept sweete, afterwards, that they may bee fit for vse: and as
men vse to purge their springs from that which might stop them, so are
our hearts to be preserued in the same sort, that they become not bitter and
corrupt, as of themselves naturally they are prone to be. And the best haue
need of this helpe whiles they carry flesh about them, therefore much
more young beginners.

*Pro. 4. 23.
How the heart
is kept.
Note.*

It is the Lords Commandement, that when our hearts are once cleansed,
we should keepe them so with all diligence; that is, watch, trie, and purge them
from all defilements, whereby they are wont to be tainted, and poisoned.
Wee must watch them, lest we should, for want thereof, be deceiued with
the baits of sinne: We must examine and trie them, seeing no man can
watch so carefully, but that much euill will creepe in: and we must purge
out that filthie dross of concupiscence which wee finde by examining,
that it fer not our will on fire to satisfie, and performe the desires there-
of.

Psa. 119. 9

And the man of God, who was best acquainted with the heart-
mong many thousands, both how euill it is, and how it is in the best
manner to bee looked vnto and preserued, hee hath taught the same:
That the seruant of God, who hath by his mercie his former life pur-
ged by the forgiuenesse of his sinnes, must keepe it from new in-
fections hereafter: *By taking heed, and looking to the same, according to
Gods word.*

*What danger
grows when
the heart is not
kept.*

This is plaine to them that haue experience in the Christian life, that
men walking among so many snares of the Diuell, baits of the World,
and meeting with so infinite rebellions, and lusts of their owne hearts, as

cannot be exprest, but as we finde them out by obseruing them, are not without continuall danger and hurt if they bee not acquainted with this holy watch and ward: But by the helpe of this, their knowledge may be as a light to them in this darke World, and their prouident care as a preseruatiue from the infection of sinne, which otherwise in all their dealings will meeete with them. Yea and (that I say nothing of them, who are without Christ) euen the beleeuers themselues doe finde much annoyance, and discomfort in their liues for want of this, which neither they needed to feare, neither else should be like to finde, if this forementioned counsell of the Prophet were precious to them.

Luke 12. 35.

And to this end, that they who haue their hearts thus cleansed, as I haue said, may continue them so still, they must know, that it is no idle occupation thus to doe; but they must be content and glad to weane their hearts from many vnprofitable and wandring thoughts and desires, which hold them heere below, and with the which others are carried away, as with a Whirle-winde: And to season them with holy and Heauenly meditations, as namely, of Gods goodnesse, of their owne frailties, and of their duties; that by the helpe of these, they may the better containe themselves within their bounds, and breake not forth into dangerous euils. These are speciall helps for the well ordering of their hearts still, who haue at any time brought them into order already; this being added, that their reading priuately, their hearing publikely, with their oft and earnest prayers, and Christian conferences bee wisely, and at due times adioyned hereunto: of the which here is no fit place to giue any rules more particularly, because I haue appointed in the next Treatise, to direct men how to vse these, when I shall come to speake of the helps and meanes which are to bee vsed for the well gouerning of their hearts and liues.

Great labour
thus to keepe the
heart.
Note.

And thus the heart being renewed and kept, it is easie to renounce euill, which otherwise is impossible: for euery one that listeth may see, both by Scripture, and by experience, (notwithstanding our affections are strong, vnruely, and most hardly subdued) with what ease wee may renounce and forsake them, & haue power ouer our will and appetites, when our hearts be thus renewed and kept in order. That is to say, when first they are purged, and our corrupt nature changed into a better, by beleeuing the forgiveness of our sinnes, and a partaking of the graces of Christ, and after, watched ouer and obserued that they continue so. Who doth not see, that the stubbornest and wilfullest heart which hath most rebelled against good instruction and reformation, yet when it is thus looked vnto, will be tamed?

With this heart
easie to renounce
euill.
Psal. 34. 45.
Heb. 10. 38.

And.

The heart once purged, how it must be kept so after ward.

Note.

And to speake more particularly, (for the weake Christians sake) when a man hath once felt damnation, the iust reward of such a course; and on the other side, full deliuerance from the same to be freely giuen him of God; and thus hath his heart humbly turned towards God againe to loue, and delight in him; who doth not see but that such a man daily hauing in remembrance this vnspokeable kinde of God towards him, and the wofull estate out of which he deliuered him, but that such a one (I say) will be loath to displease him? Who doth not see, but that his heart also hauing sustained so many checks from God, for the disorders of it, and accusations, for the manifold euils of it, and that he weaning it daily from the olde lusts thereof, and seasoning it with grace by faith receiued daily; which vanquisheth them: and inuring it with the helpes that may nourish it from time to time; but that it shall with great ease serue God in this life, and haue nothing the toile and labour that others haue, in the going about any good dutie, or resisting any sinne?

*An ill govern-
ed heart cause
of all disorder.*

Let men say what they will, it is the euill governing of the heart, and letting it loose to follie, wandrings, and needlesse phantasies, that causeth it to be surfeited with all manner of iniquitie; and the most know not their hearts, how deceitfull, corrupt, and vnholie they be. I speake not only of the wicked of the world, as the Reader may see, I am faine often to put him in mind, but euen of those whom God hath separated from the prophane sort to serue him.

*Little acquain-
tance with our
hearts brings
great bondage.*

And although, according to that which they know of the will of God, they haue some care to auoide offences; yet doe not many of them seeke, nor set themselues to know that which they might, of God, nor of their owne duties: neither to grow forward in many good things, as they might doe, beleeuing assuredly that God will supply their wants, and helpe their infirmities, as hee would they should; but rather doe many things to the great offence of others, and all for that they are so little acquainted with their hearts (which in many are techie, froward, wilfull, worldly in a dangerous manner) nor with Gods minde and will; by meanes whereof, they maintaine and defend dangerous opinions. As that the Law, in no wise, isto be preached; that Papiests and Protestants disagreeing in fundamentall points of religion, may yet agree together, and be laued, and such like.

Many also waxe secure and slothfull, and that in no common sort, and are other wise blemished dangerously more then with common frailties: and are not, for the most part, roused vp, but by some of Gods sharpe chastisements, as in taking away their deare friends from them; as

shd.

afflicting their bodies with some sore sicknesse, disease, and feare of death, their mindes with darknesse and ignorance, feare of Gods wrath and heavinesse, which they thought sometime should neuer haue taken hold of them.

Note.

The vse of the which being learned by the word, they are much checked and humbled to remember their boldnesse, pride, and other faults; and somewhat quickned by a liuely hope, that God will againe be intreated: also their hearts be brought to stoope and bow to the will of God, more meekly and readily, and not so stiffly to stand in their owne conceit, as before they did. After this manner, God is forced to call backe many of his: but had it not bene better for them, without these sharpe corrections, to haue made it their meate and drinke before, to seeke to please him in all things? But thus, their hearts being enlarged and inlightened, they see themselves readily to withstand sundrie temptations, which before they did so hardly resist and gainsay, that they found it a continuall irksomnes, and toile to goe about it; or (that which was worse) through hardning of their hearts, they would not see them at all, which was a fore blemish vnto them.

Now these and such like outtrayings in them, till God by chastisements call them backe againe, will any say that they be not the fruits of an ill ordered heart? Euen as I said before, it is the ill gouerning of the heart, that causeth such excrements to come from it, and such disgusting of the person, in whom it breaketh out so offensively; this therefore had need to be looked vnto with all holy and religious care, which is the point now in hand.

And although it be the exceeding fauour of God, to correct such faults in his Children, and to purge them out and amend them by some fatherly afflictions, rather then they should remaine to the vtter ruine of the persons; yet had it not bene much better, that they should neuer haue giuen occasion thereof? And that they had bene carefull to keepe themselves within compasse, as some other of their brethren doe? Who though they bee not (no nor the best of others) exempt from the common frailties of Gods Elect, yet doe they so labour to espie, hinder, and hold their corruptions vnder, in secret sifting them, and suing vnto God with groanes and requests against them, so that they breake not forth openly to the iust offence of others, at least rarely; so that it may bee scene, they keepe their hearts with all observation and diligence, more then the other doe.

Note.

*An high grace
to liue well
without the
whip.*

And yet for all that hath bene said, I denie not, but that the dearest
child

*The faithfull in
part thus kept
downte.*

children of God may possibly, nay easily, as we haue seene, be, and are at sometime holden vnder this bondage by Satans subtiltie, some more then others: so that for a time they shall bee drowned in the loue of earthly things, or be carried away by those which are sinfull, rather then obtaine a delight in heavenly. But by the spirituall armour of Christians, if they be once well exercised in it, they may, and doe thus farre preuaile, that they recouer themselves againe, and get superioritie ouer their hearts, and find and feelee, that God is chiefe, and all in all with them, to delight and ioy in him, (as I doe not see why it should be otherwise with any such as haue truly tasted how good the Lord is) and also they cut off numbers of those earthly and noisome pleasures which they were wont to solace themselves with amittle, before they considered more aduisedly of it. But will any gather, that I doe make so light a matter of sinne, (whiles I thus speake) as though I thought, it might bee shaken off as a burr hanging on our garments; which the holy Ghost sayth, *cleanness fast to vs*, as things glued together, and is euer about vs? For I know sinne is raging, and the Diuell is strong as a Lion in his suggestions and assaults, and hardly gaine-sayd, shewing himselfe an Angell of light, and wee silly to discern, and weak to resist: yet this I must say, that the mightie *Lion of the tribe of Iuda* is stronger, and Christ giueth wisdom to find out his subtilties; and greater is the spirit of God which is in vs; if wee confidently beleue and trust thereto, then the sinne which deceiueth and inticeth vs to the same.

But we haue not this grace (yee will say) and therefore what is it to vs? Wee haue had it, (I say againe, to many as I speake of) and haue beene taught, and haue a promise to overcome by faith; and therefore we may doe so still: and that, better and better every day, the more experience wee haue. And although, I grant that these things are hard to such as are not thoroughly seasoned with the knowledge of this doctrine, nor instructed oft, and made familiarly acquainted with the will and louing kindnes of God, (whose case is much to be pitied, and their growings cannot be great) yet it is most certaine, that where these things are often taught, and vnderstood; it shall goe farre better with them then with others. And they shall with more ease get victorie ouer their speciall corruptions, as sloth, distrust, and such like, so as they shall not breake out offensively before men, whereas they, who are not acquainted and seasoned with them, shall not haue such experience of Gods power in helping them to overcome the same; but be seruants vnto them, which they might otherwise haue mastered. Such are constrained to crie out oft-times and complaine, saying: Oh our sinne had neuer broke out openly in the sight of men, if

we

*Sinne is not
shaken off as a
burr.
Note.
Heb. 12. 1.*

*2 Cor. 2. 11.
1. Iohn 4. 4*

*Grace to van-
quish sinne,
may be obtai-
ned, and more
and more from
day to day.*

Note.

Phil. 5. 5

we had not let loose our heart first, in the sight of God.

Such government therefore, as euery of Gods seruants according to the measure of their knowledge, may haue ouer their hearts, I wish might be kept and continued : which doubtlesse, although it ouer come not all temptations ; yet should it weaken them very much, and diminish their strength, so that the cursed fruits of them should not so easily, nor so often breake forth to annoy them.

The good treasure of the heart, if it were carefully kept, would bring forth better things. If ye aske what ; my meaning is not, that only in the exercises of religion, as prayer, reading and hearing, we should haue helpe and furtherance thereby, to worship God seruently, (which commodities were not small) but in our earthly and ciuill actions, affaires, and businesse, we should reape the benefit thereof, by doing them aright. For though it be no common thing to be found in the world; yet if men had a continuall care ouer their hearts, to keepe them well ordered, they should shew it in their talke and dealings; at the market, in their buyings and sellings, in their families, and among their neighbours, as well as among strangers, and in all things about which they may lawfully be occupied.

The good treasure of the heart being kept, brings forth good things.
Luke 6. 45

In all these, I say, men should behaue themselves plainly and simple; iustly, peaceably, patiently, meekely, kindly, gently, faithfully, temperately, and humbly, (of what state and degree soeuer they be, and yet without any disgrace to them; nay with the greatest honour and credit) yea and mercifully also, as occasion should be offered: which (I thinke) if they were found in Christians, (as where else are they to be looked for ?) they would no lesse joy the hearts of them who should behold them, then adorne and beautifie them, who should be patterns and examples of them. And who can say otherwise, but that it were a little heauen, to deale with, and liue among such ? Euen as wee see it is a peece of hell, to dwell with them that are of the contrary disposition. As if *Iacob* must haue bene constrained to abide with *Esau*, and as Gods people in their captiuitie, did find, in dwelling with the *Edomites*. God of his singular loue, (I confesse) restraineth many from the exccesse of euill, that they would else doe : seeing otherwise, none could be able to liue by them. But whereas some are thus bridled by good lawes, and some for shame and vaine glory, doe depart from much iniquity ; and thus patch vp a kind of life among men, yet know they, that without religion, (that is, a feare of breaking out of Christian bounds, which onely is to be found in an heart well gouerned) they shall neuer please God, nor haue fauour nor approbation, no not euen of common men. But of this we may complaine and cry out, till wee haue

Note.

Gal. 5. 22. J

A peece of heauen to liue with such as keepe their hearts well.

A peece of heauen to liue with such as keepe their hearts well.
Psal. 120. 5. 6;
Note.

without it no thing seruicio.

without it no thing seruicio.

The heart once purged, must be so kept after ward.

worne our tongues to the stump, without redresse, For the foule stains, and shamefull blots which are contrary to the formentioned vertues, are still visuell (as they haue beene) almost euery where; both in many of the Ministerie and people, and so will be; as though godlinesse were tyed to the Church wailes, and to the Pulpit.

Note.

Fruit of a well ordered heart.

But for all this, we may see that the heart being well ordered, will neither suffer the affections to stray farre, nor willingly harbour euill lusts, as hath beene said, and though they may creepe in by stealth; yet by examination, wee shall finde out many of them, and shall be readie, when they are found, to purge them out, and expell them also, before they shall (being so nestled in vs) be able to poison our liues. Oh gaine vnualueable! for who can say lesse of it? that by the benefit of a well ordered heart, wee may conquer many dangerous sinnes, which others (for want of it) doe visually commit, with shame and much sorrow accompanying them. Now when we see the fruit of this well seasoning and keeping of our hearts in frame. what should be in more account with vs? yea what should hinder vs from being so fenced and safely kept? or what should we thinke more needfull to be done, then the labouring for it, when wee see it so great a treasure; and such fearefull bondage for want of it, to come vpon vs?

Note.

The looking to the heart in a good mood only dangerous.

But, alas, this looking to our hearts by fits, now and then, when the good mood taketh vs, as it is too common, so it is most dangerous; and suffereth not Christians to see, much lesse to enjoy one halfe of the sweetness, which God bequeatheth to them. I meane, if wee gouerne and looke to them but as men in the world commonly looke to their outward seruing of God: that is, to pray when night commeth, goe to the Church when the Sabbath commeth, to fast when Lent commeth, and repent when death commeth. And so the wise dome of the flesh counselleth vs to looke to our hearts sometime: but that we resolute and arme our selues that the heart be thus looked to in all that we doe, (as frailtie will permit) and care had ouer it, that it follow the light of knowledge going before it; Oh! that is thought to be a heavy burthen, and an estate too vncomfortable! To reioyce in the Lord alwayes, to pray continually: in all things to be thankesfull: as the Apostle commandeth, and Day and night to be meditating on the word of God, and the varietie of the infinite good things contained in it, and dwelling at it, as at a mark, how we may walke after it; Oh, that is counted tediousnesse, and bondage intollerable! And yet none of all these precepts can be vnderstood of the outward actions of our life, the care, and tongue cannot doe these things alwayes: but the heart may meditate, reioyce, praise and pray at all seasons, and vpon all occasions, if once it hath gotten

1. Thel. 5. 16.
Phil. 1. 2
Psal. 139. 15.
Hearts may al-
ways be look-
ing

a pleasure in them, for it shall neuer want occasion. And if we can obtaine to haue God in our remembrance more vsually then wee were wont, or then others desire to doe, and spend our thoughts and set our delight on him; shall we thinke any thing too good for him? Should wee not constantly take vp our hearts in Heauenly cogitations, as we are willed, when wee see, that all other are but vanitie and vexation of spirit? If it pleaseth him to aske our hearts, as he doth, when he saith, *My sonne giue mee thine heart*, should we not thinke our selues happy that he will take any thing at our hands, when *Dauid* being a King, wished that hee had any thing that would please him?

Note,

Col. 3. 2.

Pro. 23. 26.

Psal. 116. 12.

This taking vp of our delight in the looking to our hearts as we are able, should the more be sought after vs, if it were but for this cause, that if we haue not rule ouer them in our common actions through our life, we cannot haue them at cammandement in the chiefe seruices of God. And from hence it is, that Christians of good hope, doe complaine, and that oftentimes with bitterness, that their hearts are so swarming vsually with vaine thoughts, euen whilst they are in hearing and praying: the reason is, because at other times they are vsually so occupied throughout the day, feeding vpon their delights, that God is almost wholly out of their remembrance, especially to direct and leade their hearts; and therefore alio their actions, and speeches are much offensive in lightnesse, rashnesse and vnreuerence. The which being common with them in the daily course of their life, they cannot possibly haue them otherwise at hearing or praying. All which yet are contrarily done, when the strength of the concupiscence, I meane, the corruption of the heart (*which is without measure euill*) is mortified and asswaged first; and then still subdued after, and restrained, and the heart daily seasoned with good meditations, and watched ouer, that it may be kept cleane, and fit to dutie.

Another cause why the heart should be looked to, otherwise it will not be ready to any duty.
Note.

How we may be fit to pray and meditate.

And thus I conclude, that the only way to curbe vp and hold in our intemperate lusts, and euill desires, that they breake not out into further vngodlines, is, that our hearts be first purified through beleeuing, that our sinnes are forgiven vs, and wee made partakers of Christ his grace; and so our consciences appeased, and that they be continued in the same good order afterwards.

The only way to curbe our lusts, is to look to our hearts.

And they, who will not see and follow after this, but thinke to abstaine from sinfull temptations, and serue God in an honett and godly life, how so euer the heart be little looked after; shall reape a slight trui: of their trauell; neither leade the life which is approued of God, (as hath been said) nor finde the comfort which they imagine they shall haue, at leastwise

without this small fruit or comfort.

The heart once purged, must be so kept afterward.

Math. 19. 29.

Math. 6. 1. 6.
& 15. 7. 8. 9

Note.

which they heare to be granted by the Lord. But it commeth to passe, as it is written, that as they serue him, so he serueth them: for as they seruenot God in heart and deede, but in word; so their peace is not in heart and deede, but inword; their ioy, not in soule, but in countenance; a false comfort, (and that appeareth in time of neede) as they gaue to him a false worshipec. It is profitable for vs to weigh this: For such as crie out of vs, as of Precisians, for teaching and vrging this, doe prooue, to their cost and shame often times, that they had beene happie if they could haue receiued this our Doctrin, howsoeuer they reproch and f^r peake ill of our liuing who should not haue branded themselues with sinnes; that they could neuer after weare out the staine of them any more, if they had beene as the strictest Precisians in their behauiour before.

*This cleansing
of the heart is
imperfect.*

It hath been shewed, how the heart being kept pure and cleane, the vn-
ruly desires and appetites which arise from thence, shall bee kept vnder ia-
vs, and the power of them shaken and weakned. This is thus to be vnder-
stood; that euen as, if our hearts were altogether pure, all our thoughts
and desires should be altogether holy, and none of them vn-cleane; so our
hearts being purified and clesed, but vnperfectly, and in part; our desires
therefore cannot be (in the perfectest and best Christians) altogether
good and pleasing to God, but vnperfect; that is to say, many of them euill,
and many which are holy, yet mix'd with sinne and corruption. Where-
by it commeth to passe, that the holiest seruants of God, both carrie about
them the noisome remnants of sinne whilst they liue, as loathsome ragges,
(*for they cleane fast vnto them*) and also they complaine and groane vnder
them as heauie burthens, saying, *O wretched men that we are, who shall deli-
uer vs?* and againe, *If thou, O Lord shouldst looke straightly what is done a-
miss, who should be able to abide in it?* This (I say) is the perfection of the
best: that they who charge vs to challenge a puritie to our selues, may be a-
shamed.

Heb. 12. 1.

Rom. 7. 14.
Psal. 130. 3.

*This cleansing
though weak,
is a great pri-
uilege.
Note.*

But yet lest wicked and vngodly men should thinke this is a small gift and
priuilege, that Gods seruants hath in this, that they be in part renew'd, and
so be brought to thinke that there is no great difference betwixt the godly
and themselves, they are to know, that to haue our hearts changed but in
measure, so as it be in truth, is a benefit of greater value, then the whole
world, and what maruell if the overcoming of malice, and reuenge, (but
one affection) be of greater value then *the winning of a Citie*? And where-
as they thinke there is no difference betwixt the one, and the other, they
may vnderstand, that the meanest person hauing a cleane heart, though

Pro. 16. 32.

not

not perfect, is by infinite degrees more holy, and consequently more happy, then the most glosing professor which wanteth it; the one being saved, the other damned; as we read of the *poore Publican*, and the *vaine glorious Pharisee*.

Luk. 18. 9. 10

CHAP. XIII.

Of the summe, and manner of handling this second part of a godly life: and particularly of the rules to be observed for the effecting of it; namely knowledge and practise, and a vertue to goe with both, which is uprightnesse.

And thus (Christian Reader) I haue set downe to thee, one part of the life, which God requireth of thee whosoever thou art, who lookest for saluation at his hands, being a beleuer in Christ: that is, that thou shouldest renounce the euill lusts which swarme euery where in the World, and vngodly life flowing out of the same; and how this should be done, and how farre thou must attaine hereunto, euen so farre as mans frailtie will permit, and not as the vnbeleeuers; only be sure that thou hast this which hath been taught thee, in some measure wrought in thee in truth.

The second generall branch of the life of the beleuer.

But in all that I haue hitherto set downe, thou hast been taught only to cast off that which is sinfull and naught; which to doe, is (no doubt) a great part of godlinesse: but here hath been nothing said of the manifold points of dutie on the other side, and of the goodnes which is to be found in vs, and in the which Gods people must *shine as lights vnto the world*. For this is the glorie and beautie of a man, as Salomon saith. *That which is to be desired of a man, is his goodnesse*. Of this life therefore, which must be wrought in stead of the former euill conuersation, and bringeth forth fruit of amendment, and consisteth in the doing of good workes, I am now to intreate and speake. And as this is more hard to attaine to, then the other: (as hard as that is) so it is farre more precious, and beautifull to bee doing of good, then to auoid euill; though hee is a rare man, who is not to be charged that way.

Math. 5. 16.
Pro. 19. 23.

More hard and excellent to doe good, then to eschew euill.
Note,

The which I say, first, that they may see what a great portion they haue euen in this World, whom God hath framed thereunto, namely, to the renouncing of euill, how contemptible soeuer their estate be to them, who know it not, neither can iudge of it according to the truth.

Not to rest in
that.

And secondly, that they, who rest in it, and can say, they hope, yee see no great euill in them, may know, that if they be not also giuen vnto good workes, the greatest perfection that they can reioyce in, is this, that they are but halfe Christians.

But the matter is much and large, which must needs bee handled in the laying forth of this point, to shew fully and cleerly for the simple hearted Christian, what this part of a godly life is: therefore I will make no longer stay in any thing (as neere as I can) then I must needs.

Three branches
of this se-
cond part of
this treatise,
and which they
are.

First then, I will set downe some generall rules to direct thee how to practise all duties commanded, which otherwise might be gone about to small purpose; then I will more particularly shew, wherein this part of godlines, or of doing good, doth consist: that is to say, in duties of holinesse to God, and in righteous dealing towards men, and sobrietie in the vse of our owne lawfull liberties, with reasons; lastly, I will answer some obiections brought against the godly life.

Necessitie of
rules to liue
well by.
Note.

And where I say, I will giue thee rules which shall helpe thee to practise the godly life, marke them well: for because this point is not well learned, therefore many which would gladly liue well, attaine to it in no good sort to bring it in credit with others, but meete with many vneslings, discouragements, and coolings of their zeale, yea oft times dangerous outstrayings neither finde the going about it so pleasant, as toilsome and tedious. And it is so in great part, because it is a worke whereto they haue not bene trained, nor soundly instructed about it. But as they partly see by the examples of others, and partly also doe ghesse by themselves, so they goe to worke, but not able to direct their waies aright: a God word teacheth.

Now the generall rules are these: First, knowledge of duties, with a delighting therein. Secondly, practise of that which wee know; the which practise or endeavouring to follow that which wee know, is that *liuing by Faith, or labouring to keepe a good Conscience*, which the Scripture so oft and diligently commendeth vnto vs. And for the better furthering of vs herem, these vertues are necessarie: Vprightnesse, Diligence, and Constancie.

The first rule to
liue well, is
knowledge.

And to beginne with knowledge; as it is in all sciences, professions and trades, that they who goe about to practise therein, must needs haue some cleere and good vnderstanding of those things which appertaine to the same, so much more in this practise of Christian duties, it is requisite, that he who beleueth in God, (for such an one onely can bee a practiser here) should haue some true knowledge, what is good and godly, that he

may

Knowledge
what.
Note.

And to grow in
this knowledge.

a Pet. 1. 5.
Rom. 2. 29.
Iohn 13. 17.

With this
knowledge
must goe a de-
lights in it.
Pro. 2. 4.
Note.

Pro. 2. 10.
Without this
delights no fruit
of knowledge.

Iohn. 3. 10.

may discern it from the contrary, and of things good, which are the best; and an enlightening of the minde to vnderstand the will of God about good and euill, that we haue with it spirituall Wisedome to applie and referre the same to the well ordering of our particular actions, that wee rest not in seeing the truth onely, but approoue and allow of it, as that which is fittest counsell and guide vs: but yetso, as euery one is able to conceiue and attaine vnto that which I say, that both hee may grow and increase in this knowledge, who is indued with the greatest measure of it already, and he may not be discouraged that hath any true measure of it at all. This knowledge, Saint Peter saith, *must bee toynd with faith*, (that particular duties, as *patience, temperance*, and such other like may bee practised) and that *not in the Letter onely, but in the Spirit also*. And it is that, of which our Sauour Christ saith: *If yee know these things, happy are you if ye doe them*.

This heavenly vnderstanding, if it be loued and delighted in of vs, and desired as gold, and sought after as siluer, and not weighed and esteemed of vs, as a thing common and of no value; will with her beautie so inflame our hearts, and set vs on fire with the loue thereof, that wee shall thinke long, till we haue been led by it to the practising of that which we know, (being the high way to the Kings Palace) which is farre more precious then the knowledge it selfe, and will most certainly follow the same. Therefore Solomon saith: *If knowledge once enter into thine heart, and wisdom delights thy soule, then shall vnderstanding preserve thee, and counsell shall keepe and direct thee*. And they who haue not this knowledge in greatest account; and delight not in it, whatsoever learning or wisdom they haue, they are as farre from practise of it, or bringing forth the fruit thereof in their liues, (otherwise then ciuilly) as if they were blind and ignorant like the common sort; which in *Nicodemus, a great man in Israel*, and other of the Pharisees and Scribes, is easie to be seene.

And this is the cause why many which are learned, and of the Ministry, or otherwise; witty, and acquainted with the Scriptures, are farre from a godly life indeed, for that they haue not their hearts led by Gods spirit to loue and delight in this knowledge of Gods sacred will, (vnlesse is be for some earthly aduantage, which they hope for thereby, or for vaine glory) more then all other things beside: nor spirituall wisdom to square their actions thereby, to the end they may follow it as their guide in their whole course, as seeing it worthe to set their delight therein; but to account that a foolish thing, and easie to be attained (when yet it is the most precious, and the hardest of all other) yea a farre more hard and difficult matter,

Rules to be observed for the effecting of a godly life.

Knowledge an
excellent gift.

then the getting of all their learning by labour and studie. What then doe I say? that their learning and great knowledge is nothing? or doe I goe about to debase and make both odious? No, I am far from it: but rather I say freely, that they are great and excellent gifts of God; and by many degrees, they may be nearer to an happy estate who haue them, then such as want them.

But without the
fals of grace
vs fauourie.
1 Cor. 13. 1.

But yet this I say, that many which haue them, haue not therewith that which giueth an edge to them, and which maketh them profitable, sweet, and precious both to themselves and others: they haue not the salt of grace, which onely maketh them sauoury, nor the *loue* which onely maketh them *su to edifie*, (whereas *knowledge without it, passeth vp*, and the *tongues of Angels* to expresse it, are but as a *tinckling Cymball*): neither haue they eye-salue to see, that except in humilitie they be content, yea glad to be led in their daily conuersation by the light and helpe of the same; they haue no other fruite of it then earthly and transitorie: in ostentation, and comparing with others, to disgrace them, and to bee counted great masters when they attaine to great applause; when yet indeede many of them haue not the sweet fruite of it themselves, neither shew that amiable vse of it to others, as some meane Countrey-men doe, which labour faithfully to make conscience of that which they know. And I say with the Psalmist, that he who hath fewer gifts of vnderstanding, so as he liue after them which he hath, is wiser then they: for thus he sayth: *Thou hast made*

Psal. 119. 99.

me wiser then my teachers, then the ancient, or men of experience, because I haue kept thy commandments. Therefore with the Wiseman I conclude, that the delighting in this spirituall knowledge, which I haue spoken of, is one speciall thing, necessary to the leading of a godly and vpright life, without the which the mind is not good, and consequently the life cannot be approued: so that they, who care but little for knowledge to guide them, haue as small pleasure in the godly life, whatsoever they thinke of themselves; (to the shame of such I speake it,) who say in their hearts, they know enough for their parts, for if they knew more, (they say,) they must follow more.

The second
rule.

Col. 3. 10.

Therefore condemning both bare literall knowledge, without the loue of it, and delighting in it, as insufficient to guide to godlinesse, and much more, the loathing and contempt of it, I proceed to shew, that with such a well affected heart, we must practise that which is commanded vs, that is, *seek to walke worthy the Lord, and please him in all things.* And this practise is the second rule to direct vs to the life of the beleuer, and is both inward and outward: inward, when in resolution of our minds, and desire

and

and purpose of heart wee doe it; outward, when in our liues we expresse and declare the same in our walking. Psalm. 19. 10
Act. 11. 23.
Act. 9. 31.
Practise, in
first in an heart
in desire.

But to begin with the first. We must haue our hearts prepared and ready to be set on worke, and imployed in any good seruice to God, or our brethren, as I shewed at large before in the renouncing of euill, and therefore the lesse shall be spoken of it. And this well ordering of the heart, is a most precious grace of God; as without the which, no good can bee well done. But when we haue such awe ouer our affections, as to choose, desire and delight in that which we know to be good: and as occasion shalbe offered; yea and to be vehemently grieved with that which hindreth vs therein, the members and powers of our minds shall be ready to put in vre and practise the same.

Therefore this inward readines of the mind, and feruent desire of the heart (we see) must be blowne vp in vs, and nourished as a sparkle or coale of fire: that (as it may be obtained) there may be some abilitie & strength thereunto. For the which cause the Lord requireth, *that we loue him with* Deut. 6. 4.
all our heart, soule and might.

This strength although where it is not knowne, there is felt no want of it: yet such as see it requisite in their actions, doe soone feele it to be missing, and a great piece of the beautie of those workes which are done without it, to be wanting. As when they are gone about coldly and in deadnes of spirit: and so likewise, they can best tell, how well it becometh their actions, who haue obtained it of God, and testifie it throughout the course of their liues. For when men vnderstand, that God hath so appointed, that they should be zealous in doing their duties, as remembring that of him they shall receiue their reward, *and: has his businesse ought to be gone about* Iere. 48. 10.
fermently, and with conscience; though they haue no great example of such practise in the world, it will hearten them on with courage vnto the same, by the helpe of his spirit, which leadeth thereto. And yet if *the zeale of Gods house consumed them,* as the Prophet sayth, *is did him,* this were no perfection, but that which ought to bee laboured for, as euery one may attaine it; and in the whole course of mens dealings and duties to God, some measure of it: in so much, as where it is not found and enioyed of men, they should count it their sinne.

And here this one thing is to be considered, that our affections of chusing, and embracing good things be so ordered; that they may be equally more slacke or strong, as the goodnesse of the thing shall be greater or lesser: (as in praying to God, rather then giuing their due to men.) Also that (in an equall comparison) the duties of holines to God, be preferred Our affections
must be stronger,
as the good
is greater.
before.

before duties to men; and with more bending our force and strength; when wee goe about to performe them, then when wee are to discharge these.

How we come
by this grace.
Ephes. 4. 22.
2 Pet. 1. 4.

And if it be demanded here, how we shall come by such grace, as where by we shall be able to embrace, chuse, & follow the good, which we know; I answer: that we received such grace, *when wee first beleevned in Christ; whereby our hearts were purified, and cleansed from the strength of our old corruption*; which if wee remember) doth warrant vs not onely, that our Lord Iesus Christ hath taken away the guilt, and punishment of our sin, and imparted and giuen freely to vs his obedience; but also grace and will to loue pietie, and goodnes; and power, *as to kill sinne, so to quicken vs in newnes of life.*

Rom. 6. 4. 5.

Note.

So that if wee feele it not visually, and ordinarily, wee haue lost and forgone it, either through our owne forgetfulnesse, sloth or carelesse negligence; or if it be through any other infirmities weakened in vs, we ought to stirre vp our selues with cheerefull confidence, to the recouering of it againe, and not to be content to be spoyled of so great a treasure. But if this earnest desire after goodnesse, and vehement zeale of honouring God by that which we know, be quenched: whether it be overwhelmed with sorrow, feare, or such like passions, or dulled and made blunt in vs through lightnes, and in following the desire of our hearts amisse, wee are in no wise fit to honour God in any seruice, vntill wee be importunate with him to restore to vs the grace which wee were wont to finde and enjoy. Thus much of the first part of practise, namely that which is inward.

As we desire,
so must we en-
deavour to doe
good.

Plal. 122. 8. 9.

Note.

I will now goe forward with the second part, which is a branch of the second rule, and helpeth forward to the leading of a godly life; that the beleeuers may, by it, be able to guide themselves aright, and with much ease, in respect of those, who be not acquainted therewith. And this it is, that in well doing, we stay not in our good desires, and in the readines of the heart to doe good, but procure, accomplish and performe the same duties outwardly; that we endeavour at least, euen where we cannot performe, as occasion shall be offered, and that in one commandement as well as in another, so farre as it may be obtained. So that in all parts of sanctitie and holines, which shall be wrought in vs, and by vs, this ought to be as a perpetuall law, that all the members of our bodies, and particular actions, may all become most fit instruments and helpes to shew forth, and expresse the same. And that is it, which the Apostle to the Romanes meaneth, when hee sayth: *Let not sinne raigne in your mortall bodies, that yee should obey it in the lusts thereof, neither giue yee your members as weapons*

Rom. 6. 12. 13.

of

of unrighteousnesse to liue : but giue your selues vnto God, as they which are aline from the dead, and giue your selues as weapons of righteousness vnto God.

By this wee see, that not onely the heart with her members, that is, the cogitations and desires in those which are iustified by faith, must be consecrated to the honour and seruice of God, but also the bodie with the parts thereof, the eare in hearing, the tongue in speaking, the eye in seeing, &c. that so we should be his wholly ; and in one part of our life, as well as another, doe that which pleaseth him.

No man doubteth, but that we should doe good workes, as well as haue our mindes and hearts inwardly purged ; but that we should be diligently *giuen vnto every good worke*, and make a trade of godlines, to apply and follow it ; so that while we doe one good dutie, we should not neglect another, (which in good husbandrie about things of this life is much regarded) that few will grant, or be ready to yeeld thereto : yea and that *our conversation should bee in heauen*, that is, that our common course of this life should be heauenlie, whilest wee liue here vpon earth, and that wee should not only *giue no occasion of offence in any thing*, but also in all things seek to approue our selues as the faithfull seruants of God, that (I say) few doe ioyne with vs, in, or consent that it should be so ; and yet to speake the truth, what can please God in the actions of our life, without it ? Thus much of the Rules : The vertues which further vs herein follow, which are, Vprightnesse, in this Chapter spoken of ; and diligence and constancie or perseverance, mentioned in the next.

The first then of these vertues, which should make our practise both inward and outward more pure and perfect, is Vprightnes, and that is, when in a single and true heart, wee loue, chuse and desire, and doe any good thing, specially because God commandeth, and for that end. This vertue was commended by our Saujour in *Nathaniel*, when he said : *Behold a true Israelite, in whom there is no guile*. Many actions, otherwile feruent enough, for want of this sinceritie, are but frothy, (as were the hot enterprises of *Iehu* against Idolaters) and cause them who haue long pleased themselves therein, at length to crie out of their doings, (though admirable in the eyes of others) and to say, they were but hypocrisie ; or if not so, yet not done in sinceritie.

There are many starting holes in the den of our hearts, and many wayes we can deceive our selues, that the good which we doe, is not as it seemeth : but as it is not all gold that doth glister, so the touchstone of Gods Word both finde much drosse therein : yea the Lords weights of the Sanctuarie

All parts of our bodies giuen to serue God.

Make a trade of godlinesse.
1. Tim. 5. 10.

Note.

2 Cor. 6. 3.

The first vertue is vprightnesse.

Deut. 18. 13.

Ephes. 6. 14.

Ioh. 1. 47.

Note.

Pretermission of good actions.

doe.

Note.

doe proue them light and windie, which in our iudgements and perswasions were weightie and substantiall.

Wee are brought oft times to be earnest in good causes, and to further them, as for friendship of others, and for companies sake; so for malice; for our commoditie, vaine glory, and for feare of some fore punishment or danger, if we should doe otherwise: when our pretence in all these, is, that it is good; and commanded; yea and we meane well many times, and are feruent in a good thing without these euill respects; and that partly for the commandement of God; but not onely, nor resolutely for that; but more for other considerations, then that: Therefore in such cases and trials, wee are found to be others, if we examine it, then we would. Altho' I would not be taken, as though I should meane, that there were no vprightnes, if any feare, or other fleshly respects should be mixed therewith: (so as we be not ruled by them.) for otherwise our best actions are mixed with corruptions.

Psa. 130:3

2 Cor. 1:12.

And thus I conclude this point as the former, and say with the Apostle: *This shall be our reioycing, (if we haue any worthe the speaking of) that in simplicitie, and godly pures we haue our conuersation in the world among men.* This vertue therefore (I meane faithfulness, and vprightnes) going with our practise, in performing the duties which we know, shall both set our selues about them with more roundnes, and (as farr as they can be discerned) shall cause them to shew more beautie to others, and raise more admiration in them.

Note.

Now if this should be though needlesse of some which shall read it, that I speaking of the true Christian, do vrge & require vprightnes and singlenes of heart in practising godlines, seeing I haue said as much before, in the Chapter of renouncing sin: I answer, that it is alike requisite in both; & that as well we shew integritie in the practise of good duties, as in the forsaking of euil. And thus with the rules, I haue set down one of the vertues, namely vprightnes: which is necessarily to be learned and kept of all such as haue obtained the gift of true faith, doe set themselues to lead a godly life; I say, such as haue true faith, because no other haue any possibilitie to enter and set vpon it. Whatsoeuer faile shewes they make in their doings, they doe but daube with vntempered morter. And if thou thinkest to set vpon the godly life without it, thou shalt offer to God a broken peece of worke, no better then the offering of *Caine*; although it shall seeme to thy selfe, to be as holy as the sacrifice of *Abel*.

Necessitie of
these rules and
vertues

But if thou hast tasted a right of this gift of faith, and then going about to leade a godly life; thou being soundly instructed in these rules, before

see

sedowne, and perswaded that they with the vertues here added, must guide and helpe thee to the right performing of all dutie; then (euen as skill and vnderstanding of the rules in any science or trade, with willingness and endeavour, maketh the workman fit to vse and practise it) thou shalt finde great ease, not onely in withstanding the deceitfull baits of sin, but also constantly breake thorow many and diuers lets, which thou shalt meete with, that they shall not withhold thee from going forward in thy Christian course. For it is mens naked and ynarmed venturing, and going abroad in the world (which is as a shop of vanitie & inticements) it is this, I say, that maketh them come home with so many deadly wounds, fearefull falles, and grievous offences, (I speake of the better sort of people, as well as of the common professors, though the worst seldome feele them) and they shall neuer finde it otherwise, till they doe better addresse themselves, and be furnished with this holy attire, as hath been said, to the great worke of Christianitie.

Ynarmed venturing abroad is cause of sore wounds.

But because I haue appinted a more conuenient place hereafter, where I shall more fully speake of the armour, which God hath prepared for the safe-keeping of his; I referre the Reader thither, for more full satisfying of him about this matter. Only one or two obiections, which may arise from the Doctrine which I haue set downe, shall more sily be answered here.

C H A P. XIII.

Of the answering of some obiections about the former doctrine, and of the other two vertues which helpe to a godly life, diligence, and continuance, both which must bee done in humilitie and meekenesse.

AS first this, whereas these rules haue beene said to bee able to carrie the Christian beleuer, in a well ordered course of liuing, some obiect thus: It falleth out often times, that we haue a very good desire to doe that, which we know pleaseth God; but we find no strength to performe. And further, they say, we doe not so much maruell that we attaine not that which we seeke, when the Apostle himselfe maketh the same complaint, where he saith: To will is present with me, but I finde no way to accomplish that which I desire. I will not answer this as the deuoutest Iesuists doe, namely, that God giueth his grace, and wee may re-
cuse it if wee list, although wee haue no assurance of his fauour by faith:

Obiect. we cannot doe as we desire.

which

Note.

Answ. 1

2. The best desire without assurance of Gods helpe is vaine.

1 Iohn 5. 4.

Phil. 4. 13.

Note.

Rom. 5. 10.
& 8. 31.

Why Paul
ouercameth
all rebellion.

which is a meere mocking of poore people, whilst they are warned to seeke that with vnfauour and vncomfortable wearying of themselves, which they can neuer possibly finde: But this I say, if this be oft and earnestly desired of thee, (as it was of *Paul*) Gods grace shall be sufficient for thee.

And further, if thou hast neuer so feruent a desire to ouercome euill, and to doe that which thou knowest to be good, and yet hast not thy heart possessed of the fauour of God, and taken vp therewith, but stande st waueringly affected about that matter, thy desire is not that desire which I haue spoken of: neither therefore able to helpe thee in that which thou wouldest; it being no fruit of faith. For this it is that ouercometh all les in the world, and no other thing, euen this faith I meane, whilst by it wee are perswaded that Christ Iesus so loueth vs, that he is ready to doe any thing which is expedient for vs: because of the great fauour that he beareth vs, whereby we are made able also, and in whom we can doe all things, as shall be expedient for vs.

For as nothing can separate it from vs, so hee thinketh nothing too good, or too precious for vs. So that hee, into whose heart his loue is shed plentifully, is perswaded, that as he hath saued him from the greatest danger of hell; so hee will much more saue him from the smaller, of being ouercome of his corrupt lusts: and that hee, who hath bestowed by free grant and sure promise, the greatest benefit vpon him, namely, the kingdom of Heauen by assured hope, will not denie him the smaller, that is, grace to liue Christianly here on earth. For hee that hath giuen vs Christ, by whom we haue the former, how shall hee not wish him giue vs other things also? And if not as we would, yet that is best which hee giueth.

Now for the other part of the obiection, that *Paul* himselfe did not finde gracet to ouercome the rebellion of the old man, that is, his corrupt nature; I say, it is true, that fully and perfectly he did not: to the end, that he might alwaies haue a marke of his vnworthinesse, and sinne remaining in him, and thereby remember, that it was of only mercie that hee was pardoned, and the grace of God, that kept him from falling away from him. And further, we must know, that for two other causes he obtained not the thing which he asked of God, first, that he might bee abased, and kept humble vnder so great grace as he had receiued; in regard whereof, he conuileth himselfe, that the messenger of Satan was sent to buffet him, lest he should haue beene exalted and lifted vp aboue measure, through the abundance of Reuelations: and secondly, that he might from time to time finde sweetnesse

ness still in the forgiveness of his sinnes. But although hee was not perfect here, as an Angell; yet was he not caried of his lusts into grosse iniquitie, as some dreame, because he cried out and complained, *I am carnall, sold under sinne: O wretched man that I am!* And it was necessarie that hee should mislike and be grieued with the smallest rebellion or resistance of goodnesse, and with some vnfitness to his calling which he felt sometimes, and to other good duties: but yet Gods grace was sufficient to keepe him, that he fell not into that depth that he might otherwise easily haue done.

1 Cor. 13. 7.

Paul was not carried into grosse iniquitie.

But I haue in effect answered this already by another occasion. Now to apply this to our selues, and not to be glutted with it as many are, I say; that we likewise through the same grace in our measure, may looke with good cheere to bee deliuered from the yeelding to our wicked lusts, which most dangerously incumber vs, as he was from his: we being resolved, that our most louing Father (for the tender care he hath ouer vs) is alwaies *looking downe from heauen, and beholding who is upright hearted towards him* (how weak focuer in his owne sense and perswasion) *that he may shew himselfe strong towards him*, and thereby supply his weakness. And thus the desire to keepe a godly course being soundly planted in vs, and the same proceeding from faith also, who doubteth but that it may haue strength to doe such outward duties as are required, though weakly, yet soundly and in trust of heart: to endeouour at least, (which God will accept) though we doe not alway preuaile ouer such strong corruptions, as oftentimes for want of such grace doe masters vs? But in thus speaking, I shew, that Gods children may confidently looke for, not what every one obtaineth. And except the sinne of incontinencie, against the which God hath provided a lawfull remedie, we haue both promise from God, and we by the power of our faith, doe enioy such victorie ouer other sinnes, as whereby we may walke without iust reproofe amongst men, and keepe our peace toward him also: this being added, that when we are craftily deceiued by the vncessant malice of the diuell, (although not without our owne sloth, sleepeinesse and securitie) wee haue accesse, as in time past, and recourse to God by the meanes of our aduocate, and doe recover our hope and hold againe.

We may looke for the like grace that Paul had in our measure.

2. Chro. 16. 9.

Note.

2 Chro. 28. 7.

Note.

2 Cor. 13. 9.
Rom 7. 25.

1 Iohn 3. 24.
Note.

Thus I haue shewed, how they who haue a will and good desire, may looke for strength also to performe, in some good sort, the duties which seeme so difficult and impossible to them, so that they neede not be greatly troubled with that obiection. But because many of Gods deare seruants finde it not thus offurmes, neither are able to say, that they feele this, but contrarily

*Many weakes
discouraged for
want of this
victorie.*

contrarily doe complaine that their life is full of disquiemes, for that they cannot overcome the force of anger, impatience, raging, frowardnes, and such like, neither liue godly to their contentation, although they desire it: because, I say, these may be discouraged by this doctrine, I would haue them vnderstand, that I haue not in the former answer to the last obiection, set downe what euery godly Christian doth or shall feelee, (as I sayd before) but what God of his bountifull liberalitie hath prouided, that they may feelee and finde, and how their estate may be bettered, and their spirituall libertie enlarged.

*Many know not
their libertie.*

Note.

Ephes. 5. 8.

Besides, many good people doe not know this, in a long time, what God hath bequeathed them; nay, many of them neuer know one of the many sweet liberties and priuiledges of Gods children; but onely receiue so much light from the father of light, (and therefore are rightly called the children of light) as whreby they see the way to his kingdome: and according to the knowledge they haue of his will, thereafter they declare and shew it forth in their lues; but nothing as they might, and as some others doe.

*The two next
vertues, dili-
gence and con-
stancie.*
Note.

Now to proceede to the other vertues which further our practise of a godly life, such as receiue and desire to attaine to the grace which I haue spoken of, that is, to be more sound and better settled in an holy course, they are and must be glad with all their heart to be diligent and painefull in this worke of the Lord, and to abide constant therein, that they may by these two vertues adioyned, nourish all good desires, and holy endeours, after they be once planted in them: and hold out the contrary, whilst they be not yet greatly troubled with them; and set on worke their knowledge through euery part of the Christian life, in such practise, as it may well be seene whose seruants they are.

*Diligence and
constancie
bring great
matters to
pass.*
Note.

2. Pet. 1. 5.
Iere. 48. 10.

Esaie. 48. 1.

This diligence and constancie, in whatsoeuer they bested, they bring great things to passe, whether it be in any trade, or in the searching out of things obscure and hard to be found out, even where only the light of reason is followed: and who doubteth then, but that in holy duties, wherein men are guided by the spirit of God, most excellent effects are brought forth by them? Neither is any dutie indeede well performed without them; for which cause S. Peter speaking of the godly life, teacheth that all diligence must be added thereto; *Giue all diligence* (sayth he) *so ioyne with your faith vertue*, as if he should say, that all is lost without it: and *Ieremie* sayth, that *hee is cursed that doth Gods businesse negligently*. And of constancie, what sayth Saint Iames? *Hee that looketh in the perfect law of libertie, and abideth therein, if hee bee not a forgetfull hearer, but a doer of the worke,*

work, shall be blessed in his doings, that is, in so behauing himselfe.

Therefore, by the first of these two, namely, diligence, let them be ready to take all occasions and opportunities to the doing of some good, and to shunne idleness and vnprofitableness, that so they may bring forth much fruit, redeeming the time wisely, while they may; and that with a thousandtimes more gaine then others doe: and not as slothfull, and vnthrif- tie persons, passe it ouer idly and vnprofitably, for the pleasing and sat- isfying of their foolish appetite, for the present time.

What diligence.

2. Pet. 1. 8.
Ephes. 5. 15.
16.
Rom. 16. 19.
& 12. 11.
Note.

Constancie.
Iohn 8. 31.
& 15. 5.

1. Tim. 5. 10.

Gain of these
Reuel. 2. 19.
2 Tim 4. 8.
Note.

*Many pay
deare for their
liberties.*
Note.

*Many of these
dangerous.*

By the second, namely, constancie, and continuance, let them not only keepe their hearts and liues in the same good estate, wherunto by diligence they haue already brought themselves, but also waxe more fruitfull, and their hearts be more enlarged: and so dayly become followers of euery good worke, vntill their latter yeeres be better then the former, and vntill they haue finished their course with ioy. And being once acquainted with the gaine that these bring with them, they shall doe as the Merchants; who when they be farre from home, hauing their mindes set vpon their aduan- tage, suffer not themselves to range after pleasures, but busily follow their trade which bringeth in commodity: so that whatsoever part of the Chri- stian life they are occupied about, (holding these vertues for their compa- nions) they may count it the most happy time, which is so bestowed. For in so doing, they weane their hearts and mindes from much drasse and worldly lusts, which would, if they might be lodged there, much annoy them: and thereby they are much more readily disposed vnto duty, then such as will not embrace them; who being contented with any vncertaine and deceiueable perswasion of Gods fauour, and refusing to bee holden within such narrow streights and compasse of this holy and Christian counsell, that is, of going forward by diligence and constancie in their course, breake out oftentimes to their trouble, danger, and discredit; when the other are quiet and merry. And because they account it bondage to bee hold in after that manner, therefore they finde that they pay deare for their liberties, when they bee after, constrained to repent the see- king of them, and yet cannot easily recover their inward peace which they lost for them, nor shake them off againe, when yet most gladly they would.

And for want of these two, and through the contrarie, sloth and inconstant vnsettlednes, in that they doe not settle themselves to one good thing or other; euen the most of the godly doe not finde that sweete fruit in their life which is to bee found, namely, of safetie vnder Gods protection from time to time: but by improvidence, and wearines of well doing, they

Of diligence and constancie, which further a godly life.

Pro. 23. 17.

doe by litle and litle plunge them selues into some deepe vnsettlednes, out of the which, it is hard to rise againe. Therefore Salomon in two words hath fitly exprest them both, saying: *Let the feare of the Lord bee in thy heart continually*: which is as much, as a diligent care to please him with constancie therein.

Ephes. 6. 11

1 Thes. 5. 6

Gala. 5. 7.

Note.

3 Cor. 15. 58

1 Cor. 16. 13.

Thus as I haue said, to these former rules and vertues which guide vs to liue godly, these two are commanded, diligence and constancy. By the one, that we be readily prepared, as we ought, to practise good, and so resist euill: whereas slacknes and no care, or too little is condemned. By the other, that thereby we may continually goe forward in doing good, and fleeing euill: wherein all staying, sicklenes, or going backward, is very dangerous. Hereto belongeth that to the Corinthians, when hee said: *Make to liue righteously, and sinne not*, he addeth, *Be stedfast and vnmoveable, alwayes abounding in the worke of the Lord: knowing that your labour is not in vaine*. And after, *Watch, stand fast in the faith, quit your selues like men, and bee strong*. And this is necessarie aboute all things, that so wee may become that simplicitie which is meete for them, Who are in Christ.

Diligence and
care must be
continued to
the end.

Math. 24. 13.

John 8. 31. &

35. 7

God promiseth
to the faithfull
grace to perse-
uere.

Phil. 1. 6.

3 Thes. 3. 24.

Col. 1. 10. 11.

1 Pet. 1. 6

1 John 4. 4.

Psal. 37. 37.

Now that this our diligence and care in all good duties ought to bee for continuance, and eu. n while life lasteth: let vs know, that the Lord commandeth it to all his children: according to that which is written, *He that abideth to the end, he shall be saved*. And in another place, *If yee continue in my word, and it abide in you, then are ye my Disciples indeed: and, Aske what yee will, and it shall bee done to you*. And yet this might bee spoken to small purpose, if the Lord had not promised as much to his faithfull seruants: that they shall haue grace to perseuere, giuen them from aboue; as hee saith by the Apostle: *He that hath begun this good worke in you, will performe it vntill the day of Iesus Christ*. Also to the Thessalonians: *Faithfull is hee that hath called you, which will also doe it*. If this bee demanded, how he will inable them, seeing there are many feares in their life of finall falling away, the same Apostle answereth this, in the Epistle to the Colossians, saying: *To the end yee may walke worthe of the Lord, (and please him in all things) and be fruitfull in all good workes, and increase in the acknowledging of God: ye must be strengthened with all might through his glorious power vnto all patience and long sufferance with ieffulnesse*. And Saint Iohn speaketh to the same purpose, thus: *Greater is he that is in you, (that is, the spirit of God) then he that is in the world, that is, the Deuill*. The fruit of such a course is both an happie end here, (as it is written: *Marke the end of the upright and iust, for the end of that man is peace*) and happinelle for ever after.

reade

read: where Paul saith; *I haue fought a good fight, I haue finished my course, and kept the faith: from henceforth is laid up for mee the Crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day; and not to me only, but to all those that loue his appearing.* But I haue beene long in the former points, and by occasion haue shewed throughout the whole discourse of the godly life, that it must be continued to the end: I cease now to say any more.

Thus hauing set downe these vertues which must guide vs to practise the godly life throughout our whole course, it may easily bee seene how euery man who is come thus farre, may proue himselfe a repentant person, and be apt and fit to bring forth the fruites of amendment in his particular actions, and how his whole conuersation may bee such as may besee me a man of God, so farre as humane frailtie will suffer: wherein, because wee follow Christ Iesus himselfe, we must know, that all our duties must bee practised in humilitie and meeknes: for so he saith, *in submitting your selues to my Doctrine, and in leading the godly life, learne of mee so bee humble and meeke.*

Other two vertues
humilitie
and meeknes.
Math 23. 29

As if he should say, if ye be haughty and high minded, so as yee despise the simplicitie of my doctrine, and thinke it too base a thing for you to bee subiect to; or froward and vntractable, that in some points yee will hold backe, though in some other ye be obedient; ye can neuer liue godly, as God requireth of you. These therefore must haue no place in Christians, either Ministers, or priuate persons, but the contrary vertues, as I haue said; which are oft times in the Scriptures set downe together, as well as in this place: that we may know how needfull it is, that they should alwaies goe together; and that although there be many goodly gifts in a man, yet if he hath not these, they shall lose their credit, and beaume amongst those which behold them; and withhold their commoditie from him who wanteth them.

Note,

Ephes. 4. 2.
Col. 3. 12.

And these two are not particular vertues which sometime only may haue vse, but such fruites of the spirit as necessarily are required in all actions: so that at no time, humbleness of mind, and meekness of spirit may be wanting. All these vertues (I confesse) are common, as well to the forsaking of euill, as to the doing of good: and so vnderstand it, though it be put out of place. But I set them downe here, seeing the former part of this Treatise was so large.

These alwaies
necessary.

And that which I haue said of this matter, I wish to be well obserued, that the life of the beleeuer is a continuall proceeding in the departing from euill, and endeauouring after duties, in such manner as hath beene said:

The Christian
life, is idle nor
rested life.
Note.

and a seiled course in repentance, and a constant walking with God; and not an idle, or vncertaine stumbling vpon some good actions (whiles a great part of his life is neglected, and not looked after) hee must not bee sometime at command, and readie to offer his seruice to God in some good moode, and after take his owne libertie to doe what hee listeth.

The Lords seruice is not like the disordered seruice of many vnreformed Gentlemen, where, besides the attending at table and on horsebacke, the attenders may runne where they will: but it is like to a well gouerned family, whereall are appointed their office and place, in one thing after another to be well occupied, and kept from idleness; and yet not discharged thereby, to doe what they will after. So our Sauour teacheth it should bee with his seruants, as with a seruant in a familie, who when hee hath wrought in the field, is not by and by discharged of other duties, but then doth businesse at home: so they, when they haue bene fruitfull, and haue purposed to doe all that is required of them, haue done but their dutie.

Note.
Luke 17. 7.

The end of one worke the beginning of another, yet without toile.

Deut. 12. 7
Math 11. 30
Deut 12. 18.
Note.

So that the end of one worke is the beginning of another: and yet all without toile and tediousnesse. For so hath God provided, that his seruants may be merry at their worke, yea whatsoever they shall put their hand vnto; and the more duties they doe, (redeeming the time from idleness, and vnprofitableness) the merrier. There is much worke in the Lords family, as there are many places to serue in: And the slothfull and idle ones, howsoever they can haue place sometimes in earthly gouernment, yet are they expelled from thence. And this is that which S. Peter warneth vs, that we be neither idle, nor barren, which we shall auoide, if wee be filled and furnished with the traine of heauenly vertues, as knowledge, faith, loue, patience, godlines. And herein is our heauenly Father glorified, if wee bring forth much fruite.

Ioh. 15. 8.

Note.

Weepe alwayes an appetite so some new duty.

To this end, wee must know that Christianitie is fitly compared to a trade, wherein men goe from one worke to another; and a Christian hath many sinnes to weede out, and to labour against, and therefore is not carelesly to maie all his worke in an houre, that hee hath well followed sundrie dayes; as he that loseth all that he hath by a cast at Dice. Hee hath also many duties to looke vnto, towards God, his neighbour, and himselfe: wherein it shall be found requisite for him to bee careful, after the doing of one, to goe to another: and not to admit any thing against the peace of his conscience, no nor in his recreations, nor in his weightiest worldly dealings, feasting, compaignie, &c. But to see the vnitie of the spi-

is kept in the bond of peace. And as the Physicians doe well direct, that for the preserving of bodily health, it is good to rise from our meate with an appetite, and not to overcharge the stomacke: so it is none of the meanest rules for the maintaining of our soules health, to keepe alwaies an appetite to some new dutie, when wee haue performed the old, and not to bee so wearied in the doing of one, that wee be vterly vnfit to goe about another.

This one thing being thus from time to time carefully regarded, shall make all the rest well and rightly vsed, and the whole life thereby kept in frame and good order. For thus to be settled in our Christian course, that with full resolution we be willingly weaned from our euill lusts, and corruptions, or readily disposed to one good dutie or other, and not weary, but when wee finde any inclining thereto, it bee forthwith disliked; (as there is good cause, we seruing so bountifull a master as we doe, who haue God the commander of our worke, and a promiser of blessing vnto it:) Thus (I say) to be settled, who can say, but that it is a singular testimonie of their spirituall welfare to all that practise it, and the best and greatest furtherance of a godly and well ordered life?

C H A P. X V.

Of some particular duties pertaining to God directly in the first, second, third, and fourth Commandements.

NOW the rules and vertues hauing beene set downe, which helpe to the practise of a godly life, I will shew in what points this life consisteth, and set downe a summe of it: but more briefly. I will doe it, because it may in some sort be gathered by the description of the vngodly life: and also for that no man can set downe all the particulars of it, but they must be learned and knowne of the true Christian, out of good Catechismes, and by daily and attentive hearing of his ordinary Teacher, who is able to instruct him herein, and by a diligent search into his owne life by the Commandements.

But yet to helpe the weake, that they may see how to draw out of this whole treasure, and rich hoard of the Commandements, for the better ordering of their waies, through their whole course, that which shall be necessary, (seeing they shall not alwaies haue other helps at hand) I will set downe some of the chiefest, throughout them all. And first those duties

The second point in this second part of godlines, wherein this performing of good duties doeth consist.

Of some particular duties pertaining to God.

which directly pertain to God, (following the order, which I did in setting downe the sinnes before:) According to that which is in the Apostle, where he saith, that the knowledge of saluation teacheth vs to liue holily, righteously, and soberly, &c. and to giue vnto God the things which are Gods.

*Duties towards
Gods person.
Note.
Knowledge of
God.*

And first of all, to beginne with the duties of the first Commandement, (the life and light of all the rest) it is first required, that wee seeke and desire to know God, though not perfectly, (which we cannot doe) yet as he may be knowne of vs, as his Word doth reueale him to vs: that in his nature and properties, he is spirituall, infinite, pure, holy, righteous, onely wise, constant, omnipotent, onely good, one in essence, three in person; and in his workes, as his constant decree, and execution of the same in creation and gouernment; in all, most admirable; as we see in the earth with her furniture, wherewith we are best acquainted; although that bee but as his footstool, to conceiue of his glory in heauen, which is as his Throne. But alas, this knowledge of God is weake euen in many a true Christian beleeuer: but that euery one is then fit to learne it aright, when he is once a true Christian.

Note.

*Acknowledg-
ment.*

Furthermore, we must acknowledge, that is, allow, and in heart yeeld and consent vnto the truth of those things which wee know of him: that then wee may safely and boldly, beleue in him, and cleaue to him. For this knowledge of his maiestie causeth all his faithfull ones to be truly knit vnto him, and to fixe their whole delight in him, so that, they say with the Psalmist: *Whom haue I in heauen (O Lord) but thee? And who is like on earth, whom I desire in comparison of thee?* So that none is, as the Lord, vnto them.

Psalm 73. 25

*Trust.
Hope.*

Wee thus cleauing vnto him, and knowing our selues to bee safe vnder his wings, grow to put our confidence in him, that hee will helpe vs in all our necessities and tribulations. And from this confidence, arise many other Christian duties; as to hope and looke for that helpe which in confidence wee assure our selues of, from the Lord: yea although nicenes bee wanting, yet we giue glorie vnto God; as the three Children which being cast into the burning fornace, committed themselves vnto his protection, although at that time they saw no likelihood of helpe at all.

*Dan. 3. 16.
17. 18.
Note.*

Patience.

Psalm 34. 6. 7.

Againe, through this confidence, wee are not afraid, no not in greatest dangers, but are patient, and without murmuring hold our peace, because we know the Lord hath done it: and that which is more, we count it good for vs that we are afflicted, and receiuing all as from a Father, doe reioyce soundly,

foundly, and heartily in them, through hope at least. And through the same confidence, we reioyce in euery condition of life vnspeakably, yet no otherwise, then as wee bee afraid to doe any thing, which may displease God, as I shall say afterwards: because wee know, that although this is wearisomnes to the wicked, yet there is cause continually offered vs, to be carefull, that in all things we may be approued of him.

Phil. 4. 10.
Rom. 12. 12.
Col. 1. 11.
1oy.
Phil. 4. 4.
Psal. 4. 4

And seeing we behold, how all good things doe flow to vs from God, therefore wee offer vnto his Maieftie, this other dutie, in all things to bee thankfull: namely, with a kind heart testifying, that all our welfare cometh from him: and so doe wee in our wants and necessities lift vp our hearts vnto him by prayer, for the obtaining of the things which we want. And when he thus bountifullly imparteth to vs all good things, which yet are but the smaller fruits of his fauour, (and yet, if they were not enough, he would send vs more and greater) who doubteth but that with all our hearts and strength, we are affected to loue him, more then wife, children,

Thankfulness
1. Thel. 5. 18,

house, land, or whatsoever is of greatest price in the world beside? yea, that in comparison thereof, the best things of price, are reckoned but as dung? And in token of this true loue to God, we giue our selues to solace our soules in him, as *David*, euen when he was in danger of his life, did comfort himselfe in his God, because it is so sweete and beautifull, to thinke and meditate oft times vpon the infinit good things that doe flow from him vnto vs: but most of all desiring to enioy his presence in heaven, which shall be with fullnesse of pleasures for euermore.

Request.

Loue.
Phil. 3. 8.
Cant. 2. 4. 5.
1 Sam. 30. 6

And further, because all which know God, and put their confidence in him, and loue him, are ouerwhelmed as it were, with the infinitenesse and excellencie of his glorious Maieftie, therefore they are drawne to behaue themselves more reuerently, and vprightly before him, then before the greatest potentates in the world: and therefore are prepared to walke before him continually in an holy and childe-like feare, desiring that hee will teach them by his wisdom, direct them by his prouidence, and blesse their whole course, so as they may comfortably feelee the same, through their life.

Desire of Gods
presence.

Reuerence.
Feare.
1. Pet. 1. 17
Ags 9. 311

Now besides these duties of holinesse which wee owe directly to the person of God, meerely spirituall and inward, there are other whereby we worship him outwardly, which also are parts of this holinesse towards God: it followeth therefore, now to mention some of the chiefe points of this externall worship of God both publike and priuate; and in what manner it should be vsed: but before, it is to be knowne, that he will allow of no other meanes of worshipping him outwardly, then he hath ap-

The second
Commandment
ment.

Gods worship,

Esay 1. 13.
Iohn 4. 23.

Ministerie.
Rom. 1. 16.

pointed and prescribed himselfe in his word. And therefore the office of the ministry it selfe, (by which God is truly worshipped publickly) must not bee an office to sacrifice and say Masse for the sinnes of the quicke and dead, (which Gods word plainly condemneth) neither must it be any other then that which God acknowledgeth for his: that is, a publishing and preaching of the Gospell and glad tidings of saluation by Iesus Christ to penitent sinners and beleeuers, and a ministring of the Sacraments, which he hath ordained to be vsed for the comfort and strengthening of them.

Publicke
prayer.

Confession.

Such ministers they must be at the least, which serue him, whatsoever graces they haue beside, if they would that God should acknowledge and take them for his: and after such outward manner must they worship him in all diuinities of heart, both Magistrate and priuate person, who will worship him aright. And amongst the publicke seruices of God, these are some and the principall, with prayer of faith by voice exprested, thanksgiving, confessions of sinnes, and singing of Psalmes, the fruit of the lips, with the censures of adimonition, and excommunication, as cause doth require: which I knit together for breuities sake, seeing I haue onely taken in hand, to set downe shortly, what the parts of Gods outward worship are, (not largely to handle them) that all may see the better hereafter, when I shall come to it, how the dayly direction for a Christian life, may fity be drawne out, and made vp of the whole bodie of godlinesse laid together in the Commandements.

Publicke fasts.

Ioel 1. 13.
Extraordina-
rie thanksg.

Hester 9. 17.

Luke 18. 13.
Iohn 12. 41.

To these may be added, publicke fasts, when the people of God by some speciall calamities either hanging ouer them, or already vpon them, or for grievous transgressions against God, doe abase and humble themselves more earnestly and seruerly, to entreat God against them. Also publicke thanksgiving for some rare benefit or deliuerance sent vpon the Church. In all which publicke actions the Lord requireth streightly, besides, that we should loue, desire and procure them by all meanes that wee can: so, that we shew all reuerence in the vse of them: as by bowing our knees in making our prayers, lifting vp of our hands, or eyes, as occasion is offered: so casting downe or lifting vp the countenance with cheerefulness, as the matter requireth.

Private wor-
ship.

Another part of Gods worship is, when the most of these now spoken of, are vsed priuately of vs. Also the talking and conferring of the word of God, in muall instructing, ad nouishing, exhorting, comforting, or any way else which is fity for edifying: as singing of Psalmes, and thanksgivings in Christian families, both ioyndly and seuerally, according to their parti-

cular

cular occasions and opportunities, and namely at meate and at rest. And to conclude, we must all, both Magistrate, Minister, and People carefully auoide, and watch against all occasions of superstition and idolatrie: and be zealous against the same, to the rooting out and abolishing of them, as much as in vs lieth; and carefully retaine, and hold our companie and familiarie with the true professors and worshippers of God; and continue dayly our frequenting of the places of publike assemblies of Gods people, and not breake off our fellowship, as the manner of some is. Neither giue or take occasion, one or other of vs, in our seuerall estates or places, of hindring or cooling our holy and comfortable proceedings in the Lords pure worship and seruice.

But seeing the Scripture teacheth, that he is not a Iew, which is so onely in the eyes of men; neither is the drawing neere with the lips and body onely spirituall; therefore the manner of doing these duties in Gods outward worship, is also to be learned; (as in a word I haue touched before) that as in themselves they are good and godly; so they may, as they come from the beleuers, be also sweet and sauourie in the Lords nostrils, namely, that as they proceede from faith, so they may bee seasoned with holy affections, as oft as they are offered to him.

Manner (spirituall)

So that we are to know this, that when we shall set vpon any part of his worship, which now hath beene spoken of, it is highly displeasing to him, to goe about the same lightly, rashly, falsly, hypocritically, and vnprofitably: for that were abominable to him, as a dead sacrifice. But contrarily, we must vse them with all high reuerence, being prepared rightly before; well affected in the vsing of them; and aiming at the most profitable end which he hath appointed, that so we may be approued and allowed of him.

Note.

Now if I should particularly declare how and after what manner, euery part of the outward worshipping of God should be vsed, as I haue shewed in generall, I should tarme too long in this matter: but in some few of the principallest particulars I will shew it, that thereby may be seene what is required in the rest. In the preaching of the word, being the way to lighten vs, first with faith; and after, to settle and establish vs in the truth; we should come prepared to the hearing of it after this manner: laying aside all filthinesse of the heart and hands, which might hold out wisdom, wee being readie and desirous to receiue it with a mecke and hungry soule; and therefore not rashly, and little regarding what we goe about; neither comming with a capitious & malicious purpose to heare. In the action it selfe, wee should be thus affected; with our whole soule to marke

How Gods worship is to be vsed. The word.

Act. 16. 18. Preparation.

1. Pet. 3. 1. Iame. 1. 12.

Acts. 10. 33. In hearing.

Eccles. 4. 17. Acts. 2. 37.

and

Of some particular duties pertaining to God

1 Thes. 3. 4

Note,

Hearing heard.

Ad. 17. 11.

Note.

and weigh the matter, that so we may be touched with it accordingly: that is, to say, with hearing our faults, we should be pricked, and relent; with hearing promises, beleue, and receiue comfort by them; by doctrine of dutie, to be fully resolu'd to practise it; and therefore not to haue our heads full of other matters, running vpon our profits and pleasures, or in hypocrisie; and though we take some delight in that which wee heare for the time present, yet not to be contented to rest therein, without the feeling of the true worke of it in vs. After we haue heard, wee should giue all diligence to misse and conferre of the things which we haue heard, examining them by the Scriptures, with the good men of *Berea*; and finding agreement betwixt both with more boldnesse to set our selues forward in euery good way by the helpe thereof.

How conference and reading should be vsed.

This is the right manner of hearing the word of God preached, which the Lord hath taught his people to endeavour after: as whereby hee warranteth them singular fruite and blessing. And if wee were alike directed in all the rest, how greatly (thinke we) might a Christian be holpen and enabled to the true worshipping of God by the same? which now being not knowne of many, and therefore not rightly and reuerently practised, is a thing most vsauourie and irksome vnto them. Not much vnlike to this, is the true manner of the priuate exercise of Gods word in reading and conferring vpon it; that with high reuerence in hope to get profit thereby, and praying earnestly for the same, wee should goe about it: whilst we are thus, with-draw our mindes from all other things; and after, apply it profitably and readily, to vse it to those good ends for which it is appointed.

How the Lords Supper should be receiued.

Math 23. 13.

Note.

To the Lords Supper, if we desire to find it (as it is in it selfe an heavenly banquet) we should see that we come in our wedding garment, meete guests for such a table, apparrelled with the robe of faith and repentance; without which; the Lord of the feast will neither looke vpon vs, nor welcome vs, but *expell vs rather*. In the time of our receiuing, wee should be heavenly minded, much comforted and made glad, as feeding vpon such dainties, whereby our soules and bodies may liue happily for euer. And afterwards, to be thankfull to the giner of so great good things; and a long time after, to retaine the strength we receiued by them, to the end we may feele our selues readie to testifie the same by all dutifull obedience for the time to come.

How prayer should be made.

Math. 6. 9.

Of Prayer also, which shall bee more fully spoken of in another place, there is an holy and reuerent vse to be made, (though many are little acquainted with it) namely, that we should seriously weigh Gods almightie power,

power, and how fatherly he is affected to vs, which two things should be our pillars to leane vnto, so that we may be the better prepared thereto: that whilest wee are in powring out of our praiers vnto him, we may through this confidence, feele our selues effectually moued to *lift up pure hearts* 1 Tim. 2.8 and *hands* vnto him with cheerefulness and patience, and after blessing received, bee made more readily disposed to pray often with thanksgiving. Psal. 116. 13. And these are some of the chiefe duties to God, and in such manner, as is before mentioned, they are to be performed vnto him.

Now further we are commanded not onely in his worship, but also in our whole life, euery where to seek his glory: for he so hath willed vs, that we should frame the whole course thereof holily throughout the sixe daies, that so we may glorifie him therein. And who doth not see, that this should be so? Namely, that in our life and behauiour we should as well *walk* *worthie the Lord in all things*, as in the worshipping of him both publickly and priuately, as we haue been directed before? That so there may bee in these two Commandements, fully laid forth vnto vs, a summie of all outward duties, which in the sixe daies we ought to performe vnto him: and in the Note, due practise of both, we may shew forth the fruite of that knowledge, acknowledgement, faith, feare, and loue of God, and all other inward graces, which we haue beene taught to honour him with, in our hearts, by the first Commandement.

Therefore, as I said, the duties inioyned vs in this third, doe most fitly goe with those of the two former: that not onely in the time of preaching and prayer, and such like exercises of religion, but also in our common and visuall speech and actions, we declare what a worthie and reuerent estimation we haue of the Lord: as by speaking all good of his name, word, and workes; and in our lawfull callings, by ordering and behauiour ourselues wisely and graciously; that all which liue with vs, may see that our religion is ioyned with the power of godlinesse. And this ought to bee done of vs in all estates and conditions of our life, both in prosperitie and aduersitie; and as many as we can preuaile with, (our owne familie and charge especially) we must labour to perswade vnto the same: yea and if wee at any time fall by infirmitie, yet that wee acknowledge the same, as cause requireth, and so returne to the Lord againe, as *Iosua* exhorted *Achan* to do. To be short: *Whether we eate or drinke, or what soeuer we doe else, all is to be done to the glory of his name.* And in mentioning the commonest of our actions, as our eating and drinking, he excepteth none; to the end, that we may carry our selues in a staied and well ordered course continually, whilest wee shew that in the smallest matters, and in our actions, which seeme least weightie

The third Com.
Luke 1. 75

Iosua 7. 19.
1 Cor. 10. 31
In all things to
glorifie God.
Note.

Col. 4. 4.

Psal. 118. 5. 11

In an oath.

1. Truth.

Ier. 4. 2.

2. Righteousnes.

3. Iudgement.

In beholding
Gods workes.

Note,

weightie, we be afraid to offend : as in our common talke, that is *be fauoris*,
and for *disfying*.

And seeing wee vse the name of God very oft both in our common
speech, and particularly in an oath ; his mercy, iustice, wisdom, and
power are to moue our hearts, as oft as wee haue cause to speake of him,
with all high reuerence to vse the same. But more especially, when iust oc-
casion of swearing by him is offered, wee should diligently consider the
person of the Lord, how he is a reuenger of al such as take his holy name in
vaine: and the matter it selfe, about which wee sweare, that we doe it *in*
truth, in righteousness and iudgement. In truth, so that whatsoeuer be affir-
med or denied, may truely and for certaintie be affirmed or denied: and
whatsoeuer be vowed or promised, be promised and vowed without
fraud, and simplie. In righteousness, that there bee a iust cause of our
swearing, and that which is agreeable to the will of God. In iudgement,
that it be done aduisedly, not lightly, or rashly, but that we may take com-
fort in performing that great dutie aright, namely, that wee haue made
knowne the truth, which being made knowne by vs, hath cut off some
great doubt and controuersie.

And euen so should wee behold the Workes of God, (as the firma-
ment ; with the Sunne, Moone, and Starres : the earth with her furniture,
as the Corne, Grasse, Trees, and her large prospect) take sweet feeling
of Gods Majestie, and beautie which shineth in them, reioying with re-
uerence, that he hath giuen vs this cleere glasse to behold his face in: (al-
though this we must knowe, that in all these inferiour creatures and workes
of his, we see not any part of his throne, but only some part of his foot-
stool:) which should moue vs therefore, in all our actions to beware of
hypocrisie.

Seeing therefore we haue daily vse of these, I thought good to make men-
tion of them, (yet in as few words as I could so large matters) how wee
ought to vse them: let the residue bee learned by ordinarie hearing those,
who being furnished with gifts fit for this purpose, are appointed of God to
make his people sound and skilfull in them ; that they may shew to the
world, that the honouring of God, as it is set forth in his word, is another
manner of life then the world is acquainted with, and so bringeth another
manner of honour to him, and comfort to men, then the embracers and lo-
uers of the world can be partakers of.

Thus I haue spoken of the behauiour which inwardly and outwardly,
both in Gods holy worship, and in our whole conuersation towards God
directly, we are to shew in the whole fixe daies throughout our life.

That

That which followeth next, is that part of holinesse and obedience which is to be giuen to the Lord, one day in seuen. Nothing differing from all the three former, sauing that, all our owne works though lawfull on other daies, are on this day, as much as is possible, to be laid aside; that is, except in case of necessitie: and the whole day to be bestow'd in his worship and seruice, and in things directly tending to the same. So that, by vertue of this part of Gods honour, wee are not restrained from our sinne onely, (which wee are forbidden euery day) but from common labour also, which is an hindrance from the consecrating of the whole day vnto God. And therefore lawfull workes being forbidden, we may assure our selues, that much more hee condemneth the intermixing of vaine and foolish Interludes and Plaies, with such like mispending of the time: and the filling of mens mouths as well as their heads with Worldly cares and dealings, too too common on that day, although not tolerable on other.

The fourth Com.
Holy keeping of the seuenth day.
Exod. 20. 10

Note. 310. 1

But because the Lord knoweth how prone and readie wee are to wearinesse in well doing, therefore hee hath not onely appointed some part of this day to be passed in publike, and other some in priuate exercises of godlinesse; but also he hath giuen vs great varietie of both sorts, that so the whole time may be bestowed without tediousnesse and toile; even from our preparing our selues to the sanctifying of it, at our vprising, vnto the last duties at our lying downe: which mercifull and wise regard of his, ouer vs, if it cannot moue vs to giue our selues to practise this part of holinesse, (whatsoeuer our excuses be) wee plainly shew, that our mindes are earthly and carnall, and that we doe but fauour our selues in worldlinesse; or prophanenes, idlenes, and ease, when wee reason against it, as being too precise.

Variety of holy exercises.

Note.

Publike assemblies.

The publike duties, are the reuerent assemblies of Christians in the preaching of the Word, in Prayer, and administering of the Sacraments, on that day, especially to be vsed, howsoeuer on other daies by occasions off intermitted. All of them are most blessed helpe for the establishing of vs in an holy life. Of the priuate, some doe particularly concerne our selues alone, some are as well for the benefit of others, as for our owne comfort: for our selues, we are to meditate on the works of God, even upon his wonderful works, which he hath done for the seruants of men; that so wee may feele his goodnes many waies; and from the sweetnes which we perceiue in the creatures, we may be lifted vp, to behold the beautie and fauour of the Creator.

Priuate exercises.

1. By our selues.

Psal. 92. 4. 5

We are also to thinke of the doctrine which we haue heard, that it may

the

the matter be imparted in vs. And on this day we are more freely to consider of our estate, how we proceed in the religious keeping of our covenant with God: and how we grow in the assurance of Gods mercie, and our redemption, or whether we goe not backe, or stand not at a stay. And quier way as our needs shall most require, wee are to vse our examinings of our selues, meditations and thanksgiuings on this day, not onely for our present comfort; but for our more fruitfull walking all the weeke following.

Not. Conference of good things, tendeth as well to the edifying of others, as our selues. Beside the which there are other duties to bee done to them, as to doe the workes of mercie to them, as well in visiting them in their sicknesse, releuing their necessities, breaking off their disagreements, and reconciling them who were at variance, as in spirituall comfortings of them, as God doth inable vs. And these all laid together are as a continuall direction for the holy vse of the Sabbath to vs, (euen as the daily direction which I shall adde afterwards, is to serue a Christian daily as long as he shall liue:) for the profitable and heauenly spending of the Sabbath is the market of the soule, in the which, hee, who is wise, will provide and store himselfe for all the other daies of the weeke, wherein it is like he shall haue little helpe, but much discouragement, as in the world may be seene. And this holy passing of the Sabbath must bee religiously regarded of all the Christian family, as the charge given to the gouernor thereof doth shew: and of the stranger also who shall come vnder his roofo. This is a summe of the holines, which wee are to shew towards God, both on the Sabbath, and on the fixe daies: hee that desireth to heare more fully of this matter, which I may not handle at large, let him reade such Treatises as are written of that argument.

C H A P. X V I.

Of certaine duties to men, in the first, sixth, and seventh Commandments, the obeying wherof is a part of the godly life,

NOW followeth another branch of the second part of this godly or Christian life, requiring of vs righteous dealing towards all men. Where by the way, this is to bee carefully regarded, that seeing there is an apparant distinction and difference betwixt those forenamed duties of holinesse to God, and these of righteousness to men which

which shall follow, and yet both alike commanded; therefore that no man disioyne in his practise, or separate the one from the other, seeing the Lord hath set them downe ioyndly together. I speake this, because there are many, who delighting in hearing the Word preached, Prayer, and Reading, (which are duties directly appertaining to God) yet are very negligent in performing that which is due to men; as in doing workes of Charitie to the poore, living peaceably and comfortably in marriage, or in shunning hasty iudging of their brethren, and in being dutifull to superiours, as Magistrates, Parents, Masters, (no not then, when they command in the Lord:) and so, contrarily some shall bee found doing many things commendable to men, and no religion in them towards God. Which thing, if it be of ignorance, is a shamefull blemish in them, who are gullie of it, seeing they haue had so long a time granted them of God, in which they might haue learned better: but if after it be knowne, it remaine still, it plainly testifieth that there is in them a wilfull disobedience against God, *Iame. 1. 26.* and that the best of their workes are in vaine.

*Duties to God
and man not to
be separated.*

And before I enter into the particular duties of righteousness to all sorts of men, it is here as in the fittest place to be taught, which cannot be afterward so conueniently added: That we haue this minde in vs, that we *bear loue towards all men euen our greatest enemies*, from which ground and roote of loue, we may be readie to performe all the duties, which we shall know to belong to them from vs, required particularly in the commandements following. And secondly, that wee ioyne with it another generall vertue, which is brotherly kindnesse to Christians, which are brethren with vs, which is an holy and especiall loue of one faithfull brother towards another. And these two, are those which Saint *Peter* speaketh of, when he sayth, *ioyne with brotherly kindnesse, loue*: where this vertue is, they haue learned to giue to euery one of the faithfull their brethren, (according to the knowledge wherewith God hath inlightened them) the seuerall duties required in the second Table. A rare and singular gift of God, which if we could see the practise of it, what light of good example it giueth, and what profit; it would inflame vs wonderfully to the practising of it.

*Bear loue to
all.*

*Brotherly kind-
nesse to Chris-
tians.*

1. Pet. 1. 7.

Now follow the seuerall parts of righteousness to men, as they are distinctly set downe in the sixe Commandements following, to bee performed of Christians, and which helpe to make vp the second part of a godly life. In all which, although there are many more particular duties to bee mentioned then were in the former part, (because wee haue so many dealings, and that with infinite persons) yet I will set them downe with the

*The first com-
mandement.*

*Many duties
to our neigh-
bour.*

like

like brethren as neere as I can, that I haue done the duties of holinesse to God, leaving the Reader to learne the other (as I haue said before) by other ordinarie meanes.

Duties of inferiours.

And first the dutie which men owe, as they are inferiours to others, and the superiours to them againe, come here to bee considered, both generally, and the one particularly towards another. Where this is required of all inferiours, that they so carry themselves in their whole course to them, which by Gods appointment are aboue them, or excell them, that they may shew in all parts of their liues that they honour them. For so the will of God is, not to require any one especiall action or dutie of them, but that their whole conuersation bee such towards them, that the person which they take vpon them, and the place wherein they are, may haue more credite and estimation among men, and be vpholden and maintained in such sort, that they may weigh down all wicked practises of men against the same.

Common to all inferiours.

Subiection.

Rom. 13. 1.

Reuerence.

Iob 32. 4.

The duties in generall, which belong to all inferiours, doe arise from this one, as from a fountaine, that is to say, subiection: which is a voluntarie acknowledging, that they are set vnder those, which are their superiours by Gods ordinance and appointment. The which when men are perswaded of, they will readilie goe vnder any dutie that appertaineth to them. And from hence issueth inward reuerence towards them, as to thinke highly of them for that person, which God hath put vpon them: and therefore also to giue them that outward reuerence, which is due to them: as to rise and bow to them, to giue them the higher place, libertie to speake before vs, and to giue them reuerent titles; and submitting ourselves to them euery way, as it is meete: which if in loue it bee not regarded, and the benefit, which God hath appointed thereby to come to their inferiours, considered, that so there may be a preserving of the dignitie and wordlines of such persons and places amongst men, all confusion and barbarousnes must needs ensue and follow.

Superiours duties.

Divers kinds of superiours.

And for this cause the superiours againe for their parts must see, that they carry themselves towards them as brethren, in all courties, sauing their authoritie: and further also that they goe before them, both in all innocency, and example of good life. And because there are some superiours to vs by ciuill authoritie, as Princes and other Magistrates; and some ecclesiasticall, as Church officers; some by nature, as Parents; some by age, as the gray headed; and some by gifts, as of knowledge, experience, and other graces: therefore both their inferiours to them, and they to their inferiours, (besides the former duties in generall set downe) haue somewhat severally

ly to looke to, one towards the other. To such as haue authoritie ouer them, inferiours must submit themselves, in bearing their rebukes, and receiuing their corrections willingly, and without resistance, by *not answering againe*, by stomacke or countenance; yea though they suffer wrongfully: which commandement S. Peter giuing to seruants toward their masters, who are not superiours of the highest power, or of greatest authoritie, doth much more binde other inferiours to be subiect thereto.

Subiects and seruants.

Tit. 2. 9.

1 Pet. 2. 19.

And further besides this, such inferiours are charged by God to be *obedient onely to their lawfull commandements*; so that God be not thereby deprived of his due: for this cause subiects pay *tribute to their Princes*, and hold both their goods and liues so, as they bee at their commandement. And seruants, which will testifie and shew, that they *count their masters worthe all honour*, doe frame themselves to serue them *with faithfullnesse and diligence, not with eye service*: by the one, seeking their profit and good trustly; by the other, *doing their duties with care and painefulnes, euen as to the Lord himselfe*.

Rom. 13. 6. Obedient.

Tit. 2. 9. Ephes. 6. 5.

Col. 3. 23.

So all high Magistrates, both Kings, and such as are in authoritie vnder them, owe this particularly to the people, ouer whom they are, to regard, that the Gospell of Iesus Christ be published freely and purely by the Ministers thereof, through their whole dominion, to bring the people to God: and the same dominion to be well gouerned, by the right executing of wholesome and good lawes, *that the people may liue an honest and quiet life vnder them*. So also Masters for recompence to their seruants, are charged by the Lord, to shew themselves, as well *good and bountifull* towardes them in recompencing their labour and travell to the full, as besides it, to *doe that which is iust and equall vnto them*, the which they for their parts doe owe to them againe: which is to provide that they may be taught in the congregation, and at home, as also, to see that no necessities, in meate, drinke, worke, and honest intermission in due time bee wanting; neither that they with whom they haue so couenanted, be kept ignorant, and vnexpert in their trade.

All in authoritie, as Princes. Psal 78. cwo last verses. 2 King. 11. 17.

1 Tim. 3. 2 Masters.

Col. 4. 1

Another kinde of superiours, are kindred by nature, and parents in the flesh, to whom their inferiours and children for the singular benefits which they receiue from them, (except they degenerate farre from their duties) doe acknowledge much to be due to them againe. Among which, this is not the least, that they shew themselves forward in the embracing of holy instruction according to the ripenesse of their yeeres. That their reuerence and obedience continue (of children I speake) euen vnto their

Childrens duty,

Iob. 1. 5. Luk. 2. 51

Gen. 24. 55.
 2 Cor. 7. 36.
 Num. 30.
 4. 5. 6.
 Gen. 47. 12.
 Ruth 1. 16.
 & 3. 6.
 Parents.
 Pro. 22. 6.
 2 Cor. 12. 14.
 Ministers,
 Math 23. 52.
 Acts 26. 18.
 Ezech 34. 4.
 & 6.
 1 Thel. 5. 14.
 2. Cor. 9. 12.
 Note.
 1 Cor. 4. 15.
 Hearers.
 1 Cor. 9. 12.
 1 Thel. 5. 13.

end, although with more libertie, when they shall be of more ripe yeeres, their parents themselves consenting thereto. Also that they make no marriages without their consent. That in token of thankfulness, they be ready to helpe their necessities. And that they be carefull also to doe their duties, euen to those which shall succcede their parents, by way of second mariage: For their parents are bound to teach them from their youth, (as was sayd of seruants) to keepe them from idleness, to traine them vp in some lawfull and honest trade, to gouerne them wisely, and kindly, to prouide for their necessitie of mariage, and to minister things needfull for this life, as they shall be able, and as they may doe it religiously and lawfully.

Of those superiours which excell their inferiours in gifts, the Minister of God is chiefe: who is furnished with knowledge and grace *to conuerts many to God, and to perfect them, as Gods instrument, vnto the day of Christs coming.* And so particularly, to *lift vp the faine-hearted by comfort, to strengthen the weak; to direct him, that wandreth vncertainly* for want of knowledge, and *to waite with patience; (by becomming all to all) that hee may gaue some to God.* Therefore the Lord hath giuen him a great honour with them whom he preuaileth with, not to be counted their *teacher* only, but their *father*: they who know their duties, for this heavenly communion, which they enioy with God himselfe, and with Iesus Christ, by his ministerie, *doe with gladnes make him partaker of all good things* for this life, and *haue him in singular loue for his workes sake.* And this they doe, besides the subiections, reuerence, and obedience (which they haue in common with all inferiours) who are willing to be taught, and reioyce to be counted obedient children in the faith.

Among these which I count superiours in gifts of the minde, they are to be reckoned who are strong Christians; and whom God hath endued with a liberall portion of heauenly grace, wisdom, experience, &c. more then other of their brethren, and who know their libertiew which they haue by Christ in things indifferent, and abuse it not. Towards these, the weaker sort must know, that it is their dutie, not to iudge them who vse their libertie which they haue by Christ, neither to count them as prophane men for doing that, which they themselues dare not doe, but to thinke them such, as God will confirme vnto the end: and to consider that they themselues had more neede to be seled in the knowledg of the truth, then to take vpon them to censure those which are wiser then themselues. The dutie of the strong is to beare their infirmities, neither to *please themselves in the things which they doe, but to build up the weak, and to vse their libertie aright,*

Strong Christians.

Weaker, their dutie.

The dutie of the stronger.
 Rom. 14. 3-4
 Note.
 Rom. 15. 1-2

right, serving Christ therein, and seeking the good and benefit of their neighbour, which is done, when for his sake they abstaine (where neede is) euen from things lawfull: and then it is necessarie, when their weake brother by their example is led to doe that which he hath no warrant of, and therefore *his conscience is defiled and wounded thereby*, and so he waxeth the more backward in the seruice of God.

But besides these gifts in the stronger sort, such as God hath beautified with any gifts, which others doe want, ought to bee had in honour and account for the same, and not saucily and proudly to be contemned: for by such, God helpeth forward the welfare of those who doe want the same. And namely the ancient in yeeres and gray-headed are of the yonger sorts to be esteemed, and had in reuerence; as *Elisha* hath giuen example in the booke of *Iob*; who being in the company of sage and graue men, himselfe but yong, did keepe silence a long space: and when hee spake, he sayd, he did so reuerence their age, that he was afraid to speake.

And if we can frame our selues to giue these duties to our betters and inferiours, it shall be the easier to regard the dignitie and worthinesse of those *whic are our equals*, which in that one sentence of the Apostle, is taught vs, that when the case so standeth, that we might seeme as worthy persons as others, and nor any thing inferiour to them in the iudgement of men, yet let vs giue ouer our right vnto them, (if it be any) *and in giuing honour to them, goe before them*. And when we haue had experience of carefull practise in giuing this due to our neighbour, we shall both perceiue our want, and bee ashamed to see how manifoldly wee sometimes failed herein, (which without faithfull examining will neuer appeare, by meanes of our secret selfe-loue) and what benefit wee haue of Christs righteousness in this one Commandement, to couer our so great vnrighteousnesse committed against it, and thereby set our selues more earnestly to grow sound in the duties of it. This point of humility is for good cause required of vs towards our neighbour, that we may the more readily yeeld to other duties which follow.

And this of the duties which we owe to the person of our neighbour: to the which if we adde this, that we be carefull to maintaine our owne reuerence and credit amongst men, by a course becoming our holy profession, we shall doe well.

Now we are to see what God inioyneth vs towards their life. To name the duties onely, and barely to mention them, doth little good to the most that shall reade them, either for vnderstanding or practising of them; and to stand long I may not, the least that can be said of the particular duties in

Excelling in gifts.

Ancient in yeres.
Iob 32.4.

Our equals.
Rom. 12. 10.

By examining, see our wants and needs of Christ.

Iohn 13. 14.

Maintaine our owne reuerence.
Phil. 1. 27.

The sixth Com.

every Commandement, (though breuie bee studied for) is more then ment to be occupied about, the wise Reader must haue consideration thereof. The duties to their liues are many: and those both to the bodily life, and the spirituall. From both which wee must fetch and draw occasions, for our daily practise, of all that we are bound to performe, about this part of dutie. And to the preserving of bodily life, health and welfare in our neighbour, as much as lieth in vs, it is required at our hands; first, that he sustaine no hurt by vs; or any of ours, as farre as we can hinder it, in stripe, wound, bitter taunt, or ill handling any other way, either hee or his, whereby his life might be made vnpleasant, while hee liueth harmlesse amongst vs: Nay, though hee should ouer-shoot himselfe towards vs, and prouoke vs; yet God will haue vs armed against such offences, by that mildnesse of spirit, which changed our boisterous nature into sweete amiablenesse, (verifying that which is written by the Prophet, *the lambe and the lion or wolfe shall feed together*) whereby we are made able, and fit to liue euen with bad persons. Which mildnesse teacheth vs, to beare much and suffer faine, rather then to be angry in our owne cause, which how weightie soeuer it seemeth to vs, is no better then follie and madnes: and therefore not to desire or seeke reuenge at their hands, but to wish still their good, and welfare.

Bodily life and health.

To hurt none.
Exod 21.22.

Note.

By mildnesse of spirit to beare much.
Esay 11.6

Pro. 17. 19.
Pro. 19. 11

Cut off all occasions of discord.

Gen. 13. 7. 8
Rom. 12. 18.
1 Cor. 13. 7

Note.

1 Tim 6. 17.

Be good to their liues.

1 Iohn 4. 11.

Note.

In their miseries to pitty them.

And for our owne parts, wisely and carefully, both in words and in deeds to auoid and cut off all occasions of discord; yea though it be with the forgoing of some part of our right, as *Abraham did to Lot*; and to procure peace, so farre as it may be without offence to God, or the hindring of our owne salvation: and taking all things in good part, so farre as possibly wee may. Oh how much doth hee comfort the life, and glad the heart of his neighbour, whose earnest indeuour it is, to liue thus with all men I though it be a gift of God, which should shine euen in the rich themselves, as the Apostle sheweth, saying: *Charge them which are rich in this world, that they be not high minded; but easie to be liued withall.*

But yet is it further required at our hands, that besides the hurting of no man, (as hath beene said) we should doe them good. And indeede, such should our whole courie bee towards others, that wee might make easie as many mens burthens as we can, seeing God in the riches of his mercy, hath vnburthened vs of so intollerable weight, as pressed vs by our sinne: euen as hee hath loosed vs therefore, so from hence it is, that wee haue loue one to another, as to haue a care of their life, and welfare, to maintaine it, as their necessitie shall require, and our abilitie can performe. To manifest it in their miseries by plying them; and hauing a fellow-feeling of the same

with

with them, and so to testifie it both by words and deedes; as our Sauour by doing the same in purging the people, who were disperſed as ſheepe without a ſhepherd, gaue vs example to doe the like. And as their troubles and calamities ſhall be the greater; ſo the more ſpeedily to lend our helpe to them, to eaſe them as much as in vs lieth.

Math. 9. 36

Pro. 3. 17. 28.

Shew mercie.

To ſervants.

Iob. 31. 13. 14.

That this may the better be conceiued and practiſed of vs, we may take two examples, for all the reſt, to ſhew it in: for this being ſo needfull, and that oftentimes; (I meane, to ſhew mercie) and ſo much complained of to be wanting. I will ſtay a while in it. The one is in the diſtreſſed caſe of ſervants, who if all hard meaſure being offered them, they muſt yet not be ſuffered to answer for their innocency; their burthen ſhould be great: Iob therefore ſheweth himſelfe to haue learned this compaſſion effectually, when as he ſaith, *If I did contemne the iudgement of my ſervant, and of my maide, when they did contend with me, what then ſhall I answer, when God ſtandeth up againſt me? For he that made me in the wombe, hath hee not made him?* This (all men muſt needs ſay) is mercy to the life of our neighbour indeede, when we ſhall ſhew compaſſion to them, whom wee might oppreſſe, as being not able to reſiſt vs.

The ſecond example is of ſuch as our Sauour ſpeaketh of, who viſited him in his members, (though many other who ſaw their miſerie did not ſo) ſaying; *When I was hungry ye gaue mee meate.* Here, by his owne words, wee may ſee, that true compaſſion will ſhew it ſelfe by releaſing in time of neede, and ſhutteth not vp it ſelfe with an vnſauourie answer, as Iames ſpeaketh, *God provide for you.* And as wee ſhould ſhew our helpe, chiefly to the needie and poore, ſo ought wee euer to be readie to helpe all other with whom we liue, as they ſhall ſtand in neede of it, by counſell, trauell or the like: euen as Simeon did his brother Iudah againſt the Cananites, and the reſt of the tribes did Gedeon againſt Midian, and the Amalekites.

vſit the ſick;

Math. 25. 35

Iames 2. 16

Iudg. 1. 3.

Iudg. 6. 35.

But I will with adding a little more now make an end of this dutie towards the life of our neighbour. That which I haue ſaid thereof, may teach how helpfullneſſe and pitie is to be ſhewed to the bodily neceſſities, as to the whole life of the needie and afflicted; and likewise how we muſt be readie to helpe all ſorts that are diſtreſſed: and therefore much more to be harmeleſſe and innocent towards them. Vertues they are (theſe two, I meane, helpfullneſſe and harmeleſſneſſe) of ſingular price, though little ſet by in this ſquall world: and yet hee that is void of them, were better bee out of the world. For both of them are accompanied with other Vertues, which doe ſet out the worth and beautie of them; euen as a chaine of gold, rings

Helpfulneſſe
and harmeleſſneſſe,
vertues
of ſingular
price.

What other
vertues accom-
panie them.
Note.

and bracelets doe beautifie and adorne a comely person. For the latter, that is, innocencie and harmelesse, it is accompanied with meekenesse, patience and long suffering, without standing stiffly vpon an offence, or holly pursuing it, but easily passing by it. Also hee that is harmelesse, is gentle, tractable, and soone intreated to forgive a trespasse, though some can neuer be brought to it: he is also peaceable and communicable, and fit to be iudged with; which vertue is rare to be found. Therefore the innocent and harmelesse man is much to be set by: as being profitable to him who liueth with him, euen as hee is commendable among all that know him. And this to be ioyned with the other vertue, which in this place I before commended, namely helpfullnesse: the which hath adioyned to it, mercy and tender compassion to succour them that be in miserie; and kind hartednes, and goodnesse, as the Scripture calleth it, to preuent euill, and danger from our neighbour, before it take hold of him. And thus much of the dutie which wee owe to the bodie and life of our neighbours.

Pitie to the
Soule,
Good example.

Math. 23. 16.
1. Pet. 3. 1
1. Pet. 2. 12.

That which remaineth, is of the regard and compassion which is to bee had ouer their soules particularly. That seeing the multitude of bad examples is one especiall imboldning of the world in euill, we, who are marked more then others, how we liue after the Gospell, which we haue in so great price, ought both to walke warily towards such, as are yet in vbeliesse, as well as vnblameable amongst our brethren, that so we may hope that one time or other, it may please God to call them home, as the Apostle speaketh both to the beleeuing wiues of their husbands which obeyed not the word, and also to others. And who seeth not, that good example and innocent life, doth more moue the ignorant, and vnsuited persons at the first, then the doctrine, because though they heare it, yet they vnderstand not the power and authority of it, neither are able to weigh the soundnes of it, vnill they see the beautie of it appeare in practise. And therefore hee sayth; *Let your conversation be pure, that they which obey not the word, may be wonne by you.*

Note.

1 Cor. 10. 33.
Win and con-
firme others.

Heb. 10. 24.

With this holy example of life, another dutie is required, that all occasions be taken, and the opportunities vsed of winning men to God, and of confirming them who are in Christ already, and peace making, and reconciling such as be at variance, and *observing one another, and promoking to loue, and good works*, and the fruites thereof, by instruction, by exhortation, admonition, consolation and such like. If the desire of the saluation of our brethren were such when opportunity serueth, and especially in company, as that for the same, we could neglect our owne case, and vaine liberties in idlenesse,

idleness, and vnprofitable talke; there is no doubt, but by kind and wise dealing with them, we should preuaile with some, especially this one thing being added, (a thing of all other most looked after) that with godly counsell, we pitied the necessities of those that be in wants, as their case requirerh, and that with the bowels of compassion, whereby both their hearts are comforted, and they better prepared, to take good by our counsell and instructions, euen as Boaz did to Ruth in both, when his kind and sweet words to her with his friendly dealing, caused her to say, *Oh my Lord, thou hast comforted me, thou hast spoken to the heart of thine handmaide.*

Note.
1 Thel. 5. 14.
Helpe the
poore.
Rom. 12. 13.
Philem. 7.
Ruth 2. 13.

These two former duties being rightly obserued and duely regarded, that is, that we honour the Image of God in our neighbour, as it shall appeare to vs, and that with this humilitie we ioyne tender loue to his life and person, as now hath beene sayd: wee cannot rest there, but wee must declare the same loue in not hurting, or grieuing him in any good thing that he hath, and setteth by; neither can we in truth say, wee loue him, when we can be content for all that, to doe the thing which we know, will offend and vex him.

The seventh
commandment.

And therefore euery Christian which hath this loue in him, will be ready to giue his neighbour his due in this commandment, not to attempt his honestie and chastiue, which is principally forbidden in this precept. So that through this loue to our neighbour, and all that is his, wee must liue so innocently and chastly, that none may haue cause to complaine, that they bee hurt or annoyed by vs this way: and that we our selues doe warily shunne and auoid all occasions, whereby we know wee be in danger thereof.

Note.
Not to attempt
our neighbours
honestie.

Therefore for the better obtaining of this at our hands, God requireth this of vs, that both our mindes and bodies be chaste: the one pure from vncleane lusts, deire, and thoughts tending to vnchastitie: the other kept in honour, (for so the Apostle calleth it) that is to say, free from all executing of such vncleane desires by any strange pleasures, which he condemneth. And therefore that all the parts of our bodies be kept continent, as well as the face, eyes, eares, tongue, hands, and feete be turned away from such occasions, as may leade thereunto.

Our minds and
bodies must be
chaste.

And this is commanded both to the vnmarried, and to those which are married; but yet with some consideration, and regard had by both. The vnmarried, that they see, that through an especiall gift of God, their abstaining from marriage be according to the rules before set downe. And for this cause, that they be very warie and circumspect in the vse of all lawfull liberties, as of meates, drinke, apparell, sleepe, recreations: and that

Vnmarried.

they give themselves devoutly to all exercises of godlinesse; and although the rest to fasting with prayer, as they in wisdom shall see cause, alwayes remembering that the unmarried are they *who may best care for the things of the Lord how they may please him.* By the which meanes notwithstanding, if they shall feele and perceiue, that they cannot serue God with peace, as in time past; but that their minde and bodies are halde, and distracted, the one by strong lusts carrying them, the other by burnings; they must know, that they are called to the vse of the remedie, which God hath in this case prouided for their behoofe and releeve, that is, the change of their estate, marrying in the Lord.

Married. The married couples being cut off (as I haue sayd) from all other, save themselves, must know that their sinne is tenfold greater then the others, if they shall be found either secretly attempting, or openly defiling themselves, whereby it may be seene, that they doe not regard and conscientiously seeke to preserve the chastitie of their neighbour, a thing prouided for by the Lord most principally in this precept; but rather let them know how to vse their libertie rightly, which God hath in this behalfe granted them. That is to say, that they marrying in the Lord, may also liue in the Lord together: and (to speake more plainly) as they haue married with hope, that they shall finde more helpe thereby vnto godlinesse, then they could haue enjoyed alone without it: (seeing marriage was ordained by God himselfe, as a helpfull estate many waies,) so that they dwell together according to knowledge, to performe the more easily all duties one to the other for their mutuall helpe and comfort in the communion of their goods, graces and persons.

Note. Gen. 2. 18.
1. Pet. 3. 7

But though God accounteth *the marriage bed undefiled*, and the vse of it lawfull, for the increase of posteritie and the subduing of concupiscence; yet to the end that Gods people may remoue from them much vnseemely prophaneitie therein, which the irreligious sort inuent to themselves, who neuer vse to looke further into their liberties, if they vnderstand once that they be lawfull; and to the end they may haue the right vse thereof, God hath taught them to sanctifie the marriage bed with prayer and thanksgiving, and that nothing be done betwixt themselves to the wound of conscience, or the breaking of their peace. And that is the true vse of it, when they are made the more fit and cheerefull thereby, to all duties of holines, or at leastwise neither the vnfitter, which is to liue in marriage, *even as if they were not married*, and to liue more happily; whereas to liue otherwise, is a great abuse thereof.

Note. 1 Cor. 7. 29.

And as for the Papists malicious railing on married persons, that they liue

in the flesh, and serve not God, as Pope Sixtus: to their shame be it spoken, that God hath made knowne his will in this Commandment, as clearly as in the rest: and given grace to them which feare him, to obey him in the same either Minister or private person, more than to them, who in pride and hypocrisie, or in blisid intencion have vowed against it. If they had complained, that the married estate is through the ignorance and prophancies of the world much blemished, and (for so honourable an ordinance of God) defaced, the most being carelesse in the vse of their liberties, and in following the rules which should guide them therein, they had looked to good purpose, and might haue had many to confirme their saying: But to challenge holines as proper to themselves in their vowing against marriage, is rather arrogancie and folly, then sound reason which requireth a substantiall answer; especially except they could shew vs more glorious proofes of holinesse in their professed Votaries, and conuince the best of the married persons of vnauoidable iniquities.

The Papists who disagree the married estate answer red.

Q. 8. p. 100
1st part of 1st
and 2nd 100

Q. 8. p. 100
1st 2nd 100

C H A P. X V I I.

Of some duties to men in the eight, ninth, and tenth Commandments.

A Nother part of righteous dealing with our brethren is, that they bee not injured by vs in their goods, which God hath given them, for their necessary vse & comfort in this life. And therefore, as we would desire our selues to enjoy with safetie, and without feare, the portion which by Gods goodneile is fallen vnto vs, euen so should our neighbour lue by vs without danger or iust cause of complaining, that hee is any way annoyed by vs. Loes, this is the order which God hath taken, and strongly provided for, that if he be regarded amongst vs, we shall not dare be bold to iniurie one another in the smallest peece of his commodities, but giue him his owne, as the Commandment chargeth vs saying, *Thou shalt not steale*, and as another Scripture saith: *Owe nothing to any man but this, that we loue him. Rom. 13. 8.* And if we loue him, how can wee geiue him, without holding that from him, (as was said before), which is deare vnto him? So that where the case is plain, that any thing is another mans, we cannot so much as lay claime to it, but God is despoiled of vs. But seeing it is doubtfull oft times whose the right is; and the most contentions, and vn-

The eight commandment.

Not to iniurie any in his goods

Rom. 13. 8.

Not to lay claime to that which is anothers.

chari-

In controuersie.

Gen. 13. 8. 9.
To forgoe part
of our right.

1st Cor. 6. 5.
Math 5. 40

Diuers shapes.

Luke 3. 10. 11

*In dutie of
such who liue
by almes.*

1 Sam. 3. 7
contentation.

2 Tim 6. 8.

charitablenesse wife from hence, that it can not easily nor cleere be seene into, whose it is indeed: here therefore, although men without Christ, will not easily bee aduised, yet the Lord hath provided, that his seruants shall be ordered, for the retaining of loue and righteous dealing. That partly they shall forgoe some what of their owne right, as *Abraham* did to *Lot*, (if it shall bee thought expedient) rather then to breake the bond of loue; partly, if it bee in such a matter as is made doubtfull by the subtiltie, negligence, or other default of either partie (as when a bargaine is made, and yet left vncertaine in some point, which after breedeth contention) the damage ought to fall on him, through whom it came, and if it bee otherwise so difficult, that it cannot betwixt themselves bee determined, let other men of wisdom take it in hand, that if it bee possible, suite of law may bee auoided; and yet if that cannot be, let it in loue bee prosecuted.

Thus much generally, to shew, that God will haue equitie maintained in the comming by, and inioying of our commodities, and no man wronged in the least part of his goods by vs. But for the more cleere beholding of our duties in this branch of obedience, or righteousness, (seeing they are many) it is very expedient, to lay them forth more particularly, according to the diuers states of men. Therefore, as some are merely poore men, and by Gods appointment and ordinance, doe liue by almes: other can in some sort partly maintaine themselves, but not without the helpe of their neighbours, by borrowing of them: and the third sort is able to lend, or to giue, or to doe both: therefore according to these diuers sorts of men, the severall points of righteous dealing one with another, must be spoken of: and those which are beside them, shall be considered afterwards by themselves apart.

They who haue no other way to liue, or to bee maintained, but by receiving mens beneuolence, haue their proper dutie assigned them by God, about their neighbours goods, first to know, that their poore estate is allotted them of God, as the rich mans is also: according to the Scriptures which saith, *The Lord maketh poore, and he maketh rich*; and therefore they are to liue in it with contentation. As also they may doe, if they know God to be their Father through Christ their Redeemer: for there is encouragement enough from thence, to liue contentedly and comfortably in any condition, in the which God shall set them. For want of the which, it is, that neither poore nor rich are contented without hunting after that which is another mans. Now, as it is the poore mans dutie, to be contented with his portion: so it is in no sort tollerable in him, to grudge at other mens

mens abundance; for *shall his eye be evil, seeing God is good?* Neither ought he to much as to with the same, and so to iniurie his neighbour: but to receive thankfully that which befallerh him, acknowledging such to bee Gods instruments, and as it were his hands, whereby hee ministrerh to his necessities. And because the people of God, which either sent reliefe to the poore of other Churches, as they of Macedonia and Corinth to Ierusalem; who provided for their owne poore, as they in the Acts; they did it to encourage them, to remaine and abide constant in the doctrine of the Gospell: therefore the poore which liue with vs, must know this, and looke to performe this dutie also, that hauing such encouragement, they make it their chiefe worke to liue godly and obediently. That is to say, to glad their hearts, who refresh their bodies, when they may see their innocent conuersation, and zeale to Godward according to their sound knowledge. *Not to grudge. Math. 20. 15.*

But I lament the estate of the poore, euen as I doe many thousands of others, to thinke how few of them are fit to heare this their dutie with any hope to be the better for it: and what an vniuersall blindness and securitie is amongst them; seeing they are as farre from the desiring of true knowledge, as they are from possibilitie of obtaining it, (yea though there bee offered vnto them a plaine and easie manner of teaching them:) which sinne of irreligiouesnesse, as it is at this day for the most part, to bee seene in that estate, so it seemeth to haue bene visuall among such long agoe, that the poore liued for the most part without care of religion, as by Ieremie his words doth appeare. Who when he had, after inquirie, found that there were few that sought the truth, he said: *Surely they are poore, for they know not the Law of the Lord: I will get mee to the great men, for they haue knowne the way of the Lord: but these haue altogether broke the yoke, and burst the bonds.* God moue the hearts of them, in whom it lieth, to redresse it, to pite the one and the other, and to haue a greater care of their good (by providing that they may be taught the saluation, and happinesse of Christians) then they (being yet ignorant) haue care of themselues. Euen to be meanes to bring light to some of them who haue long sat in darkenes, *Rom. 16. 3. e* *Rom. 15. 26. 2 Cor. 9. 1* *Acts. 4. 34-3* *Just complaint of our poore* *Jer. 9. 1* *Ac 16. 18.*

But I must remember, that I am in setting downe the duties of all Christians about the goods of their neighbours, and therefore haue must bee breeder in it, although hitherto pite hath moued me to make this short digression. The last duty therefore of this sort of poore people, is, with the former, that as much as they be able, and their bodily infirmities of age, blindness, lamenes,

himselfe, and such other, will suffer them, that they redeeme their time from idlenesse, and consequently from other euill passing of the same, as doe any profitable worke which they are fit for, euery tying their hands, eyes, and hands from pulling to them, or desiring that which is another mans.

The second sort that I am to deale with here, are they, who cannot liue by their labour alone, but stand in neede of the helpe of others by borrowing some thing of them, that so they may the better prouide for the intellues, and thiers. Theirdutie is, carefully and faithfully to purpose the restoring of that, which they borrowed, at the day appointed, and that with thanks. And therefore in no wise to abuse their creditor, by a dishonest denying of it, or vniwillingness to repay it: thereby, and by other deuises, seeking to defraud him, and thinke hardly of him, if heere requireth it; which to doe, is as if they counted it their owne, and a kind of theft: and so they shut vp (as much as in them lieth) mens compassion from thisdutie of lending. For a chiefe cause of little lending, is euill paying backe againe that which was borrowed. It is further required of them, that they borrow not without neede, as many doe, to makee themselves in play, and idlenesse: for by that meanes they depraue him, who hath need in deed to borrow, seeing the lender cannot pleasure both. And although they finde fauour to borrow for their needfullie, yet they must not looke to borrow that, which they are not like to pay againe, by taking more dealings into their hands, than their abilitie will serue ynd, for many ynd doe themselves, and others, by that meanes: much lesse may they borrow to lend to another for their owne commoditie, and as we call it, for vsurie. Lastly, if their simple meaning is purposing to repay it at the due time, bee disappointed; yet their care must bee, to satisfie their creditor, and content him, with promising new day, and paying part, and euery way that they can, (except it be forgiven them altogether) to shew, that they were not faultie, nor negligent in this matter.

And thus for the borrower: Now as concerning such as are able to giue, and to lend, I will briefly shew their duties in those respects, and how they should use their goods, to the end they may continue thisdutie of lending and giuing still; after, I will shew what rules of righteous dealing they must vse in the getting and increasing of their goods with all men, and in all kinds of their dealings, (as I promised before) that so they may be free from this common euill of wronging any, in and about their commodities.

They who giue, must giue freely, not by compulsion, and cheerefully desir-

The dutie of
the borrower.
Repaytruly.

Kind of idlenesse.
Plalm. 134.

Borrow not
without need.

If they cannot
keepe day, yet
shew their
care.

The dutie of
the giuer.

desiring thereby to releue and comfort them who receiue it, for charitie and conscience sake; as the necessitie of the poore body requireth, and their abilitie will giue leaue: and so, as they may giue to one, as well as to another, and continue the same duties from day to day, and in greatest necessity to stretch out their hand the more largely, without the which necessity, if they be not hindred thereby, they may continue their patrimonie and inheritance, to their posteritie.

Math. 5. 42.
Rom. 12. 8.
Philem. 7.
Note.
James 2. 16.
1. Cor. 8. 3.
Acts 4. 35.
Num. 36. 12.

The lender is bound to helpe his neighbour, such an one (I meane) as I haue described the borrower to be, if he be able to forgoe it, and for the appointed time that he hath lent it, not to require it againe; and to receiue it at the due time without any commodity; much lesse to compound or agree with him for any: for whilest hee pretendeth to seeke his poore neighbours commoditie, and yet thereby laboureth to seeke his owne advantage, with the others hurt; he doth that which is intollerable. But yet it is lawfull for him to take a pledge of him, if he doubt of his credit, so that it be not his bed, or such a necessarie thing as he cannot well spare. And yet for all that, if he see that it cannot be repaid without hazard of his vndoing, he must beare with him, and shew compassion either for a time, or forgiuing it wholly vnto him.

The duty of
the lender.

Exod. 22. 26.

Math. 18. 27.

These things considered, and wisely regarded, what should it grieve them, whom God hath indued with riches, and the commodities of this life; more then they neede, (to the end he may proue them, what liberallitie they will shew to their poore felloes) to reach out their hand; as they see most neede both in giuing and lending, and there especially, where God hath placed them, and to their owne kinsred? And for this cause, men ought to know, that they should be more moderate in spending wastfully vpon others, (where they neede not, neither doth any charitie bind them) or vpon themselves in diet, apparell, or such like: considering that hee which hath made them able to giue, might and could haue made them stand in neede to receiue; and therefore we haue the poore alwayes amongst vs, that wee may doe good to them.

Men ought to
be moderate in
spending, that
they may lend.
Note.

Deut. 15. 11.

But all is too little for mens felicitie, by meanes either of a licentious wasting; as excess and needlesse sumptuousnesse of clothing; and prouiding for their bodies; or by a miserable pinching and hoarding vp for their posteritie; that they may exceede and passe their bounds; and that they may match any of their equals to the vnlost, whatsoeuer commeth in by the yeere, or by the quarter, they haue a bottomlesse bag to put it in; none are the better for it, but themselves and theirs, whereas indeede, none are more the worse for it, then themselves and theirs: as we see it oft to come to passe; they themselves comming to an heauie reckoning for it, their children for the most part spending it wastfully.

Note.

But

*Two sorts haue
goods to their
destruction.*

*The covetous
doth no good
while he liueth.*

Note.

*The lawlesling
spenders hurt
such as they
should doe good
to.*

Eccle. 5. 12.

*Lending need-
full.*

Exod. 22. 35.

Luke 6. 33.

*Rich borrowing
should recom-
pence the lender.*

Note.

Math. 7. 12.

Of suretiship.

But I cannot now bring examples, which in Scripture and experience, are innumerable. And whereas there are two sorts of them, who haue goods for their destruction: the one hath no other thought abiding with him, but about increasing, though he know not why, and perhaps haue neither childe nor brother: of whom it is verified, that the covetous neuer doth good, till hee be dead, like the water in the ice, which is neuer profitable, vntill it be thawed. The other sort goe so farre in satisfiing the desire of the heart, and the lust of the eye, and take such pride, and iollitie in their life, whiles they haue that, which they would, that in stead of giuing and lending, they haue not sufficient at the yeres end to satisfie all their expences: what doe I say to satisfie? when they are a whole yeres reuenue afore hand in charges, besides other debt: so that they, who might with *Iob* haue comforted the hearts of many poore men by lending, are faine to grieue the hearts of many, and those meaner then themselves, by borrowing; or which is all one, by deferring of them who haue neede to vse it being their owne, that they may verifie the words of the Wise man; *There is an euill sicknesse that I haue seene vnder the Sunne: to wit, riches serued to the owners thereof for their hurt.*

And thus much of lending, whereby this one thing may appeare, that lending is an helpe appointed of God, for the reliefe and ease of the poore, (without taking any thing for it, and so oppressing him thereby with vsurie,) which could not otherwise maintaine their charge; rather then for the benefit and behoofe of such as are well able to liue. Which sort of men yet if in some extremitie, they stand in neede, and haue no way to prouide for it, but by diminishing of their inheritance, or by impairing their stocke and trade, in such a case for a present necessitie, shall not offend, if they require and seeke helpe by borrowing, for some short time, so as they bee readie to afford the like helpe againe in the like neede. But to doe this vsually, for the increasing of their patrimonie, or for any long time, and any great summe; otherwise then by agreement betwixt both parties, that the like gratifying of his part may bee performed, if hee will require it, there is no bond in Christianitie so streight, that it tyeth the one partie to lend it; nor any libertie therein so large, that it giueth leaue to the other to challenge or request it. Both which, I draw from the generall law, which all must be subiect to, namely, *Whatsoeuer ye would that men should doe vnto you, the same doe ye vnto them*, and contrariwise.

Now concerning suretiship, this briefly is to be sayd, (seeing it is of the like nature vnto lending. (Although it should picke vs to see a man fallen into

into danger to his creditor through any default; yet no dutie bindeth vs to take vpon vs for him, to meddle where wee haue nothing to doe, except it were in a matter of so small value, that by benefiting him, we should not hurt our selues greatly. But otherwise, we haue commandement often times to beware of it: As where it is said; *Be not thou of them who are sureties for debt.* And againe: *If thou hast stricken hand, and entred into sureship, thou art snared.* And so by needlesse dealing in other mens businelle, they bring vpon themselves needles troubles, and are also oft hindred from following their owne calling.

But yet lest wee should thinke that in no case, this dutie were to bee performed, we must know, that for such as are knowne of vs to be approued Christians, or our brethren, with good aduice wee may, that is, so farre as we are able to beare the burthen: as *Ruben* did offer a pledge to his father, for the safe bringing backe of *Beniamin* his younger brother. But if any such weight should lie vpon it, as that our vndoing or impouering should thereby be procured, I say with *Salomon*, *Why shouldest thou cause thy bed to be taken from vnder thee, when thou hast nothing to pay?* For of thee it shall be required.

Now the duties of righteousness which follow, are such, as we are bound to performe towards all in our common dealings, whereby wee encrease our commodities, that in none of them, we be iustly charged to doe them any wrong.

First therefore let euery man see, that his vocation and trade, by which hee getteth his liuing, be approoued of God, and profitable to men, as the Apostle willeth: And therefore, that they bee no idle Persons, Parasites, lechers, Iuglers, sturdie Rogues, Players, or other Gamesters, Dicers, Carders, and such like. Then, they that deale lawfully in euery part of their lawfull calling, that righteousness may bee maintained and practised therein by them: In buying and selling, that the one giue his pennie for his penniworth; fully satisfying also the trauell of the other, and cost that hee hath beene at; and that the seller performe his penniworth as good as is agreed for, and faithfully: and therefore deceitfull Wares, vniust Weights, vnequall Measures, delay in Time wherein it should bee performed, and such like ought to be farre off from the practise of a sound Christian; for herein *promise is to be kept, though to the mans hindrance that made it.*

The same I say of hiring, and letting, that neither partie alone be regarded, but indifferencie vsed, (as much as may bee) for the mutuall good of both, vntill the time agreed vpon, betwixt them be expired. Partnership and

How farre we may be suretie.

Gen. 42. 37.

Pro. 22. 27

Lawfull vocation.

1 Pet. 4. 20.

Deale lawfully.

Note.

Deut. 15. 15.

Leuit. 25. 14.

Amos. 8. 5.

Psalme 15. 4.

Partnership.

and fellowship in bargaining, when both are at the like cost, or the ones labour and trauell goeth with the others money, by their mutuall agreement, this kinde of contract (I say) giueth no libertie to the one to prouide for himselfe, without regarding the other; but faithfully and truly to deale, that they may both be partners in losses, and in gaine, neither of both iustly openeth the mouth of others, to condemne it.

*Vsurie vnlaw-
full.*

*Regard had of
both parties is
no vsurie.*

These being the most vsuall kindes of contracts, doe shew the nature of the rest, which are in vse amongst men, and doe leaue no place to that oppression in the world, called vsurie, or any other such seeking of mens priuate profit in their dealings, without regard of the common benefit of both: that is, when both parties are not provided for, to their contentation and satisfying according to equitie, and to the meaning and prouision made by God in that behalfe: Which is, that the one without the other should not be benefited nor enriched; but the one to haue care & consideration of the other, and the Common-wealth of both (as I haue said) respected. Which if it were regarded betwixt both parties, could in no wise be iustly complained of; neither is such dealing of the nature and kinde of vsurie, whether it be in hiring and letting, or in any other kinde of contract whatsoeuer. But that common dealing for tenne in the hundred, or nine, or eight or any such like, which is without due consideration of the Common-wealth and vpholding of both, is viterly to bee condemned. And yet the making a trade of letting money to liue thereby, though it bee with keeping the former conditions is not to be allowed.

Math. 7. 12.

*Vsurie and op-
pression haue no
place among
Christians.*

Which if it be well and duly considered, will soone answere all consci- onable men, about the question of vsurie being oppression, that there can bee no vse of them in the Church of God, nor the Christian Common-wealth: the Law-maker hauing said of both, as of Witchcraft and of Idolatry, *there shall bee none such in Israel*, that is, among Gods people. And as for teaching others their dutie, (especially in money matters) who haue not giuen themselves in full resolution to bee guided by Gods word in all things, Preachers may sooner weare their tongues to the stumpe, then they may preuaile with them therein. But there is another thing, of which some professing the Gospell, desire to bee resolu'd, and that is about the buying and selling of Annuities, and whether they be not vnlawfull.

Of annuities.

What they be.

Of this therefore by so good occasion, as is here offered, I thinke it con- uenient, to set downe the will of God and our duties: and the rather for the ignorance of many about this point, and for the satisfying and answer- ing of the well disposed Christian. For this purpose, we are to know, that by annuities are meant, certaine yearly rents or reuenues comming in, for some

some yeres space : and that the owner may sell them quite away for his owne behoofe, there is no more doubt, then their is of selling his patrimoine or inheritance it selfe, (if it be expedient) which is (as we call it) perpetual.

Now further, there are two sorts of annuities bought and sold among men. The one is, a yereley summe of money for yeres, when the seller hath no such annuities, but as he hopeth to make it of his labour and commodities. The other is, a certaine reuenew, rent, or part of rent, which he enioyeth, and is willing to forgoe it.

Two kinds of them.

The first sort is full of danger, and causeth much wrangling, disagreeing, and contention betwixt the buyer and the seller. And no maruell, when that is bought and sold that the seller hath not. I meane when there is no such, either for him to enioy at his time, who hath bought it, or for the other to performe, that hath sold it. Much like them, who sell Hops, or Corne, before they see whether they shall haue any to performe or no. In this case, the change of the price causeth the one partie to repent him, and so he studieth how he may shift for himselfe, by what meanes soeuer. And indeede no former bargaines doe commonly end without iarres and controuersies : neither ought any to make them, before the prooffe and enioying of their commodities, except they be both able for to beare, and also willing to stand to the vitermost of the hurt, that may befall them thereby. But to returne to annuities : let not him who is wise and peaceable, meddle with this first kind of them.

The first kinde full of dangers.

Men must not sell that which they haue not.

Note.

Forehand bargaines seldom end well.

Now concerning the second, there is no doubt, (as I haue said) but that a man may helpe himselfe with his owne ; and therefore such annuities may be lawfull and Christianly bought and sold.

The second kinde not unlawfull.

But where (then) is the danger of this kinde of trafficke ? I answer, it may bee on the behalfe of both parties. On the sellers, by fraudulent and craftie dealing : as if hee haue either sold the same annuities before to another ; or if he know it to be litigious, and incumbred, and so he selleth sorrow and trouble to his neighbour, in stead of a commodity. This dealing is so grosse, and so branded with the marke of infamie and dishonestie by the Lord himselfe, that I neede say no more of it. On the buyers behalfe, the sinne and offence is, when he knowing the other must sell, and within a certaine time, holdeth him off, as though he cared not for it, to the end he may haue it, not according to the worth of it, and as many other will giue, but for a litle ; perhaps halfe the value, and so copeth him vp, and tucketh out of him no small aduantage. This is a grinder of his neighbour. Thus come in the annuities that gripe more then tenne in the hundred ;

Yet abused on the sellers behalfe.

Note. On the behalfe of the buyer.

*Such buyers
are grinders.*

*Some annuities
worse then ten
in the hundred.*

*How to redresse
such abuse.*

when the needy seller might, if he had had good measure, haue made his benefit almost as much more. This dealing it is be vsed towards the wealthie, is ranke oppression, when the buyer lieth thus in the winde, as it were, and will not giue according to the value: but if it be practised vpon the weake stated, and men behind hand, it is as the plucking off their skin from their bodie. If it be asked, what commoditie a man may reape lawfully this way: I say, if he buy the annuities or rent of him, who is wealthie, so as there be plaine dealing, he may safely enioy the benefit which the other offereth: If he be but weake or in debt who selleth it, let him be sure he giue to the vttermost value; and in token that he doth so, let him not be vnwilling to release him againe afterwards, which shall alwayes proue, that he seeketh not aduantage by him. And this of annuities, (both to direct a Christian how to deale in them, and to answer such as thinke, (without any ground) that no dealing about them is lawfull) what our libertie is. Now that all may come by, and inioy their right in these, and in all other vsuall contracts, exchanges, societies, and dealings amongst men (for want whereof are the most broyles and contentions in the world) let this be, for conclusion marked, that truth in words, equitie in deedes, and simple meaning in purposes and thoughts, is to be firmly and constantly retained, and where that hath not bene practised, full restitution to be made.

Note.

Restitution.

John 19.37

*The Lawyers
dutie.*

Iob 31. 16.

Now another dutie is, to restore to the right owner, the thing which we finde, if wee can know him, and not to count it our owne. Also to restore faithfully and without delay any thing which is committed to our keeping for trust, and not to defraud the partie; whether executors of the will of the dead, or guardians, that take vpon them the care of Orphanes liuing: that as the beloued Disciple *Iohn* being put in trust by his Lord and Master, with *Mary* his Mother to regard her, was faithfull, and *tooke her home to him*, euen so may they bee true and iust in that which is committed vnto them. The Lawyer also, to take no causes into his hands, which he seeth can haue no good end with equitie, and those which hee doth become defender of, to shew all honest faithfulness, and diligence in following of them. That they in whom it lieth, make no delays in the ending of the suites which come before them, but with all expedition possible dispatch the same; *but so their light may breake forth cleerely as the noone tide*. Which grace is commended in *Iob* through all the World, where it is heard of, that *hee restrained not the poore of their desire, nor caused the eyes of the Widow to faile, by long waiting for her request*.

Last of all, to suffer all men to enioy their owne, and as neither by play, lotteries,

Lotteries, laying of wagers, neither by force, violence, or any kinde of oppression; so neither by deceit and craft, we seeke or procure the hurt of our neighbour, to increase our owne profit. And thus I haue set downe a summe of the chiefe duties, which our God hath bound vs to performe towards our neighbour, concerning his goods, that we be found no way vnrighteous in our practise and dealings with him, but suffer *him to liue safely by vs*, as he trusteth to doe: wherein though I haue laid out nothing in any large manner, (which was not my purpose to doe further then neede requireth) yet hee that considereth how many duties heere are to be performed, shall see it the more needefull to haue a brieue rehearfall of them, being so many; to the which, as to a glaasse, he may repaire when he will, rather then to desire some few of them, handled more largely, with omission of the rest. In these duties performing, who so setteth himselfe to delight, and maketh it his pleasure to walke after these rules; and when he can finde by due obseruing himselfe, (that he hath taken any thing wrongfully) to turne backe vnlawfull gain: as his liberty shall be great with the Lord, and his confidence strong, when he seeth that for his cause and for the hope of the reward promised him, hee can be willing to denie himselfe, and his owne will; so his example shall be highly commended, and doe much good amongst men; and yet this should not be to seeke with such as goe for Gods seruants, as it is written: *It is joy to the iust to doe iudgements*. And let it be remembred, that I hereteach them, who professeth that they are willing to learne, not the scorner. To conclude: let not onely the forementioned sinnes against this commandement bee auoided, and the contrarie duties practised; but let vs every way so vse our goods, that we may be thereby *more fruitfull in euery good worke*, then wee could be, if we wanted them; for this is the right and proper end why wee enioy them, else how shall we be able to giue a good account to our Lord and Master, and to say; *Behold, Lord, beere are thy siue, or two talents: I haue giued with them many more*. Luke 19. 18.

Prou. 3. 29.

Note.

Pro. 21. 15.

The next dutie wherein wee are to serue our neighbour through loue, and to deale righteously with him, is about his name. Herein our loue must shew it selfe to bee such, that wee bee afraid to vexe or grieve him this way, as well as in his person or goods. The sinnes haue bene mentioned more at large, which are committed against this commandement, the duties shall bee put in a narrower roome. One of the which is, to reioyce in the good report of as many as wee can heare, and be perswaded of: as the Apostle did *for the good name of the elect Ladie*, who had so carefully walked after the Gospell her selfe, that by her feruent trauell, he

The 9. commandement,

To reioyce in our neighbours credit.

2. John 4.
Gal 5. 26.
1 Thel. 5: 14
Sorrow for
their infirmi-
ties.
Hope the best.
Ephel. 2. 3.
1 Cor. 6. 11
Math. 7. 1.
Tit. 3. 2.
Note.

To couer fauils

Leuit. 19. 17.

James. 5. 20

Rebuke.

Not to discloſe
any ſecret ſin
priuately.

had found her children alſo doing the ſame. This reioycing for the good name of others, baniſheth this ſecret repining at the ſame, and enuying them for it, and the poiſoned deſire of vaine glory, out of our ſelues; to the which belongeth this, that *wee ſorrow for their infirmities*: ſo farre off it ought to be from vs, to report them, or heare them of others with delight.

Another is, to hope through patience for better things, then as yet can be ſcene in men, remembering what we our ſelues haue beene ſome time: and therefore not raſhly to iudge and condemne ſuch, ſo much as ſecretly, and leaſt of all to make them odious in companie by vttering their crimes, or allowing others to doe ſo, we hauing good hope of them. Concerning the reſt who ſinne boldly, I ſay; *Let Baal plead for himſelfe*: for ſuch as deſame themſelues by their wicked behauiour, are not injured by vs in giuing warning to other of them. It is alſo further required of vs heere, that as wee ſhall be able, and may get good opportunitie thereunto, wee helpe to couer theſe faults of theirs through loue, who may be recovered and brought to repentance: and yet not by flattering them therein, or diſſembling the ſame, (for that is ranke hating of them, when wee, by ſuffering them to goe on in their ſinnes, cauſe them thereby to come to ſome open ſhame and puniſhment:) but doe we rather, as the Apoſtle James expoundeth this hiding of faults, ſaying: *He that ſhall conuert a ſinner from going aſtray, ſhall ſaue a ſoule, and hide the multitude of ſinnes.*

Thus we ſhould labour to keepe them from an euill name, (who are not ſhameleſſe) and ſo from further danger, by this our telling them of their faults; which if they be not yet gone abroad, may by it be amended. But as for open and bold defamers of others, they are not to be dealt with priuately, when their ſlander is ſpread farre, but to be cenſured by the Magiſtrate, that fortaking ſhame for their ſinne, they may be brought to repentance. And this remedie, as it may, ſo it ought to be ſought and vfed in loue, euen as the other by reproofe and admonition: and by theſe meanes, (the Lord bleſſing them) both ſorts may blot out the remembrance of their ſinnes, both before God and men.

To this dutie belongeth another, much agreeing with the former: that is, not to bewray a ſecret, when it may ſafely and without diſpleaſing of God, be kept in: For both this and the former goe ſo heauily to the heart of our neighbours, when they heare that wee haue no regard of them, where it might doe them good; neither doe ſpare, by enlarging of the re-

port of that which was secret before, to increase their miserie and infamie that though they haue loued vs before, yet now their hearts are turned from, vs; (though that be their sinne) for that they see vs not bearing a part of their griefe and sorrow with them, but to publish that, which we know of them by want of loue to them. For euery truth, and the whole truth is not alwaies to be vttered; although all kind of lying and flaunder be alwayes to be abhorred. I say further, if we should speake of mens faults with bewailing them, or with a desire that they, to whom we vtter them, might helpe to redresse them; yet could wee not be justified in so doing, except we haue vsed all meanes which we know to amend them, and (when there is no other remedie) goe about the opening of the same, as it were, vn-willingly; and in louing faithfulness, reueale it onely to such a one, as is likeliest and fittest to reforme them, and not please our selues therein: In which case the house of *Cloe* sent word to the Apostle *Paul*, that there were *disensions in the Church of Corinth*.

But herein let this be considered, that all reports of mens faults are not to be admitted, lest we should nourish the slanderer, as *Saul* did *Deeg*, nor all such repors to be reiected, or coldly reprooued, lest wee should imbolden the offender, and the committer of them, as *Ely* did his sonnes, but so farre as they may be prooued; that the guilty may be duly censured, as *Paul* did the Corinthians: but not without prooffe, lest the slanderer should be fleshed: for the which cause *Dauid* sayd to *Saul* in this very case, why doth the King giue an eare to them which say, *Dauid seeketh to kill thee*? It is morcouer required of vs, that we vphold the good name of our neighbour, when we be in place, where he is vnchristianly and reprochfully spoken of, that so we may cause slander and enuie to cease: and not to deliuer him being innocent in such a case, when we may, is little differing from defaming him, our selues. Which was the sinne of those cruell Iewes mentioned in the Acts, who when *Paul* was accused as an euill doer, stood by; allowing the same against him, who knew, that those things were not so; and if they had rightly learned to practise this part of dutie, would haue answered in his defence. But the neglect of this dutie is the greater, if it be done in a publike case before many, as that was against the Apostle, when the Iudge will not giue sentence, the deponent will not speake the truth on the side of him, who is falsely and vniustly brought in question, and the accuser will not let his suit fall; as they see they ought, and should doe, but indirectly at least, doe pursue him, either making a small crime in him to be an odious offence, or when he is innocent and cleere, yet charge him as a trespasser.

Note:
Not to speake
offensively.

Mach 18.13

1 Cor. 1. 12
How to admit
or reiect re-
ports.

Pro. 25. 23

1 Sam. 22. 13

1 Sam. 23. 3

1 Cor. 1. 11

1 Sam. 24. 10

Pro. 14. 29
To defend his
credit.

Act 26. 5.

Note

To give testi-
monie.

Take all in best
part.

Math 1. 19.

John 13. 28.

2 Sam. 20. 30

1 Sam. 22. 13.

Luke 7. 39.

we should cen-
sure our selves.

Now

It is our dutie also, by our hand-writing, or any other credit bringing vnto him, whose good conuersation is approued of vs, to free his name from vniust reproch: yea, and if the case be weightie and vrgent, so farre as we be priuie to his innocencie, not to be vawilling to free him by our oath. There is yet another thing about this Commandement, wherein our loue should shew it selfe towards our neighbour, as necessarily as in any of the rest: and that is by vprightnesse of heart, and kindnes to interpret al such of his sayings and doings, as may be well taken, in the best part; and not for some litte blemish, and as it were halfe a fault, to deface the whole course and life of the persons, and to bee free from surmizing and conceitednesse about that which cannot be prooued, and brought to light: As godly *Ioseph* is commended to haue been in iudging of *Mary*; and as the Apostles who iudged simply of *Iudas* himselfe, so long as they saw him not conuicted; supposing euen then, when he went forth to betray his Master, that because he bare the bag, that Iesus sent him to provide for the poore, or for their owne necessities. And this we should doe the rather, and not to stand vpon the vitermost, as through vncharitablenesse being able to beare with nothing. For who doth not know both how prone our nature is to be meddling, and going too farre, about such vncertainties? And also, that when wee haue concluded and giuen sentence, as though there were no doubt in the matter, yet falleth out oftentimes, that we were, (and that to our great shame) meerely led with rashnesse, and vtrly deceived? (which cannot be more cleerely seene, then in *Saul* against *Dauid* and *Jonathan* both by bare conceit against them, and by hearkning amisse to *Dorg* against one of them.) To our shame, I say, because what shame almost can be greater, then first to take that in the euill part, which was neuer so meant, and from so thinking of it, to proceed to rash iudgement accordingly? Like him in the Gospell, who seeing our Sauour to admit a penitent Woman neere vnto him, who had before that, been an offensiue liuer, proceeded immediatly to this conclusion: *If this man were a Prophet, he would surely haue knowne what manner of woman this is, for she is a grieuous sinner.*

But this taking all things in ill part will not bee amended in vs, before we begin to censure our selues sharply for knowne offences which lurke in vs: Wherein, when we shall see how slenderly and coldlie wee set vpon them, we shall be enforced to confesse, that our rigour was too seuerer against others, especially for bare surmizes of faults, which had no sufficient grounds. As for those, of whom we through charitie thinke the best, when yet we sometime see them prooue otherwise, and our selues deceived in them,

them, I say it maketh no matter : we haue done but our dutie, to be charitable minded towards them. And as for them, their sinne is their owne, and shall double their punishment, in as much as they haue deceiued our hope, which we had of them : for if there were any sparke of goodnesse in them, our good hope of them, would make them ashamed to deceiue our expectation. Yet let vs not be fooles in iudging well of them, whose minds and purposes we know to be euill by their words, conuersation, & long knowledge of them, or by such like testimonies of their prophane- nesse and boldnes in sinne ; for that were vsfauourie and sillie foolishnesse, and (whilest we would goe about to be charitable) to shew our selues vn- godlic in calling euill good : and to forget the Commandement of our Sau- our, who saith, *beware of men*, and therefore much more beware how yee commend them. Of such we should make no scruple nor doubt to know, and thinke of them to be wicked as they be, and to giue warning of them to others, who are simple and innocent ; and therefore might easily be de- ceiued, and mocked by them ; as *Peter* did to them who were conuerted, when he said to them ; *Save your selues from this forward generation*, mean- ing those who had been their companions, to withdraw them from im- bracing the doctrine of Christ.

Not too credulous.

Math. 10. 17.

To note out euill men.

Act 2. 40

Tit. 3. 2.

Pro 23. 7
Note.

Preserue our owne good name.

The tenth Com.

To acquaint our hearts with de- fire of our neigh- bours good.
Note.

Thus it behooueth to examine our dealings with our neighbours cre- dit, and good name, that as we haue learned to thinke and conceiue, so we teach our tongues to speake the best of all men, and ill of none, whose do- ings haue not in an obstinate and stiffnecked manner spoken worfe of themselves : so that they haue cast away their good name themselves, (*al- though more precious then gold*) and not wee, who giue that due to them, (in making this account of them) which they themselves seeme to desire, and doe most truely deserue. So wee shall in this part of righteousness also, as in the former, make our reioycing found. But about all that hath beene said of this argument, let our chiefest care bee, that we staine not our owne good name and credit any way, but maintaine and preserue it.

The last part of dutie to our neighbour, is to acquaint our hearts with the thoughts and desires of his good : and to bring our selues to this custome and practise, that whatsoeuer in these five former precepts and fountaines of neighbourly dutie, we are commanded to performe to him, the same by vertue of this, we oft wish, desire, and delight in, seeing our God will haue it so, that thus the contrarie lustings after that which is his, may (as the most vsfauourie vomit) be cast vp, and auoided of vs. But this dutie of desiring that our neighbour may prosper, which should be felt to dwell

*This is a great
stranger.
Note.*

Few examples.

*This is a helpe
to all the rest.*

Math. 7. 19.

Note.

Acts. 26. 29.

*Reioyce in his
wellfare.*

in vs, as a daily guest, and which should rise vp and lie downe with vs, and throughout our course accompanie vs, behold it is at this day, such a stranger to the most, euen of such as goe for good Christians, that it is almost buried amongst men, saue that God of his goodnesse hath some few, who keepe it in remembrance, that the rest may know, that such practise hee looketh for of all his seruants. For though it be written in the booke of God, neuer to be raced out by the Serpents subtiltie, yet except some liuely paterne of it may be seene in mens liues, the practise of it, as of many other excellent truths beside, doth grow into vnaccustomednesse, euen as the manifest and cleere path, being not vsually trodden, is soone couered with weeds and grasse.

And this part of righteousness must find more care in vs for the performance of it, because the well regarding of this dutie maketh vs the better able to serue our neighbour in all the former. And ought we not to weane our hearts from dreaming after any thing that is his, when wee can in no wise abide that the like measure should be offered vs? And also because we haue consecrated our hearts to the Lords vse, to be taken vp in the delighting in those things which please him? And if we loue him, we should consider, that *loue thinketh none euill of our neighbour*, nor intendeth any hurt against him: yet when his profites and lawfull liberties, and delights are wished to be ours, I deny not but we can and doe perwade our selues, that for all this we loue him; but the Scripture which saith, *as yee would that men should doe vnto you, euen so doe yee vnto them*, shall condemne vs for it. Alas, doe we not see, that all the encouragements and helpes, which we haue in this life (through the exceeding naughtinesse of our hearts), are all little enough to carrie vs through all hinderances? And shall wee then adde sorrow vpon sorrow to such as we our selues are? Or repine, that they may more easily goe on to eternall life, by such helpes as God giueth them? And therefore desire that which is precious to them, that so they may be holden backe, if not viterly oppressed, through the want of them with heauinesse? It was farre from him, who said, *I would shew wth altogether as I am*, (that is, vnfaignedly a Christian) *but yet without the bands which I haue*.

Therefore let vs know, and rest in this, that the marke that we must aime at, is this, that in liuing with our neighbour, we desire neither his hurt in person, goods or name; but count it the greatest ioy that we haue by our fellowship and acquaintance with him, when we can reioyce in his welfare and prosperitie both outward and inward: and therefore heartily desire and wish it from time to time, and in one thing as well as in another,

another, and giue those thoughts or lusts small rest in vs, which stirre vs to the contrary. That so we may declare, that we haue the same spirit which was in the Apostle which taught him to say; *I wish that thou prosperedst euen as thy sonne prospereth.* And this he said of the duties of righteoulnesse to Iohn 3. 1 our neighbour.

And here to shut vp this matter of godlinesse with a word or two of sobriety, being the third thing wherein it consisteth, (which is a vertue more properly concerning our selues rather then the person of God or our neighbour, consisting in the moderating of our affections in the use of things lawfull) this I say in few words: that we must haue speciall care to vie all our lawfull liberties, both in the workes of our calling, and in buying, selling, moderately and aright. And the same I say of eating, drinking, marriage, recreation, prosperitie, youth, age, beautie, friends, strength; because I would briefly conclude with the Apostle in this wise: *This I say (brethren) because the time is short, hereafter that they which haue wines, be as though they had none; and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; and they that vse the world, as though they used it not. For the fashion of this world goeth away.* Hee therefore that looketh to these things so, that he liue in the use of his lawfull liberties, to make them serue him, (that he may better serue God) and not he them; that man may be said to be sober indeed, and he shall haue great reioycing, whatsoever the world thinke of him.

*We ought to
use sobriety.*

*2. Cor. 7. 31.
30. 31.*

These duties I haue thought good to set downe together, as it were in one view, before the eyes of the Reader, that hee may fetch from hence, light to shew him the way, and matter to season his heart and life, when he shall waxe emptie, barren and forgefull. And for the more large and full handling of them, or the exact setting downe of all particulars, it was not my purpose, and it would haue beene too large: seeing in one Catechisme or other, and in sundrie Treatises, as also by ordinary teaching, such as moioy the same may be satisfied in that thing; which particulars, all true Christians must be very carefull to know, after that they be willing to bee directed. Now after what manner wee may draw a daily direction out of this whole treasure of godlines, it shall in fit place hereafter appeare, when I come to shew what way God hath taught vs to walke in, throughout euerie day.

Note

And now I hauing finished that which I purposed about the sinnes to bee renounced, and the duties to be practised in a godly life; here vnderstand that this renouncing of euill and turning from it, and the contrarie practi-

practi-

The removing of euill, and the practising of dutie, is all one with repentance.

practising of dutie, is nothing else but repentance, and the selfe same thing. And the bringing forth of the fruits of amendment or of repentance, is all one with that liuing by faith, which the Scripture calleth the life of the righteous, or a Christian conuersion. The which I make mention of, that none may thinke, that the godly life, the liuing by faith, and the repentant life, are diuers things the one from the other: which might raise much trouble in many to thinke so: for that when they haue laboured much and trauelled painfully in one of them, they should be new to begin in the other. But seeing the holy Ghost in the Scriptures doth lay forth the life of the beleuer in sundry manners of speech, (every one setting out the nature and propertie thereof for the more full and cleere vnderstanding of it) it is meete wee should not be ignorant of it.

Acts 16. 18.

And as I sayd, that this godly life which I haue written of, is all one with the bringing forth fruites of amendment or of repentance, and liuing by faith, and no strange nor new or diuers thing from it, thus in few words I shew. Concerning the one, I meane the bringing forth the fruites of repentance, what is it else, but for the person who is assured of saluation, and of the forgiuenesse of his sinnes, to turne to the Lord, and to come vnder his gouernment, from the power of Satan and sinne? and in full purpose of heart to labour to be reformed from day to day more and more? And what other thing in substance, hath beene spoken by me in the description of a godly life? And those things about it I haue chiefly handled; which may especially instruct the beleuer, what true godlinesse is, and how he may be able to practise it. Now for the other, of liuing by faith, what is it also, but a relying vpon the word of God, with full purpose to be guided by it, either by resting vpon his promises, (I vnderstand not here the promise of saluation onely,) or obeying his commandements? And a godly conuersion is euen the same: that is, an endeavouring to liue after the word of God which teacheth vs to beleue, that hee will inable vs thereto, and blesse vs therein. So that, hee that liueth not godly, liueth not by faith, nor hee liueth not by faith, who doth not liue godly.

Liuing by faith and liuing godly, all one.

Onely one thing I will adde, as I promised in the beginning of this treatise, where I shewed that this faith to beleue the spirituall and temporall promises of this life, must be concerned and wrought in vs before we can liue by it. And this it is: we are to know, that after the Lord hath giuen this gift of faith: (*for it is the gift of God*) hee requireth, that wee should liue by the same faith. and that is, not onely to beleue throughout our life, that we shall be saued in the life to come, but also, that wee shall

*Phil. 1. 29.
The godly liue by faith.*

haue

haue whatsoeuer is expedient to bring vs safely thither, giuen vs freely by the Lord in this life. I say, faith reacheth to, and laieth hold of the promises of both, euen as God hath giuen vs both. So that to liue by faith, is a most glorious and rich prerogatiue, as we may see, and should be able by good prooffe and experience to say, if we would be perswaded, but to take a taste of the benefit and sweetnesse that it bringeth: for if we did but taste of it, we would neuer suffer our selues to be withdrawne and plucked from it any more, as farre as in vs lieth. For by this faith, we are confident, and rest quietly about our saluation from time to time; whereas others, who liue not by it, doe wauer and are oft vnstedd, euen the best; and therefore much disquieted. By this, we walke in newnes of life, and all the parts of it: and by it, we may be assured in our prayers to be heard, against fearefull sinnes to be preserued; to haue the rage of our strong lusts weakned; and to haue grace against them, although not alwaies to preuaile, (which were not expedient for vs) yet at least to be in combate with them, which is euer a good testimonie of our safetie; for thereby, we prouue that we be indeed of the militant Church of Christ.

1 Tim. 4. 3
Note.

The fruit of
such a life,

Yea and to goe further; by this, if we liue by it, we haue deliuerance from many sharpe and bitter afflictions, and beare those which we must goe vnder, more meekely and patiently, because it maketh vs to depend on Gods promises, and not to stint or tie him to any set time, manner of deliuerance, or measure of affliction. And by it we walke in our callings more cheerefully, and with lesse toile and vexation, then they that haue all shifts, and cunning slights and deuices to gaine by. I say that which is incredible to the Worldlings, Politikes, and Hypocrites; but that is a heauy iudgement of God, that though they be told the truth, yet they shall not beleue it. For when we are perswaded, that our callings are approoued of God, and profitable to men, by helping to maintaine the state of the Church, or Common wealth, and that they are those, in which God will be serued of vs; then we take them in hand, not like drudges and dröales, who doe their worke for feare of the whip, nor like hirelings, who worke only for wages, and so they must stand, if they did not worke: but we consider, we serue the Lord, who is a bountifull paymaster, and hath promised a large blessing vnto vs: and because we doe Gods worke and businesse, therefore we are assured that he will assist and further vs therein, that both we may goe about it more willingly, and that it may the better goe forward: And therefore we disburden our selues of much needlesse and troublesome care and thought taking, seeing he hath said, *Cast your care on mee, for I will care for you.* Neither doe we make reckoning of our commodities, what

Note.

Act. 13. 46

Faith maketh
earthly busines
to be done
cheerefully.

Note.

Heb. 13. 5

1 Pet. 5. 7

what

what it shall be, before God doe shew vs; but when we haue serued Gods prouidence by lawfull labour and trauell, and vsed the meanes, we commit the successe to him; and the fruit of our paines, we receiue with thankfulness, (whatsoever it bee) and that we take for *our daily bread*.

*Faith maketh
our crosses
more easily
borne.*
Note.

And if we be crouled in the good things which we goe about, (as euery calling and trauell since sinne came into the world hath affliction and sorrow adioyned to it) we doe here by faith, consider; that this is by the prouidence and good pleasure of God, who sometime crosseth our good and lawfull attempts, lest we should be glued too fast to these earthly things, remembering, that God loueth vs dearly, and that of loue he chastiseth vs, so as they, and all other our miseries, shall in the end turne to our good, and therefore we rest and vphold our selues in our estate with contentation. And this may be vnderstood of all other earthly dealings and actions, which are lawfull, and for the which we haue warrant in the word of God: assuring our selues, that whilest wee see God euer going before vs in them, (as we should more looke to it, that we may find it so, then to our greatest profits and weightiest dealings) this faith shall vphold vs in the quiettest estate and most sweetest peace, such as all the carnall wisdom of man shall neuer find nor inioy.

Acts 2.34.

*The vnbeleeuers
life miserable.*

For to speake, as the truth is, what a life doe the vnbeleeuers of the world leade, who will not learne what this life of faith meaneth? What sinne doe they commit in all kinds of their dealings, to the end they may bring that to passe which they would haue? For in God they haue no hope: for if they had, they would be counsellled and commanded by him. And although this doe not appeare and breake out by and by, to the sight of such as are ignorant like themselves, yet I would haue them answer me to this. From whence is it, that they are often arraigned and forced to cry out fearefully; they are damned, and there is no mercie for them from God, they haue done against their consciences, and what shall they doe? &c. From whence come these speeches and complaints, I say? doe they not proue, that they sinned against their knowledge dangerously, though they would not see it then? and that God will be reuenged vpon their wickednesse, though for a while they beare out all boldly, as *Saul* did? Therefore be we well assured, that the sinne of such lieth at their doore; and one time or other it will finde them out. For beside their necessarie affaires and businesse, they runne into many needelesse and superfluous dealings, which must needs fill their heads with cares, and their hearts with sorrow. And in their lawfull labours they are so farre from depending vpon God for successe, that they are euer fearing deadly, lest they should

Note.

should be crossed, and inordinately set on hope that they shall prosper and gaine: in both which, when they be disappointed, how like to mad men are they? neuer contented with their state and condition. In which cases, how can it otherwise be, but that they be tossed, as the chaffe with the wind? and neuer quiet nor cheerefull, but when they haue what they would? whereas if they did by faith build on Gods promises, they should not neede to be vexed, as they are, with such distractions, nor to spend their precious time as they doe in worldly cares. For they should find better successe and more blessing with lesse care and toiling of themselves, if they would rest on God and put their confidence in him, and they should with free hearts and more quiet mindes, haue also more time to looke after the heauenly life.

Note

CHAP. XVIII.

Of certaine reasons perswading to the practise of a godly life: which is the fourth generall part of this treatise.

THUS I haue after a sort declared what the Christians, and the beleeuers life is, and in what duties it consisteth, and haue disclosed in some sort the sinnes, which in stead of this godlinesse doe possesse men. The whole I confesse, hath bene large and long, but therefore it must be considered, that the Christian life is in a manner all the substance of religion, and that which must giue light and lend helpe to vs in all things while we liue: and therefore so great a matter containing all duties of all persons with the right manner of performing of them, could not with any plainenesse and profit to the most, that shall reade it, (in my iudgement) haue bene set downe more briefly. Onely this is here to be looked vnto, that he may cleerely and soundly know, what is good, and what is amisse in some paricular manner, and be the better able to gouerne himselfe by that knowledge euery day, as hee shall haue occasion, which, as I sayd, shall further be declared in place most expedient. And to make this summe of a Christian life, his glasse, (as it is here, and by other writers set downe, according to the word of God) whensoever hee shall repaire vnto it, to see himselfe therein. Now heare some reasons, why the beleuer should leade his life thus.

Note

And first I will begin with that, which deserueth the first place, and of right, ought to preuaile with vs, that seeing this Christian course doth to
The first reason: why the beleuer should
 highly

*True godly is,
that God may
be glorified by
this advancing
his.*

highly honour God, it ought without all exception, to be sought out and attained of vs. And how highly God is glorified in it, euery one may see, when euen sinfull and contemptible persons, who much dishonoured him by their bad conuersation, yet after being reformed, are made fit to glorifie him. And if this be in their new birth, and regeneration at their first coming to God, how much more (thinke wee) shall it be in their life afterward? A miserable caytife to be made a Kings sonne, is admirable; but behold, here is more: for in Christianitie, we find, that he which was the bondman of the diuell, and of the family of hell, is aduanced to the honour of the sonne of God, and made heire and inheritor of the kingdome of heauen. And if this bee honour to Princes, that they can giue great gifts, what is the Lords honour, in and by them, whom hee indueth with other gifts, then all Princes haue to giue?

Note.

*What honour
God hath by
the graces of
his.*

It was a great part of *Salomon* his roialtie, that *hee gave silver, as stones; and goodly Cedars, as the wild figge trees*: the Lord giueth graces and possessions, that neither silver nor gold can purchase; and an habitation that no Cedar tree can make resemblance of. It is great honour to God, that he hath made and fashioned man so excellent a creature of slime: But it is a greater honour, that hee hath of a rude, vnbridled, and vncleane Diuell, made a well ordered, sober, and meeke Christian: yea a sanctified person; as the Scripture calleth him, for by his holy spirit through the worke of the Gospell, hee hath made of an extortioner and oppressor, a liberall and bountifull giuer, as *Zaccheus*: of an adulteresse, penitent Woman, reclaimed from the course of vncleane life, as the Woman in Luke: and of a persecutor, a Preacher; yea himselfe a persecuted man, as *Paul* the Apostle. And how doth such a change (thinke wee) when it is seene of men; and the report of it heard among such as knew them before, cause them to say, *The Lord hath done great things*? And such grace doth God giue, to them (I meane) that feare him, that he causeth by their light which shineth among men, euen their very enemies to bee at one with them: Yea to *speake well of them, and to glorifie their father which is in heauen*.

John 6.70.

Esay 11.6
Luke 19.7.
& 8.

Luke 7.38
Ioh 4.18. &
39.
Acts 9.15.

Math. 5.16.

Pro. 19.7
*The best things
of Gods ser-
uants are with
in them.*
Psal. 45.13.

And yet their beautie is (to speake as the truth is) chiefly within, and not seene with eie. As all was not heard of *Salomon* a farre off, which was to be seene at home: and yet not all seene, that might be knowne to be in him. The faithfulness, innocency, and rare continencie of *Ioseph*, with other graces which were in him, when they brought him into such fauour, credit and admiration amongst men, thereby so farre excelling others, how (thinke we) was God honoured, who was the giuer of them?

Thm

Thus doth God honour them, that honour him, that he may be all in all, and by them shewed, to be most honourable. 1 Sam. 2. 30

And to speake of our owne time, wherein weeliue, notwithstanding it afford not so many examples of so excellent gifts and graces of holy life, (though in learning and knowledge few haue gone beyond it) as so long libertie vnder the Gospell might iustly challenge (which sinne I pray God be not laid to our charge, but speedilie repented of: so yet wee will not be ashamed to affirme, to the great praise of God, that both many gracious and godly people, since the raigne of our most noble Princes haue beene alreadie gathered to their fathers, who in the dayes of their flesh, did honour God highly; and many remaine (God bee blessed) amongst vs, who haue, and doe, and to their end shall (wee doubt not) to the great comfort of many weake ones, commend the power of the Gospell preached, amongst vs, *and cause that vnfaigned thanks be given to God by many for them.* And that both out of the ministerie (though nothing bee more ridiculous to the Papists our aduersaries) the Lord hath raised vp many, who both preach sincerely, and diligently, and walke warily *and worthie the Lord,* and vnoffensiue *seeking to please him in all things:* and of the people, they haue drawne not a few, who doe beautifie their profession, and carrie themselves vnrebukeable, among them who can iudge aright, and are free from reprochfull and dangerous euils. In such (as I haue said) is the Lord made admirable. As it is written, in *Sion* (his Church) *shall God bee praised,* and why? *Because for them he hath done great things.*

The Lord maketh the weake strong, the ignorant prudent, and such *as sate in darkenesse to see great light;* holy and glorious is his name. Yea further the Lord teacheth his beloued ones in their prosperitie, to count themselves but strangers in this World: he causeth the things of the greatest price, to be little set by of them in comparifon of his treasures, which are not seene, *This honour haue many of his Saints.* The Lord giueth strength in tribulation aboue hope; and maketh anguish and sorrow to become comforts: false accusations, and contumelious reports, to bee crownes to their heads, & chaines of gold to their necks which beare them. And to be short, he teacheth his, to sucke sweetnesse out of sowerneesse, & to make good vse of all estates; and *they are able to doe all things through him that maketh them able,* yea persecution it selfe hee maketh tollerable, and ioyfull; and (when our weakenes can see so farre) the greatest aduancement.

If these gifts of God with other such, doe not greatly honour the Lord in the congregation of the righteous, and if they which inioy them, being gratio

Note.
God is not
without honour
euen in this our
age.

Col 1. 10

How God greatly
celebrateth his church.

Note.

Phil 4. 13

1 Pet. 2. 12.

The peace and
joy of the god-
ly.

Note.

Pro. 15. 25.

Iohn 14. 27.

Phil. 4. 7

Prou. 14. 10

Psal. 84. 11

Psal. 87. 3

Note.

1 Tim. 6. 12.

Eccle. 12. 11.

Ephes. 3. 13

gracious and of high estimation thereby, doe not most highly commend the giuer, which is God; where will men say, that God is honoured at all? And so doth the Apostle require, that it should be with Gods people, *Have your conuersation honest among the Gentiles, that they which speake ill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of their visitation.* And yet I haue said nothing particularly of their peace of conscience, which *Salomon* saith, *is as continuall banquetting to them*: *S. Paul* saith, *it passeth all understanding*; euen in this one thing, which the vngodly (because they haue not) therefore know not; (for the stranger is not partaker of the childrens ioy) know not, (I meane) as it is felt and knowne of them which haue it: In this one thing (I say) doth God get himselfe great glory: *For they beleeuing in their hearts; cannot chooseth vtter with their mouthes*, their deliuerances and the wonderfull things that he hath done for them. And though they be for the most part contemptible persons in the World, yet is the meanest of them more happy, then the greatest of the world.

And if these things be well weighed, which haue been said of this matter, it shall not bee maruelled at, that the Prophet thus speaketh in the Psalmic: *Glorious things are spoken of thee, O thou Citie of God*! Ye glorious; indeede, as we may here inioy them, (though wee haue but a small part of our glory in this life) and so glorious, that if they could bee seene with eye, they would so inflame men with the beautie of them, that they would force them to set all their loue vpon them. And thus by the graces, which are in the life of Gods seruants, and which are not to be found in other men, it may bee seene, how God is honoured of them; the contrary whereof, is done most apparently by the vngodly, as much as lieth in them.

Therefore to conclude this first reason, except wee can like to see Gods name ill spoken of, his Gospell lightly accounted of, and his person dishonoured, and that by our selues, (the recompence whereof cannot be borne nor abidden of vs) let vs not onely come out from the vnclane conuersation of the vnbeleeuers, but let vs lay hold on eternall life; that we presse hard vnto the marke, for the price that is set before vs, and let the words of the wise be as goades to pricke vs forward, out of our sloathfulness, and as nailes to fasten vs ioyntly and closely to Christ our head with our hypocrisie, that we faint not neither fall away, but grow vp vnto the perfect age of Christians; that so we may giue good testimonie that God is truly honoured of vs, when our conuersation in our purpose and in deuour shall be such, as his word lajeth foorth to vs.

Another

Another reason, why men should with full resolution addresse themselves to passe the time of their dwelling here in reverence and feare, is 3. because it is the onely estate wherein they can prosper, and bee in safetie: and when they are stripped of this heavenly robe, they are naked and exposed to infinit fallies, shamefull reproches, and dangers, out of the which they shall finde it no easie matter to deliuer and free themselves againe. For this point, marke what the Psalmist saith in the first Psalm, when he will shew who is a blessed man; and he that shall prosper; he saith thus: *Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull, but his delight is in the Law of the Lord, and in his law doth hee meditate both day and night. Hee shall be like a tree planted by the rimers of waters, that will bring forth her fruit in due season, and whatsoever he shall doe, it shall prosper, &c. But as for the wicked, it shall be nothing so with them.* And further consider what Solomon saith: *When wisdom once entred into thy heart, and knowledge delighteth thy soule, then shall understanding keepe thee, and counsell shall preserve thee, from every euill way, and from the strange Woman, and from those which leane the way of righteousness, to walke in the waies of darknesses.*

When a man setteth himselfe to seeke the Lord, and is willingly weaned from his ynlawfull liberties, and hath made it his pastime to bee well occupied, he shall not feare the accusations of his aduersaries; for hee hath made innocencie his defence; neither shall hee fall iustly into the reproch that others doe. For why? Hee hath settled himselfe against it: *When thousands shall fall on every side, yet shall he stand, and not be remooued.* Yea the longer hee is acquainted with his estate, the better hee shall like it, (howsoever to the Worldly man it bee most irkesome and vnfauourie) and bee much grieved, when through naturall corruption and vntowardnesse, hee shall feele and perceiue himselfe to bee any whit weakned or cooled.

And how much such an estate isto bee desired, (as they can best tell which haue any time inioyed it, though such as know it not, finde no want of it) it shall better appeare hereafter in place more conuenient, when I shall speake of the priuiledges of true Christians: yea and though he be drawne by his calling and necessary occasions, to affaires and dealings in the World, where no prouocations to breake off this course shall bee wanting; and bee occupied amongst men of all sorts, which shall bee a strong cord to draw him after them; yet shall he be the more estranged from them, and loath them, by as much as they are differing from that

*They which delight in God
seruice finde the
sweet benefit of
it.*

*Iob 31.35.
Psalm. 91.7.*

*They who haue
experience best
know it.*

Note;

Returne again,
if thou hast
wandered.

vprihnesse, which he hath purposed to walke in. And if he be vnstedfast and broken off at any time, yet shall hee neuer thinke himselfe well, nor where he should be, but as the bird which is wandering from her nest; and as a stranger heauie in heart from his owne countie, vnill hee returne to his place againe.

* Treatise 6.

Those are free
from many
evils, which o-
thers fall into.

And if any shall thinke this litle, and of small account, which I haue spoken, and among the rest, a man *to live vnrebukeable in the midst of a froward and filthie generation*, (for I referue to a further place, * as I haue sayd, to set downe the manifold prerogatiues that accompanie such a life) let such compare it with the liues of thote, which count it ouer much strictnesse to looke carefully to their wayes, and they shall find it by infinite degrees more worthie to be wished and preferred: for what is there in the liues of such men, as haue but this world in possession, to draw one to be in loue with it, who looketh for a better? I will not sticke to goe further; that not onely common professors of the Gospell (who yet *lie dead in their sinne*) may be constrained to commend and reuerence them that haue attained to it, as knowing how infinitely they be blessed aboue them selues; but euen such also, as haue receiued some likelihood of grace from God, yet slenderly going about to nourish the same, shall see many dangerous outtrayings, and offences in their liues, which the other shall be discharged of.

For want of ar-
ming, many fall
where they sta-
red little.
Note.

For it is not enough that we purpose no wickednes, nor euill, but we must be strongly armed alwayes with full purpose against it; especially that, whereto we be most prone, and wherein wee haue had by wofull trials, experience of our weakenes. For while we doe commit none, yet wee make a way for it to enter into vs a fresh, while wee become secure, and improuident. This which I say, is manifestly to be seene in *Peter*, whom no man will iudge so vncharitably of, that hee came into the hall of the high Priest with any mind or purpose to denie his master: yet his sleight regarding of his masters so weighry admonition and watchword a litle before, that is (*Satan hath desired to sift you*;) and that rashnes of his, neither casting with himselfe, what danger might rise by occasion of the place and persons there, (as godly wisdom would haue moued him) neither weighing his owne weakenes, how easily he might be snared, hauing no commandement to be there; into what lamentable woe and bitter anguish did it bring him, by his fearefull denying and swearing that he knew him not?

2 King. 13. 20
2. The old Pro-
phet of Babel.

And can we, in charitie, iudge any lesse of the old Prophet that dwelt in Babel, when he hearing of the man of God that came from Iuda, to crie

our

our against the Idolatrous Altar of *Ieroboam*, did courteously inuite him to his house, as hee saw his dutie did require? But being answered, that hee was commanded to *eat no bread in that place*, at that word he began to stomake it, that he being a Prophet of God, should not be beleueed, and did hastily repleie vpon him againe, saying; *that an Angell was sent to him, who commanded him to bring him into his house to eat*. But the Scripture sheweth vs that he lied. And the like example is that of *Iuda* the Patriarke, who went out in the morning to his sheepshearers, thinking of no such matter as fell out by the way; but meeting with a woman in harlots apparell, hauing not strongly armed himselfe against all sinne, agreed and lay with her.

3. Iuda.

Gen. 38. 18.

By all which it appeareth, that when men feare not their frailtie, and arme not themselves against the same, they come home men lesse godly, then they went out: and for that they will take no warning from the Lord, of the slipperie paths that they walke in here in the world, therefore they cast themselves into fearefull danger. And what is more plainly proued, then this by dayly experience; that as *God directeth vs, when we commit our selves to him*; so when we willingly betake our selves from his government, we run headlong into many and dangerous euils?

Pro. 3. 6
Prou. 10. 9

And yet when I consider the course of mens liues, (and those none of the worst) how eagerly and greedily euery one, for the most part, is giuen and set about his worldly businesse and commodity, hauing little thought of heavenly rules, in the meane while, to moderate him therein: this walking with God shall be thought so needlesse a companion for them, yea and vnwelcome, that they would willingly haue their earthly troubles increased, rather then that ye should fasten vpon them such a burthen some yoke of commandements, as this is, to walke armed against euill. For if ye will force their thoughts with delectation to be taken vp in fearing, and auoiding sinne, and in labouring still to be better, this strict chaining of them; is a taking away of their whole comfort: for it is death & to them, to go about to bridle their thoughts, and vnruely desires, so that ye may periwade them to any thing, saue to that which should be in them; therefore is thereso small shewing forth of the light of the Gospell in mens liues. Yet doe I nothing doubt, but where men of God doe faithfully (in the pittie they haue of their brethrens miseries) shew them the way to this, by doctrine, and liuing, that some shall grow by litle and litle to a liking of it. But oh happie they, who haue chosen this way of Gods restoration to walke in; for their soules shall be bound up in the bundle of life, and they shall flourish as the plants, and grow as the Lily; and fasten their rootes

It is death to
the unregenerate
to be thus
yoked.
Note,

Hosca 14. 6. 7.

as the trees of Lebanon. Their branches shall spread; and their beautie shall be as the Olive tree, and their smell as Lebanon. And thus much of the second reason.

The third reason for a godly life: no exercise of religion without it can profit vs.

Psalm 147. 19. 20.

This is exemplified in the Jewes.

Note.

1 Cor. 10. 5.

Deut. 4. 29
Psa. 78. 34. &c.

Moses 6. 4.
Psalme, 81. 13.

The contrary is to be seen in the godly.

Psal. 119. 90.
Psal. 119. 67.

And what shall we say further? for no exercise of religion, nor godly meanes of the best sort can doe them any good, who will not resolute themselves to come to this faithfull practise of true religion and obedience to God his commandements: nothing shall be found more true then this, if we will suffer it to come vnder triall. For to begin with the Scripture; What did all the priuiledges of the stiffnecked Iewes profit them, the Law, Circumcision, the Covenants, and sacrifices? There were no greater prerogatiues to any people or nation vnder the sunne. And they also did in the outward practise of religion, ioyne with the best of their brethren, both in keeping the appointed dayes, and places in the worshipping of God, and also in being readie to offer their extraordinary seruices to him, and that voluntarily: yet what saith the Scripture from their first coming out of Egypt both in the wilderness and afterward? *In many of them God had no delight, but slew them.* Many thousands of them at sundrie times perished, for their false heartednes, that when they had beene deliuered out of their dangers, they did not cleaue fast vnto the Lord, as in their afflictions, and anguishes they promised to doe; but started aside like a broken bowe.

And therefore, how doth the Lord take vp this complaint against them, *Oh that there were such an heart in them, that they would feare me and keepe all my commandements alwayes!* And in the Psalm: *When hee slew them, they sought him, yea they turned and sought God earnestly, they remembered that God was their strength, and the most high God their redeemer: but they flattered him with their mouth, and dissembled with their tongue: for their heart was not upright with him, neither were they faithfull with him in his covenant.* And after that he sayth of other generations: *Oh Ephraim! how shall I entraine thee? Oh Iudah! what shall I doe vnto thee, which I haue not done?* And againe: *Oh that my people had hearkened vnto me, and Israel had walked in my wayes! I would soone haue humbled their enemies, and turned my hand against their aduersaries.*

Thus wee see because they did not seeke him dayly, in the vprightnesse of their hearts, all the helpes of religion did them no good, brought them no wisdom, experience, nor comfort: all which, on the contrary, Gods faithfull seruants enioy. For *David* the man of God vttereth this sweete speech, and the like through the booke of Psalmes: *Thou hast made me (O Lord) more wise then my teachers, then mine elders, and*

man of experience, because I have kept thy commandments. Before I was afflicted, I went astray, but now, I have brought my first into the way of thy testimonies. The religious women of whom we read in the Gospel, after that they saw the power of the Scriptures, and had their hearts humbled and meekened by the wisdom of them, how did they grow in holy affections, and Christian duties, painfully labouring to attaine more knowledge by hearing Iesus his Sermons from day to day, and left him not, to the day of his resurrection.

For when the word is received into a good and honest heart, both it and all other holy exercises with it, become profitable to singular uses. But where men propound not this with themselves, to be cast into the mould of holy doctrine, and to be fashioned after it in their lives, it is far otherwise. For to say nothing of them who from the beginning of the weeke to the latter end, aske not after God, (so little fauour they find in the Scriptures, or sweetnesse in him) yet this is worthy our consideration, that there are thousands which come to Church and heare prayers and sermons, who for all this, are neuer the better to themselves; and the most of them doe more hurt to others by their offensive life, nothing fashioning themselves after the doctrine of faith and amendment. Of whose lamentable condition, what other cause can be shewed but this: that their hearts are hardened with the deceitfulness of sinne; so that they walke afterwarde in their old wayes still, and they see no such beautie in the truth, which shinneth amongst them that they will be subject to it, though Christ reigne onely by the power thereof in the hearts of his. For seeing they haue not beleagued and reuerenced that which they saw and knew, the Lord hath kept backe his grace from them, which he did not owe them, and so giuen them into Satans hands to make them bondmen in euill at his pleasure. The which people being not reuited and changed in their minds, and not brought to a louing and delighting in good things; their lip labour in their seruing of God, and eue which they giue wholy cometh to nothing; neither commendeth them any while to him; neither leaueh any fruit thereof to themselves.

And yet we must know, that there are others of the same company, at the same time, and vnder the same meanes with much blessing of God. vpon their liues, who also declare, as I haue said, that they haue effectually received into their hearts the heavenly doctrine, which hath founded amongst them; for why? they haue set themselves to seek the Lord. By whose giue in godlines the greater it is, (as there is no competition betwixt all the pleasures of the world and it) so much we may see the other

many ha.
Luke 8. 21

Math. 27. 35

Luke 8. 21
Col. 3. 18

The multitude
why some professe
not by good
meanes, and
others doe.
Heb. 3. 13

Iohn 18. 37
Rom. 1. 21. 28
2d: 94

Pro. 7. 12
Note

*All prayers,
etc. left you
might. 8. ch. 1*

22. 7. ch. 1

Non. 8. ch. 1

1 Tim. 3. 4

*2 Tim. 3. 13.
2. ch. 1. ch. 1*

*hugged to
be. 2. ch. 1*

*Great weekly
prophesie life.*

2. 1. 3. ch. 1

*2. 1. 8. ch. 1
2. 1. 2. ch. 1*

Luke 16. 3.

*What shall be
the fate of such
as have not
God's wrath.*

to have loss. And is it not lamentable to see, that any should take such a course, that they should bestow all their prayers, confession of sinnes, and hearing of sermons in vaine? I might more rightly say, to their iust condemnation in the day of the Lord. Men will not be made fooles in any thinge sauinge in this, though foolishnes in all other things is not to be compared with this.

What man is there to bee found, who being deeply in debt and greedily behind hand when he hath sowne his field, will bee contented to reape no fruit of it, or being in suit of law, will lend his monie to his aduersarie to holde plea against him? But such men are amongst vs, (I say not) who take much paine to come to eternall life, and yet are well enough content to goe without it, (For bring louers of pleasures were then louers of God, they know that they can not haue it) but as though the diuill were not strong enough to accuse, and incharme them, they doe negligently, yea willingly offer him aduantage by keeping in a bad course, (though they know how to come out of it) or grow worse and worse to their speedie confusion. Or who is it, which being warned out of his house, yea & that in earnest manner, will yet delay, and neglect to seeke and provide for himselfe, till he be cast into the streete?

But concerning the matter which I deale in, if mens prophane liues and slothfulnes, abating off their repentance from day to day, were but perpetuall beggery, and going about all the daies of their liues from doore to doore, I would haue said nothing, (though it were pittifull to see any cast themselves into such miserie) but they sell themselves bondmen to hell without remedie, and are as *strawles before the Lords wrath, which is as fire* to burne them, and therefore it required more earnest calling vpon. The Lord commended the vnjust steward, not for his particular act, but because he had done wisely: why, when he had warning to be put out of his stewardship, hee provided elsewhere to be receiued. But such warning will not preuaile, nor such wise done fasten vpon these men, vnless as they haue liued in pleasure and libertie of the flesh, they die in sorrowe and vter bondage, and so receiving a just recompence of their liues, they find though too late, how true this is, which I say.

And if this bee the estate of many, who yet doe commonly resort to heare Gods word, who will reade at home, yea and haue prayers in their houses; (for this I am sure many of our Countrey doe) whose case yet, because I know, I doe heauily bewaile, (for that the Christian life is not for all this, aimed at, almost, in many of their actions) good Lord, what shall the estate of others bee, who come in farre behinde them, as

they

they doe behind the best of Gods servants? Even these others (I say) who being the greatest part of the people, are not troubled with any thought of God or Diuell, Heauen or Hell, throughout the weeke? But having their heads filled, and their time continually taken vp in matters of the World, and in hearing and telling newes and tales, (yet many of them nothing concerning themselves) and leaving their calling, doe busie themselves with other mens matters needlesly, and spend many daies in the weeke in idlenesse, prating, vaine games, and pastimes, and cannot finde one houre in it to be thinke themselves of any account-giving to their heavenly Lord and Master, (though to that verie end they are set heere) that once yet at last they might begin to returne vnto him.

But I haue taried longer about this matter then I meant: Therefore leaving them who trouble not themselves greatly with godly exercises, I will returne to such, who are in profession, and in shew farre before them; and yet because they doe not heartily and faithfully seeke to bee bettered (I meane) to be settled in a Christian life, doe therefore reape no good by the meanes which they vse. But some perhaps may thinke too much harshness and hardnesse in this speech, and may object thus: Doe we not therefore reape to the Word and vse good meanes, to the end wee may become faithfull and vpright, and get good by them? And haue not they, who haue most profited in godlinesse attained vnto it hereby? Why then doe yee affirme (they say) and that to the discouragement of many, that, if our hearts bee not reformed, the meanes doeu no good?

I answer, that it is farre from my meaning to raise the least discouragement to any; in whom, if I knew but the smallest desire to be reconciled to God, I would bee most readie to cherish and strengthen the same; and he that exerciseth himselfe in reading, hearing, prayer, *God perswade him to seeke more to doe so*, if hee desire to profit thereby: Neither doe I doubt, but that such shall see in time to their great comfort, that it is not in vaine to waite patiently on the Lord, for a blessing vpon his owne ordinance. But thus I say, when men either thinke, that they doe as much as they neede, while they ioyne themselves to the exercises of religion, and rest contented therein, and see not that they are enemies to God, vnder his curse, and without faith, and therefore *without God in the World*, neither see their wants and empines of grace, and how they are fraught with many finnes vncontrolled, and strong rebellions not restrained: let not such looke to glorie in their meanes vsing, *their reioycing is not good*, their estate is wofull, and that in no meane degree. They may bee said vnto, as the

Obiect. You discourage vs.

Answer.

The least desire of godnesse in men, is to be cherished. Note.

Yet some are so beflattered whose case is not good. Ephes. 2. 12

1 Cor. 5. 6

Rev. 9. 17.

Act. 15. 9

Mat. 11. 21. 23
Gods children
growing care-
lesse lose the
fruit of good
exercises.
Psal. 89. 31.
Note.

Note.

people of Edomites were in the Retribution by the holy Ghost; *Then said these devils unto him, saying, Thou sayest true, that thou art miserable and blinde, and poor, and naked, and thou sayest, I counsel thee to buy of mee gold tried in the fire, and give it thee; &c.* And I marvel not, that I have said, that such, whose hearts are not purged by faith, receive no profit by the exercises of religion, as might further bee shewed by many more examples of *Espermann, Cordan & Brilgaida*. For even the deare children of God, when they waxe wanton against the Lord, and grow slothfull in performing their duties to God, or doe them in a sleight manner, then they sometime had done; as hee punisheth their transgressions other waies; so doth hee this one way chastise them, that they shall feele no sweetnesse, nor finde no favour in the best things they shall doe, or exercises of religion which they shall goe about.

And this it is, that wee heare many, even good people complaine of, that they cannot profit at a Sermon, their hearts are rousing else where all the time (almost) of prayer, reading is like steele to them, and they withdraw themselves from good companie. All which, with meditating about their estate, were wont to bee the things wherein they tooke greatest delight and comfort: what is the cause, (thinke we) that they are now become so contrarily minded? Surely this; they have waxen wearie of their reverent attending upon God, (as all good things doth the flesh soone turne into wearinesse) and beginne after the manner of men, with whom they live, to seeke their unlawfull libertie some way, not being circumspect enough about the keeping of the best things, in price and estimation: and when the Lord seeth this, hee taketh from them the priviledges which they enjoyed before; he dimmeth the light of their mindes, that they see not so cleerely; and shutteth vp their hearts, that they delight not in the matters which were wont to be of greatest account and reckoning with them.

Example
David

Joah.

With what joy (may it bee thought) did *David* performe the duties of religion after his hainous sinne in the matter of *Bethshabe* and *Uriah*? when it is cleere that he slept in it (as it were) all the time before *Nathan* the Prophet was sent to awake him, and bring him to repentance. Or what comfort (is it to bee thought) had *Ionas* in thinking of his happinesse, or vpon any part of the true worship of God, which yet had usually bene his whole delight, after hee fled away from the presence of the Lord? Who labouring to forget his sinne (as may bee gathered by his hastie paying the hire of the Ship-master before hand, that he might bee sure

sure to be carried away from the fulfilling of the Lords Commandment) such a palpable blockishnesse was cast vpon him, *That hee laid himselfe downe to sleepe* in most great danger, in which the Heathen Marriners *fell to prayer, and came to him to awake him*: And after, being vrged to examine himselfe by them, did not verie hastily come to the confessing of it. Iona. 1. 5. 6. 7

To omit others, the daily experience that Gods Children haue of their many complainings, vniquietnesse, discomforts, and such like tediousnesse, (which neede not to presse them, but for the conscience and remembrance of some treacherie against God, and too vnkinde and vndutifull dealing with him) doe sufficiently prouoe; that God taketh away euery the heart and life (as I may say) of prayer, knowledge, and other meanes of religion, and leaueth his Children without comfort in the vse of them, when they dare tempt God through an euill conscience, and sin against his maiestie, and keepe not holy compasse, as they haue experience, that both they may, and haue done, and as he in his word hath taught them to doe. By all which it may appeare, that much more they who worship him with vncleane hearts neuer washed nor purged, cannot receiue into them the sweete and holisome liquor of his grace, by what outward exercise soeuer they present themselves before him. Thus much of the reasons, why the beleeuer should labour with all diligence to practise this godly life. Daily experience.

CHAP. XVIII.

Of answers to certaine objections brought against the necessitie of practising this godly life.

AND now that I haue added these reasons to the description of the Christian, which beleueth in God, I would cease to say any more of this matter, if I did thinke, that men, who haue receiued the Gospel among them, were perswaded and resolu'd to yeeld to this doctrine, and to cast away all clogges and cloakes of shame, feare and other lets, and heartily to goe about to practise the same willingly, when they haue heard it. But I know there are few such. For they who doe thus, doe not onely themselves walke after the rule which I haue set downe, aiming thereat, as at a marke, but also desire that many other were as they be, in so doing. This straight course not easily yeelded to. Acts 24. 16

But

But the multitude of such, as haue either no faith, nor grace, but only heare our doctrine, who yet proteste that they looke for saluation by Christ, doe thinke, that this which I haue drawne out of Gods word, and set downe for their edifying, is more then they neede to looke after, or trouble themselves with: which kind of persons seeing they swarme euery where, I doe oft say and proteste, that I oppose my selfe throughour this my booke against that their damnable opinion and practise, and doe bend the force of Scripture and sound reason against them. For while these thoughts preuaile with them and possesse them, they doe but reason against their owne benefit, comfort and happinelle: Yea, and euen many of those, who haue further tasted of the Gospell, of whom it becometh vs to hope well; yet are for the most part, ignorant of the course, which I haue described, and content themselves with this, that they haue some good affections at some times and sitting desires to liue honestly.

*First obiection,
against the
godly life: this
life cannot be
led.*

Note.

And therefore, I would meeete with some of the obiections, which they alledge, why they should bee no further dealt withall, but suffered to goe on as they doe in a fruitlesse, dead, and dull manner. Some of these say, they hope their desire is to please God, although they cannot doe it as some doe: And namely, as such who endeavour to follow this doctrine which in this booke I propound. For my part, I doe not maruell, that they should as it were shrinke and hold backe from such a course, though they would seeme religious, as hauing not yet seeme how great encouragement God hath giuen them to walke in it; neither what great cause they haue to lay hold of such encouragements, hauing many things to hinder them. These persons therefore, so many of them as will bee teachable, and not resist the truth willfully, I will answer; and giue them some worthy examples of such as haue gone before them herein: that they may not thinke, they are pressed too farre, and to doe more then they neede, if possibly they may see their error, and so finde greater libertie and delight in well doing. The which being done, they shall see what difference is betwixt the estate they are in, and that which they are stirred vp and called vnto.

*Many long
hope as a stay.*
Note,

And that which hath perswaded and moued me to this, is, (as I partly said in the first entrance) for that I see many of good hope, and some not without a right and true beginning in this holy course, to bee kept at a stay, or driuen backe, and seeme not to know what the Christian life is, nor in many yeeres to come thus farre, as to bee perswaded how pleasant and profitable it is, and by how many degrees to be preferred without all com-

comparison, before any other course: For many of the forwarder sort, though they would not willingly forsake it, yet complaine, that they finde much tedious heauinesse, strong discouragements, and many relapses which breede doubtfullnesse and feare. Some which are weaker, are vnder deadly dumps, strange questionings, whether they shall goe forward or no, and such small comfort they finde in their profession, that they declare plainly, that they are farre from the staednesse which I speake of, and this not at the first only, but many yeeres after they haue liked well of the Gospell.

*Complaine of much tediousnesse.
Doubts of going forward.*

Diuers others account the Christian life, mopish, solitarie. and such an estate, the which they hold great wisdome to auoide; that I say nothing of the Atheists, whom I vouchsafe no answer. Now therefore, except these can be otherwise perswaded, that the godly life is neither irksome in it selfe, nor full of deadly discouragements, except, to the flesh, *where to they are not debtors*, neither without great comfort; yea euen in tribulation, (through hope which deceiueth not) but such an estate, as hath caused many for the delight they haue found in it, to refuse all other, which could not stand with it; except (I say) they can be thus perswaded; what likelihood is there, that they shall euer be brought acquainted with it?

Account the Christian life mopish.

Rom. 8. 13.

Note.
Rom. 12. 13.

Phil. 3. 8.

For answer to all, let such vnderstand and know, that this Christian life is not to be peeced vp with some good actions in the which we may rest, neither consisteth of good intents, and in chopping and changing our course from good to euill, and contrarily: but it is the same which I haue said, euen the keeping of our hearts sincere and vpright, and vnfaignedly bent to walke with the Lord after all his commandments throughout our whole course, according to our knowledge; and that in such wise, and with such delight, that he who hath experience of it, would not change it for any other; for why? It yeeldeth an hundred fold for one, in all carnall liberties or delights, which we forsake. *Iohn. 6. Mat. 19. 29.*

Christian life is not in some good actions.
Marke 6. 10

But a stiled course, &c.
Note,

And that it must be thus with the people of God, and may possibly be also, that of the Prophet doth plainly declare, that the man which may reioyce and speake of his estate with comfort indeed, is he which doth not by fits and at some odde times, lift vp his heart to God, but who doth *soloue his law, that he meditateth in the same all the day long*, as he himselfe did, meaning this, that his thoughts should leade him to God from time to time, and when they are occupied about euill, or ranging in the world vnprofitable and amuse, that he should by and by without dallying or delay call them backe againe.

Prove of the former.
Psal. 119. 97.
98.

Psal 113.
Psalm. 119.9

Psalm. 119. 12

And what (thinke wee) doth hee meane in another place, when not speaking particularly of himselfe, but generally of all which are the Lords, he saith: *The blessed man doth exercise himselfe day and night in this*, that he may please God, (as his word directeth him) and haue peace thereby with him, and so may testifie, that God is his treasure, because his hart and loue is set vpon his commandements: and being (as it were) set on fire with loue towards God, he continually meditateth vpon his law and with his whole heart he seeketh the Lord, and desireth him not to let him wander from his commandements; his heart is a store-house for to hide the promises of the most highest in, and still he crieth; *Blessed art thou, O Lord, teach mee thy statutes for to speake of thy iudgements is my whole delight; in thy precepts I will continue, and thy word I will not forget; for more sweet it is vnto my mouth then the hony or hony combe.*

Note.

And further he saith, No longer will I abide within the gates of vanitie, I will put off my shooes because I meane to treade within thy Sanctuarie, and my feete being washed, shall be defilled no more. Clenſe me therefore, O Lord, that I may walke vndefiled in thy sight, and thou vntying my lips, I shall shew forth thy prayſe: so shall thy name be glorified. The Prophet doth not meane that we, who will be happie, must be occupied in prayer, hearing or reading onely both day and night; neither yet doth he meane, that in some pang, or when we thinke good, we should be occupied thus, and well affected, and haue our liues well framed; but this he meaneth, that he, who is godly and happie indeede, indueth to this, that his minde may delight in, and bee possessed of good matters, or rightly vsing lawfull, or carefully resisting those which are sinfull.

Phil. 3. 20.

And it is the same which the Apostle meant when he said, *our conuersation is in heauen*, though we are on earth: teaching therein himselfe and all other Christians, that their whole course (so farre as mans frailtie would permit) (and how farre it may permit, let this Treatise out of Gods word testifie) ought to be a settled and constant carying of themselves (as I said before) throughout their liues in such sort, as they might shew and approve themselves to be men of God. If we desire to see examples of these things, the Scripture setteth out many vnto vs; and namelie the life of our father Enoch, that in his time, which soone after the creation of the World was corrupted, he did yet *walk with the Lord*: as if it should say, he did so liue in the world amongst men, that he had yet, through his life, an heavenly and most happy communion with God.

Examples of
godly men.
Enoch.

Gen 9. 24
Abraham.
Gen. 11. 7

Abraham, though he be not exempted from infirmities, yet from the
first

first time of his calling vnto his death, what a rare patencie did he set before the eyes of men in his example, of a man consecrated to God, and not earthlie minded: For whereloeuer he came, he set vp an Altar vnto the Lord: declaring thereby, that no change of place, time, or companie, could withhold him from following the Lord, but as he first left Countrey and kindred at his commandement, when he knew not as yet whether he should goe, or what should become of him, *So when he had leave after to returne, yet he refused; because he sought a better Countrey*, namely, an heavenly, witnessing still more and more, that his obedience was found and faithfull, by looking to another inheritance, vntill an hundred yeeres were fully complete in a holy course.

Heb. 11. 15

Gen. 12. 4
Compared with
Gen. 29. 7

And of *Iob*, how cleerely doth the holy Ghost witness this, whereof I speake? Inasmuch, that hee not onely withdrew himselfe, and departed from the corrupt examples of the people of his time, but also had a particular regard of the actions of his life, both towards God and men. For proofe whereof, his strong faith with patience, prayers and sacrifices doe testifie the one: his iust dealing with all men, and mercifulnesse to the poore, with rare wisdome in gouerning his owne family and in carrying himselfe toward all, doe shew most cleerely the other. All which were not at times, but vntually and ordinarily performed, and through his course of life looked vnto and continued.

Iob 1. 1.

Note.
Iob 31. all.

And yet another thing I must needs adde, (as I am perswaded) very admirable; that he did vse to acquaint himselfe in the *middest of his prosperitie with the looking for a change*, and did learne in his greatest abundance to want: and being in so high a place, yet he was not puffed vp, because he considered, how fleeting and how momentary all things were; and that his prosperitie was lent him onely for a short time, and was not a patrimonie or inheritance to him for euer. So that when he was afterward tried with losse of all, (which was exceeding much) it might appeare, that hee was but little moued with it, because he had loued it but a little, when he did inioy it. The which gracious man thus vsing the world, as hath bene sayd, holding all so strangerlike, while he had it, and so willingly forgoing it, when God would require it, how could he doe it without a diligent looking to his wayes, and the directing of the thoughts of his heart in a very particular manner, and that in and about worldly goods in which case men thinke no bounds should be prescribed them?

Iob 3. 15

Iob forgoing his goods without any great griefe, did not say them when he had them without any great loue. Therefore loue shew the world little while thou hast it, so thou shalt lose little when thou forgoest it.

As for *Moses*, although it was a rare grace, when he was of full and ripe yeeres, to refuse to be maintained as the sonne of Pharaohs daughter, and to inioy the pleasures of sinne for a season: yet it is more marvellous, how in ex-

Note.
Moses.
Heb. 11. 24

ample

example hee went before the rest, in the things that God required: and shining daily more and more, as the Sunne till the noone tide; not wearie of his seruice, as many are, but liking better of it, the longer experience hee had of it, so that there was no good being else where to him; and so accomplished eightie yeeres in that righteous and holy course.

David.
Act 17. 46.
& 13. 22.

Psalme. 119. 10

Psalme. 55. 17

1 King. 15. 5

Lam. 3. 40.

As for *David's* practise, besides the Lords commendation of him, *that hee was a man after his owne heart*, so that wee may see more particularly, how he passed his time; that one place of his Psalmes doth cleerely shew, where he saith, *This is the course of my life, after the which I frame my selfe, as the blessed of the Lord also doe; with my whole heart I seeke thee, O Lord, as thy word teacheth me; the which so farre as I haue receiued, I lay it vp, and hide it in my heart, as a treasure, that I may not sinne against thee; and so farre as I doe not vnderstand it, I desire to be further taught of thee. I use to speake of thy wondrous workes, and of thy wisdom; I take more pleasure in thy testimonies, then in all manner of riches, and I daily meditate and muse thereupon.* By these, with many other such properties of a godly man mentioned in the same Psalm, wee may conclude without doubting, that a minde thus exercised was not void of a life full of answerable fruits. And *three times a day* hee did vse to resort to God ordinarily in prayer and thankgiuing, after a solemne manner, besides other occasions which oft moued him: That *saue onely in that one matter of Vriah the Hittite*, wee seldome reade of a man more taken vp of an heauenly heart then hee was.

I make mention of these holy seruants of God, the more particularly setting downe their course of liuing, their properties, and their whole estate, rather then some of their actions and holy workes, to this end; That they, who loue to haue short worke made of this matter, and content themselves with this, as a sufficient warrant of godlines, if they can reckon vp some commendable workes in their liues, (whereas the baddest haue somewhat in them that is commendable) may not iudge so of a godly life, deceiuing themselves; but may make it their whole conuersion to be godly, not fauouring themselves in any knowne sinnes or actions doubted of to be sins, but *sitting themselves daily, to search and find them out*: neither withholding themselves from new duties, which they haue not been wont to practise, but teachable and readie to heare, whatsoever the Lord hath to require of them. And my meaning is, that after wee haue made an entrance into a godly life, we should not hold on by fits, now and then, (as I said) and be off and on, as many are: but constantly goe forward, as our yeeres grow vpon

vpon vs, and carefully to indeuour, that in one thing as well as in another, *we may please God* in reuerence, and in feare.

Neither is it my purpose in all this, to perswade, that beleeuers may rest in that measure of faith and grace, which they haue attained, but looke vpon such to follow them, who in the Scriptures are set before them, as the forwardest Christians, and holiest examples, that they may grow and bee like to them. So that they acquainting themselues still with their owne wantis, weakeneses, and corruptions, which they beare about them, may daily gather strength against them, and prosper as the Lords plants, in euery part of their life to become fruitfull. *we must grow.* Phil. 3. 13.

So shall they know by experience what this meaneth, which I speake of, namely, to walke with God continually, and after a certaine manner, (although wandering on the earth, wrapped in with infirmities) to haue their conuersation in heauen with him. And so shall they more cleerely and fully behold the benefit of Christs death; that it was not onely to saue them from eternall death, and to bring them to euerlasting life; but also to worke the death of sinne our most deadly enemy, and to mortifie it, and to purchase for them a comfortable passage thither also, through the inioying of many goodly blessings in this life, as pledges of the same, though it be otherwile but a vale of miserie, to all such as find not this for their portion. For this is to be knowne, that as every one excelleth another in the graces of the spirit, thereafter is his measure greater in the priuiledges of a Christian, more then others, and with more sound and continuall comfort doth he passe his daies, and free his life from reprochfull and fearefull euils. And the more that any godly man increaseth in goodnes, and goeth beyond that estate, wherein he hath sometime been, in knowledge and in an high esteeming of it, and the right vse of the same; the more shall his life be filled with matter of sound and pure reioicing. *Double benefit by Christs death.*

Note.

Therefore to conclude this matter, seeing the godly and Christian course of liuing is not a seruing of God when we thinke good, but from time to time; nor a looking to some of our actions, when others are not regarded; nor an estate vnpleasant to the spirituall man, whom the holy Ghost directeth, but easie, sweet, and comfortable; seeing also we haue heard by many examples of godly men, (otherwise not without their infirmities any more then wee) that this life hath bene practised in all ages: I conclude, that the elect and beloued of the Lord shall yeelde to the embracing of it, and *must take up the same, though it be a yoke* to the corrupt lusts not yet subdued; and that such as see not cause to submit themselves to Gods commandements one as well as another; but will take their libertie in some euill,

Note.

The elect must take up this yoke. Deut. 4. 29.

euill, after the desire of their hearts; cannot glorie, with any sound peace, of a godly life.

Use of the
common Prote-
stant godly
life.

Iohn 3. 21.

Note.

And consequently, that the life of the common Protestant, which counteth it precisenes to be abridged of any liberty that he hath bin wont to vse, or yet liketh to inioy, (how vnlawfull or offensiue soeuer it be) is nothing lesse then a godly and Christian life: for such a *one will come to the light*, that whatsoeuer is not as it ought to be, may be made knowne, and so remoued. But he that will not be touched, nor suffer his actions to be censured, nor reproofed, though he be farre from this practise, but *pleaseth himselfe in the things which he doth*, is (without all question) fraught and filled with infinit euils, and a bondman to his owne lusts, whatsoeuer opinion he hath of himselfe, and let such a one know, *that his damnation sleepeth not.*

Another obie-
ction against
this godly life.

None now liue
so.

Answer.
The generall
state of profes-
sors is much to
be bewailed.

Note.

But many of these with whom I haue to deale, euen such as goe for good Christians, and who in sundrie of their doings are of vs well to be liked, (though God iudgeth the heart) many such (I say) doe keepe at a stay, or content themselves with this, that they do no great euill, (although they do little good) because they see few liue better, by whom they might take any great light to amend. To speake plainly, they thinke there are none in these daies who doe follow the steps of the holy fathers, whose lines I commend: which kind of persons may be easily conuined, but I will say no more, then I needs must. The truth is, that the generall state of these men, who imbrace the Gospell, is much to be bewailed. For although they are infinitely the worse, by reason of the swarmes of Atheists, Papists, Familists, and others, both Heretikes and Machiauellians, which with their stinking breath doe poison many thousand inhabitants, which dwell in the land amongst them: yet besides this, the abomination is great without respect of them; through ignorance, little reuerence to the word, custome in euill, and sleight executing of sundrie good lawes among vs; but this ought to be no offence to any. For who would looke for any other then loathsome life in the greatest number, as it hath alwaies been? Christ himselfe affirming, that *his flocke is but small*, Luk. 12. 32. And saying by his beloued Apostle to his Church: *I know where thou dwellest, euen where Satans throne is.*

Yet many good
lights amongst
vs.

But notwithstanding this, in some places, and those many, throughout his Maiesties dominions, where the Gospell hath bene soundly preached and painefully, especially in an ordinary ministerie continued, such particular parts of this Realme will testifie; that there haue bene, and are many, not of the Ministry onely, but of the people also who haue bene lights

lights vnto those which haue knowne them, and liued amongst them, and whose names haue sounded, and that most iustly, a farre off, where they themselues haue neuer come: My selfe haue knowne many, and yet doe, (the Lord multiplie the number of them, and the grace which he hath giuen them, a thousand fold, and be highly prayed for them) with whom to haue liued, and beene conuersant, hath beene the next choice vnto heauen it selfe, and to the communion of Gods Saints there, which some of them doe already enioy.

In the Communion of Saints the sweetest life.

Their names I spare, for sundrie causes; but such they were, whilst they hereremained, and such they are, of whom I speake, who yet remaine, (though I know but few of those many, (I hope) whom God hath beautified his Church withal,) as may iustly take away this offence from any, who should think, that we haue none which may be paternes and lights to others of this Christian, innocent, and fruitfull life: yea rather, it may perswade them, that there are many such, as by good and long experience can testifie, that which is else where written, *that in serving God there is great reward, and that godliness receiveth many blessings, as the fruites of Gods promises, even in this life.*

Psal. 19. 11.
1. Tim. 6. 6.

And they doe not as many, that is, giue ouer and faint, as though the Christian life grew wearisome and tedious to them, (because it is indigress with some, who are ashamed of it) but the longer they haue continued therein, so much the more seled and constant they haue beene in the same, increasing daily in faith, and other graces, *and hold on their fellowship commendably since they know first the power of the Gospel.* Yea many there are at this day, (to Gods glory be it spoken) who haue so effectually tasted *how good and sweete the Lord is,* that they haue been incouraged to adde to the times and to their travell in the seruice of God, as prayer, reading, for one houre in the weeke many; and for a litle labour in looking to their waies, watching their hearts, and searching out their sinnes, much and oft, for the profit and sweetnesse which they haue found thereby.

Phil. 1. 5.

A veribie growing.

And whereas they haue sometime gone about these spirituall duties vntowardly, whilst their minds (though renewed) were weakly seasoned with grace and knowledge, yet afterward, they haue with much cheerefullnesse and delight gone about the same, when they haue had more acquaintance with, and experience of the benefit of the Christian course. The remembring of the houres of holy assemblies, by keeping holy day on the Lords Sabbaths in the word and prayer, and other priuate houres of calling on God, and reading of his word, how pleasant and sweete is it vnto them, before they come to it: And yet if they should rest in these, I would not

Nota.
Christians must grow from their first vntowardnesse in Gods seruice, as we see.

thinke

*Their growth
must be seen
in duties to
men, as well as
to God.*

thinke them worthie so great commendation, not adioyning therewith other duties to men. But when they haue found such delight in the former worshipping of God, they haue also walked more roundly and fruitfully in their pericular callings, in their families and other companies, and for their worldly matters, (in which most men doe highly offend God, and thinke they may deale in them as they thinke good) they carefully endeavour to be directed in them by such rules as his word teacheth them. And such as these are, God hath set amongst others, who are weaker, that they may learne of them, and be shadowed as it were, vnder the wings of their good example.

Math. 13. 32.

*The whole
world well nigh
are strangers to
the godly life,
and speake euill
of the godly.*
Note.

And this is the paterne of the life which God would haue vs to leade, from the which the whole world well nigh are strangers; (though little to their reioicing;) and principally they, who scornfully refuse all such instructions, as require more then they doe, or be willing to practise. In deede it must be granted, that these being few in respect of them, who set themselves to vphold the corrupt estate that the world hath euery lier in, they haue not therefore many to commend their good examples as the other haue; but rather are ill spoken of; because they will not follow the same excellence of riot that others doe, and especially where they dwell; for the diuill enuieith their credit and good report. And yet the worst sort of men in their controuersies and needs, when they are driven to trust some, will soonest choose them to be comprimitters, for them, as knowing them to be men of good and vpright consciences, rather then others: as we reade *Saul* did so account of *David*, when he spake according to sound reason) and made him sweare to him, that he would be kind and friendly to his posteritie after him, though he did vsually pursue him as his deadly enemy. And such honour haue the Lords people.

1. Pet. 4. 4.
Tis their hearts
tell them other-
wise.

1. Sam. 24. 22

*What if it
such lights
must be made.*
Pro. 14. 6.
Psal. 16. 3.

And therefore to turne a little to these objectors: let them not thinke, that our age affordeth none, which are fit to be examples to them; but let them rather be wise to discern them, (at least, that which is pleasing to God in them) which is not hard to see, for those which are willing to vnderstand, but easie to be found out of such as desire it. Let them reuerent, and be in love with such as excell in pietie and vertue; and with the precious things which are in such: let them aime at this also, that they may be like them, and not lie still in the darkenes, to the which they are accustomed. And such of them, as God hath blessed with some better liking of knowledge, let them loue and frequent the companie of such as desire neither to be idle, nor vnprofitable, seeing he hath set such amongst them, to furre more great and singular purposes, then they can by carnall eyes see, or, discerne.

Note.

Let them labour to see their owne wants, which should cause them to make much of those who may helpe to supply them, and of whom they may learne to come by those graces, which they should without the helpe of such, neuer haue attained vnto.

And if they carrie themselves in such humilitie, and reuerent account-making of their betters, in whom there is a greater measure of Gods gifts, they shall be no longer led with their former doubts, whether any are before them in the Christian life, but they shall praise God highly for setting such lights and examples before their eyes, by whom they may be directed: and when they are so farre inlightened, they shall soone alter their language, and *speak with new tongues*, as they in the Acts (Chap. 2. 13. compared with 2. 37.) who in their prophane selfe, railed on the Apostles, and said, *they were drunken with new wine, in the fore part of the day*; but being conuicted by Peters Sermon, they had learned to come in humilitie to them with the reuerend titles of *men and brethren*, asking counsell of them, whom they had so abused, rather then of any other; *what they should doe to be saved*. And this for answer to the second obiection.

Act 2. 13.

Act 2. 37.

C H A P. X X.

The last obiection against the godly life answered.

THere is yet another obiection, that I will answer, and it might be a great weakning of the holy courage of the seruants of God, if they should not be well fenced against it. And thus it is: Seeing we teach publickly the same, which I haue before set downe of the estate of the godly, and professe without feare, that thus the people of God must walke, and we affirme that God is not pleased with this darke and dead life, which is led by mens good intents, without any certaine rule to guide them, much lesse with that which is contrarie to godlinesse; diuers take great offence hereat, and arise vp against vs in this manner, saying: Ye goe too farre, and bragge of that which is not in you: and againe, remember how many haue fallen, which were more like to haue stood then you, as *Dauid, Peter*, and others. It is therefore good (say they) for all men to profite no more then others doe; that there may be no great wondering, when any grievous offence and trespasse shall be committed by them. To which kind of men, for the better seding and quieting of Gods weak children, I answer.

The third obiection: against the godly life.

Answer.

1. Pet. 1. 14-17.

2. 4. 1.

Note.

Pron. 19. 23.

Bitter fruit of
delisting.

Mich. 7. 9.

We shall rece-
ive.

2. Tim. 2. 19.

Ball of David.

2. Tim. 1. 16.

2. Sam. 1. 1.

Psal. 51. 4.

By the grace of God, bragging is farre off from vs; as we also heartily desire it may be: neither doe we goe too farre, his word being our warrant. But we are not afraid to utter that which we know, nay, we dare not doe otherwise, though it be against our selues, as much as others, if we shall see light by it at any time: neither feare we, that shamefull falles, shall any thing the sooner take hold of vs, for speaking the truth boldly, but remoued more far from vs, whilest we are nothing more afraid, then to offend thereby. And if either our pride or boldnesse should breake out so farre, as that it should cause the Lord to chastise vs, or that we should be so carelesse, and improvident ouer our selues, that Satan should againe bewitch vs with the deceitfulnesse of sinne, we looke for none other, but to *heare our burthen* of an vnquiet mind, and the *reproch due to vs* thereby, and our punishment, which shall befall vs because of our offence: but though we should so be ouertaken, yet *shall wee rise againe*, and though many of vs should fall from our stedfastnes; yet for all that, this is true, namely, that God will haue the holy and Christian life, which I haue set downe, practised of others; and howeuer we should be turned out of the way for a season, and whatsoeuer might become of vs; yet he *that is able of stones to raise up children to feare him*, will provide true worshippers of him, whatsoeuer become of vs, and the truth of God remaineth, that such as will be worshippers of him, *must depart from iniquitie*.

As for *David*, by the great wisdom and goodness of God, his fall was a glasse to behold Gods mercie in, not to imbolden any to sinne thereby: and that like trespassers who possibly might despair, should not cast away hope of forgiveness. The sinne it selfe arofe from the nourishing, and giuing place secretly to his heart in such vnlawfull desires, (as by his eyes were occasioned) such as in this treatise I labour to call men from; as appeareth by his owne confession in the Psalme, where he saith; *Against thee, O Lord, against thee haue I done this euil*: as if he should haue said, I though my offence be horrible before men, yet from hence it came, seeing I feared not before God secretly, whilest yet the offence came not forth openly. And this I say, that we may learne to beware of inward temptations, and outward occasions of sinne, and boldly professe to doe both.

And thus I hauing answered this doubt of, and concerning *David*, that no wise body needs to take hurt by it; yet because I know how some doe draw such examples to libertie in sinning, and, euen this one as much as any other, turning it against themselves, which they should take good by; I will adde this one thing, which I would otherwise haue omitted, seeing I haue made mention of it before: That *David did that which was right in*

the

The last objection against the godly life answered.

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the sight of the Lord, and turned away from nothing, that he commanded him, all the days of his life, I am simply in the master of Vriah the Hittite. As therefore it was no vidual thing with him, neither did he oft thus offend in cases so well knowne vnto him, so it is no cause why we should be discouraged from a sound course, for feare, lest we should fall after the like manner, but watch in all things, that we may be the further from such feare, and danger.

1. King. 11. 6.

Peter (to say somewhat of him) before Christs ascension, howsoever he was faithfull, and in many parts of his life commendable, yet had he no such great strength and growth in grace, that we ought to be content to be as he was: but rather looke to be lights and good examples in all good works, lest we should fall away dangerously, when such an one as he was, did deny his master. I know God can correct the dearest of his seruants in a fearefull manner. But (blessed be his name) we know thus much of his mind, that he taketh no pleasure in their troubles, neither delighteth he in their sufferings, much lesse doth he take aduantage of their infirmities.

Peter's fall,

Lam. 3. 33.

He draweth them out of deepe dangers, when they haue plunged themselves into them. And if we prouoke him not, there is no feare of reprochfull euils to be sent vpon vs by him: and therefore, if we count it pleasure to please him, and to be watchfull against the occasions of sinne, this giueth vs holy boldnes and confidence, that we shall be kept from fearefull falles, rather then that we should be afraid of them, by being too godly. Neither was Peter thus armed, when he so offended, but as we may easily see, there fore he fell, because he was naked and vnarmed. And so it is with all others in this case, that so dishonour God as hee did. Now if he did fall, and wee may also fall, whiles we are yet not without confidence in God; what is to be thought of our best actions, if we should do as many would haue vs, namely, to shew and profess no more then others doe; and so make common professors examples, to be rules for our liues: what should our liues then be, but a very dunghill fraught with vnfauourie filthinesse, and not onely an offending of God lightly now and then?

If we prouoke not God, we feare of foule falles.
Note.
1. Pet. 1. 10.

Neither let men say, they can liue no otherwise then they haue done, nor discontentedly say, we would haue them take no delight in any thing; but husband and wife must sit and looke heauily one vpon another, neither may neighbours be merrie together. For such may vnderstand, to the first point of their objection, where they say, they cannot leaue the course, in the which they haue tied (that is, in small knowledge of God & his will; following the world with greater pleasure then the word of God, and hauing their othe reioycings in things heere below, and vying their labour but euen as toile, &c.) they may (I say) vnderstand, that if they

Objections.

Answers.

The last objection against the godly life answered.

cannot change such courses, their owne mouths shall bee their accusers; for such cannot bee in good state. For I urge no other change vpon them, then they themselues shall be forced to confesse to bee required by God of them, and that for their best.

*Great follie not
to desire a bet-
ter condition.*

And being so, I would aske this of them, who is hee, which hauing liued long in a cottage full of penurie and wants, cannot frame himselfe to a more welchic estate, if it befall him, and to enioy greater abundance of all good things meeets for this life, and that because he hath of long time been accustomed to a meaner and poorer condition? Is any, so destitute of common reason, or so wilfull, that when his diet may be wholsome and sweet, his apparell cleanly and seemely, his habitation commodious, and well fenced against annoyances of winde and weather, hee will yet refuse all these being offered him, for a portion in poverty; where his wants cannot bee supplied? And yet what comparison is there betwixt these things, and the high degree of felicitie, which is in the Christian course that I propound? For this is found and durable, but they deceaueable, vaine, and the pleasure painful, (for so I may most iustly call it) which they enioy, who follow their old custome, and lust of their ignorance.

Note,

Therefore they must needs confesse, that their blindnesse is so bewitched, also the hardnesse of their heart, and deepe vnblesse, which holdeth them at this stay, that howsoeuer wee can bring them tidings of a better; yet hauing bene long bewitched with their darkenes, and sinne, as the people were with *Simon Magus* his soceries; they cannot change their old course.

Acts 8. 11

Answer. 2.

*All carnall de-
sires only lost.*

Ephes 4. 22.

Rom. 7. 6

& 8. 7.

1 Cor. 5. 17

To the second part of their objection, where they with misliking, say, we would haue them delight in nothing that they haue, as wife, children, goods, neighbours, if I would haue them liue after such rules as I prescribe them, I answer; that their whole conversation must be put off indeed, wherein they haue liued after the manner of the world, and if any bee in Christ, let him be a new creature. That ought to bee no strange thing to them, which is so common a truth in the Scriptures, teene all that they hold of their owne, both in heart and life, as farre as can bee, must be auoided; and therefore their lighmes, reioycing in euill, making pleasure in the creatures more then in the Creator, and the making of these things their chiefe delight: all this with corrupterie makinges, must be pruned off from them, (euen as we would pare off the vnderboughes which suck vp the sappe and iuice from the good vine branches;) which, if they were sic to see it, haue troubled themselves and others, more then all their fond liberties haue pleased them, and therefore both they and others should bee the more

Rom. 11. 1

Math. 16. 14

200000

E V

glad

of such change. And what account is to be made of such reioyings
which are not of such nature, which must be repented? But if it be as
said to know, judge, which is better? When it is well known, that both
the marriage and other fellowships, which true religion hath made amongst
people, is of all other, sweetest and most comfortable. As for other, let
them be broken off.

For what have they lost? (to speak of the best) who doe so, but that
which may be spared alwell, as the paring of their nailes? If any will
speak better of it, it is only he, whom God hath not taught to speak.
Therefore to conclude, as these and such other obiections are too frivo-
lous, to iustifie out a godly life from the practise of true Christians and be-
lieuers: so when it shall be gone about, as I haue taught and set downe in
this Treatise, that they shall lead the life of faith, even the life which
pleaseth God; and consequently, then they shall liue happilie in euery
estate and lawfull calling whatsoever; For *hee walketh safe and sure who
walketh uprightly.* And hee that doth otherwise, and peruerterh his
waies, (as I haue shewed how, by going from the truth which hee
knoweth) God will finde him out, and he shall meete with plagues and
sorrow enough.

Pro. 10.9

And thus, to make an end of this Treatise, if besides the beautie and be-
nefit of the godly life described, the fore-mentioned reasons haue any
force in them to preuaile with vs, and the answering of the obiection-
ons brought against the practise of the same, haue any strength
to perswade vs, let vs resolute, neuer to be withholden from
it, seeing wee forsake but our sinne for that, which yet
shall plentifully be rewarded.

Math. 19. 28

THE



THE THIRD TREASURIE OF THIS BOOKE, NAMELY, OF THE MEANES

Whereby a godly life is holpen
and continued.

CHAP. I.

*What the meanes are, and the kinds of them, and of
the summe and order of this Treatise.*



*Christian life is
upheld by
meanes.*

Haue set downe a description of the life of the beleuer: by the which all, who desire to be acquainted with it, after they haue obtained the gift of faith, may walke godly and safely through their pilgrimage, euen so many as haue at any time in truth begun, and gone about the same. Now seeing this Christian life is vpholden and continued by meanes, and euery one which shall set vpon it, will be desirous to know them, as he hath

good cause, and how to vse them aright, because the hinderances and discouragements from the same are many and great; I will therefore (as it is meete I should) shew, what I vnderstand by the helpes, and meanes: and which they are; also the kinds of them, their nature, and how they ought to be vsed, seeing that God hath promised, by the right and reue-

rent use of them, and the same constantly continued, to giue such grace, euen to weak ones, whereby they shall bee able in truth (as hard as it seemeth) to leadethis godly life, and sensibly to discern, that they doe so. For as it was not begun without meanes, so neither can it grow without them.

Now as thus doth wonderfully declare the goodnesse and kindnesse of our God, in ordaining of them for our exceeding great benefit and comfort, so we must know, that it is required of vs, and earnestly looked for at our hands, that we vse them with such care & constancy, as that they may become most profitable vnto vs, that to wee may finde that fruite of them which God promiseth.

These meanes, whereby God hath appointed that his people shall continue, and grow in a godly life, are such religious exercises, whereby Christians may be made fit to practise it, and they are partly ordinarie, that is, such as are commonly and usually to be practised, of which sort there are many: and partly extraordinarie, at some especiall time, as fasting, and some are solemnities in fasting and thanksgiuing. And both of these are either publike or priuate.

*What these
meanes be, and
their kinds.*

The publike (such as are vsed in our open assemblies ordinarily) are these three.

*The publike
helpes, and
which they bee.*

First, the ministerie of the word read, preached, and heard, as the Lord prescribeth.

1

Secondly, the administration of the holy Sacraments, and worthie receiving of the same.

2

Thirdly, the exercise of Prayer with thanksgiuing and singing of Psalmes.

3

But because the publike cannot bee daily had and enjoyed, (and yet wee neede daily reliefe and helpe) neither although they could, were they sufficient to inable vs, to honour God, as it becommeth vs, therefore God hath commanded vs to vse priuate exercises; whereof these seuen be chiefe.

First, watchfulnesse, meditation, and the armour of a Christian; vnto the which, is to bee added our owne experience: and these properly belong to euery one alone by himselfe. The next are the vse of companie by conference and familie-exercise, and these are properly to bee vsed of a mans selfe with others: the last two, which are prayer and reading, are common to both. The necessity of these priuate helpes is so great, that if they bee not knowne and vsed rightly and in good sort, the publike will bee prooue but vnprofitable, and the whole life out of square, as shall bee

*The priuate
helpes, and
kinds of them.*

*The necessity of
the priuate.*

scene.

scene, when we come to handle and speake more particularly of the right vse of them.

And of the helpes or meanes to continue a godly life, which they are, and the kindes of them, thus much be said. Now I will (as I promised in the entrance into this Treatise) more fully shew, what euery one of these is; and what force they haue (God working thereby) to vphold the weight of a godly life. That all who list to consider it wisely, may see it, and so many as will vse these meanes, may proue, and finde it themselves. And first I will begin with the publike: (and afterwards speake of the private. And I will so handle and speake of euery one, (according to the skill which God hath giuē me) as may make most for this present purpose, that is, most largely of those meanes which with their vse, are little knowne; and more briefly of those, with which men are most acquainted.

*Christian duties
may also be cal-
led helpes.*

Note.

Neither let this trouble the reader, that I haue made mention of some of them by other occasions in some other places. For whereas it may be objected, that these meanes called helpes, are spoken of in other Treatises of this booke, as parts of a Christians duty, I answer, it is true: for I haue spoken of vprightnes, one piece of the armour, and of watchfulnes and prayer, in the former treatise, and so of the rest. And there I speake of them as of common duties and parts of godlines, as the loue and feare of God bee, but here I speake of them as of speciall helpes to godlines: for though I denie not, but that all the duties of a Christian man, are also helpe to liue happily, yet who doth not see, that these here mentioned, as the Word & the Sacraments, watching and prayer with the other, are more properly so called, as more specially fitting vs for the right performing of all duties? Besides, in other places, I speake of them by occasion, and therefore more briefly: but here of purpose, and therefore more largely. But let it suffice, that I vnderstand these which I mention in this Treatise, to bee helpes and meanes specially.

And more particularly of the armour and of the parts thereof, this I say: because otherwise, I must haue giuen a watch-word about it afterwards, when I come to speake of it in due place: that though I speake of all the parts of it by occasion in one treatise or other; yet there I speake of them for the most part, as particular duties to be done in our seuerall actions: but here I speake of them, as of such duties as must alwaies abide, and be lodged in our hearts; and that wee may haue them, as a Larder-house, alwaies full of good and holdsome victuall, and not as one dish to serue for some occasion; where we may obserue, that though the one is not without the other,

other, yet there is a manifest difference betwixt them, so that the one is not the other. And so I take it, the Apostle meant in the Epistle to the Ephesians, where when he had named diuers duties, as Mercie, Loue, Kindnes, Ephes. Chap. 4. and 5. which are parts of the armour; yet he saith after, Stand fast in your armour, when ye haue put it on: as if he should say, it is not enough to shew kindnes, mercie, to some persons at some time, and to haue the vse of the other parts of the Christian life, when occasion shall be offered, but to put and keepe them on, that so wee may euer haue them in a readinesse to be vsed. Euen as women doe not onely trimme and dresse their houses with flowers, but they haue also their gardens beset and filled with them, from whence they may haue them alwaies for such vses. This I thought good to say about the matter in hand, to free the Reader from some doubts. Now I will proceed to the next Chapter.

Ephes. 6. 14

CHAP. II.

Of the publike helpes to increase in godlinesse: and namely, the ministerie of the word.

TO beginne therefore with the publike meanes and helpes, whereby God hath appointed to strengthen the beleuer, and settle him in a godly life; know we, that the word is the first and principall. And upon there shall neede no great marueiling at this, which I say, if wee marke the royall and most excellent commendations, that wee heare, and reade of the Canonick Scriptures, which are this Word of God. For besides that, they are by good euidence and testimonie both by the excellencie of the matter contained in them, Psalm. 119. 129. and by the mightie operation of them, Heb. 4. 12. prooued to be the very truth and word of God, (not the phantasies of mans braine) which hee willeth vs to search, sending vs unto them, if we desire to know his minde and will towards vs: to the authoritie of them is such, that by whomsoever it be gainesaid or called into question, we neede not bee troubled at it, and so be discomfited; no although it were an Angell from heauen, (if any such thing were possible) much lesse the man of Sinne, who yet challengeth authoritie to be heard before them.

Commendation
of the Scrip-
tures from the
excellencie of
the matter.

Mightie opera-
tion.
Truth.
John 5. 39
Authority.

Gal. 3. 8

Sufficiencie.
2 Tim. 3. 16

And that we may not doubt, but that all Gods will is reuealed in them, we are taught, that they are all sufficient, that is, containe whatsoeuer is able

ble to make one either an inheritor of saluation, or a true Christian, in which two consisteth true felicitie.

Plainnesse.

Pro. 14. 6

Math 11. 25

Ephes. 4. 11

Expofition, and preaching.

AGs 17. 11

1 Thess. 3. 10

1 Pet. 5. 3

Iohn 21. 15.

1 Thess. 2. 13.

Heb. 4. 12

Benefit to the vnregenerate.

Note.

1 Cor. 14. 24

AGs 26. 18

Now for the plainnesse and euidence of the heauenly matter that is contained in them, by the meanes which God hath vsed, and the order that hee hath taken, for laying out the sweetnesse and beautie of them, they are in the most necessary points, easie to be vnderstood and conceined euen of the simple and ignorant. For besides that, hee hath commanded them to be reuerently and distinctly read in the assemblie, hee hath giuen vnto his Church most excellent gifts (I meane Pastors and Teachers) to interprete and teach his whole counsell out of them; and so shew the people how to profit by the doctrine of them: and to make the right vse thereof, in such wise applying the same to them, as if they had become particularly, and onely appointed for them. And in like manner, hee hath provided to haue these his holy Scriptures turned into those tongues and languages, which are vnderstood of the diuers and sundrie nations of the world, that thereby they may, as the good people of Thessalonica and Berea did, conferre the Sermons which they heare, in their owne tongue, with the Scripture; and so finde more cleare light and comfort by them. All which being considered, it may not hardly be gathered, what a singular helpe, a sound ordinarie ministerie of the word is, to build vp more strongly a weake Christian in a godly life. For we must consider that God hath appointed this preaching of his Word, to perfect the faith of his elect: and therefore S. Peter chargeth the shepherds to feede the flock of Christ which dependeth on them; and our Saviour (*Petres* Schoole-master) requireth, that as he loued him, so he should feede his lambs and his sheepe. And it being preached with authoritie and power to perswade, (not as the word of man, which is but weake and frothie, but as it is indeede the word of the liuing God) it is mightie in operation, and sharper then any two edged sword, working in the people of God as a kinde and forcible medicine vpon a disease, and so becommeth the power of God vnto saluation to them.

But to say nothing of the benefit, which this ordinance of God bringeth to the vnregenerate, who as yet walke in darknesse, (for it is not pertinent to my purpose in this place to speake of that, which yet is a mightie & great meane to conuert them from their old conuersation, and from the power and bondage of Satan vnto God) to omit that, (I say) behold the manifold vses and daily helpes that the regenerate and people of God haue by it.

First therefore, they are cleared from error and darknesse about religi-
on,

Of the publike helpes to encrease godlines.

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on, and manners, (wherewith otherwife they are fraught and much incumbered) and grow more sound in the knowledge of the truth, and see more particularly into the way and whole course of Christianitie: which thing others euen of Gods children wanting, are so vnsted, and so holden vnder of ignorance and blindness, in many needfull points, that they must needs finde the lesse fruite of the Christian life, (as if it were not to be enjoyed at all) and so become more dimme paternes of holinesse to others. Wherein this is more, that they who vse these meanes diligendie and reuerentlie, doe grow seded and established in their knowledge from day to day: whereas others, who are destitute of this gracious helpe, (doe what they can) must want this (although they may haue some benefit by priuate reading) if they lose not somewhat of that which before they had.

To the regenerate
1. Knowledge.

2. They grow
seded in know-
ledge by it.
2. Pet. 1. 12.
2. Pet. 3. 17.

Againe, this quickeneth them in their drowlines; it cheereeth them in their heavines, it calleth them back from their wandrings. I speake briefly of ample and large matters, (wherin I might be long, and that also not without the readers good liking and desire) it raiseth them vp if they haue fallen; it counselleth them in their doubtfull cases; and wherein they are to seeke of aduice: and by experience of Gods dealing with them in all estates (how he bleisseth them in well doing, and contrarily) by the experience, I say, which they haue, this preaching of the word of God ordinarily, is a meane whereby they are fast settled in a godly course, and keepe well when they are well, rather then fickle and inconstant in the good carriage of themselves, as many are. And what a benefit is this? How is it sought by many with teares, and yet of few obtained? yea of sundrie Christians thought to be impossible to be reached vnto, because they know it not.

3. It quickeneth
them being
dull, &c.

Note.

4. It setteth
them in a godly
course.

And yet to this (as great as it is) doe euen they who haue had as weake beginnings in the Church of God, as any other of their brethren, (by the heauenly direction taught out of Gods word) attaine and grow vnto. For when in a sound, plaine, and orderly manner, Gods will is laid forth in preaching, this helpe many doe get by it, that they *doe gird up the loynes of their mindes*, that is, learne to lay aside, and cast off that which would hinder them; their inward corruptions especially; they prepare themselves to follow the rules, which leade and guide them to their dutie: by this they espie their weakenes, and how they are holden backe when they haue fallen; and which is the right way of proceeding; and this is the better done, the oftner that they are put in minde thereof. So that, this is the Sunne which giveth light to them in all places: and the rule by which they y

Note: c.

they frame all their actions; and therefore a Christian man though *weake*, being desirous to learne, doth by this, finde marueilous furtherance towards the godly life.

*It stirreth
them vp to
reade with
profit.*

*It maketh
them light to
others.*

Besides this which I haue said, the true Christian by his ordinarie hearing is taught, to giue some part and time of his life to reading of the Scriptures, and other good writers, as is said in another place; and that with good fruite, vnderstanding and comfort: whereas without it, he were like to neglect, and be wearie of that labour, and in stead thereof, to giue himselfe to idlenesse, and to be vainly occupied; or though he should vse it, yet to doe it with little knowledge, comfort, or any other profit. And when a man is framed thus by the ministerie of the word, he becommeth a light and an example vnto others, in token that he hath found great helpe by it himselfe.

Therefore if he may by the preaching of the word ordinarily, *be led into all truth* necessarie for him to know, and be deliuered from error in religion and manners; if he may *be established and confirmed in the knowledge of the will of God*; if he may be reformed in his affections and life daily, more and more encreasing therein, and ouercomming himselfe better thereby; if he may both be brought to bestow some time of his life (as his calling will permit) in reading, and so, as that he may finde profit thereby; and finally if he may *in time become an example* of a godly life vnto others: I may boldly affirme and conclude, that the ordinary preaching of the word is a singular meanes whereby God hath prouided that his people should grow and increase in a godly life. Now then, they so vsing it, as they haue elsewhere been taught, namely in the handling of the second commandment, that is, *comming so heare with meeknes* and hungrie hearts, and being *attentive in hearing*, and applying it to themselves, they reape the fruite, which I haue said.

*Men reape this
fruit, if the
fault be not in
themselves.*

Note.

*How they are
hindered.*

And if that which I haue said be easily granted and yeelded vnto, I say no more but this: I would to God that they, who are in great account for their religion, and doe oft and commonly heare the word, did finde it so, and did reape this fruite by it, and were holpen all these waies vnto godlines, which (God doth know) is seldome so. And therefore where this sound and plaine teaching is wanting, how much more must the people needs be out of frame? But where the diligence, skill, loue, and plainnesse in a good order of teaching cannot be found fault with in the Minister, it is certaine, that the fault is in the hearers. That they, though otherwise they may belong to the Lord, yet are not reuerent and attentue in hearing, are not prepared before to heare, or else doe not digest willingly

that

that which they haue heard; but are surfeited of some dangerous qualities in their liues, or corruptions in their hearts: among which, this is a speciall one, that as they thinke of the person who teacheth, so doe they of his doctrine, and not otherwise.

Now if in this one meanes, so great helpe may be gotten, what may be thought, when this and others goe together? But I conclude with this exhortation, *Feede the Lords flocke which dependeth vpon you: and be instant in season and out of season, O ye Ministers of the Lord. Know the day of your visitation, & the things which belong to your peace,* by preaching, O ye people who liue vnder the ministerie of the word: lay vp now in your harvest against the time of your necessitie; and this be ye perswaded of, that ye shal haue neede of all that you gather. Secke to enioy this libertie of the ministerie of the word, ye that want it; and if ye may enioy it as easily and with a little paine, as you doe your market, thinke it worth your labour, if yee can no easilier come by it, and *buy wisdom whatsoener is cost you, but sell it not,* whatsoeuer ye may get for it: *pray the Lord of the harvest to thrust forth labourers plentifully into the harvest,* ye that are *white vnto the harvest* to be laboured amongst, and desirous to be brought into the Lords barne, among whom faithfull and painfull labourers are wanting.

Lastly, all yee that haue the ouersight of the Lords ministerie, see them teach soundly, plainly, faithfully and diligently, who are called to it; and goe before them your selues painfully, as *lights and good examples:* that *many thanks may be giuen, and prayers made to God by the people for you,* when you shall giue them so good occasion to remember you, and for wanting their hearts and comforting them with such good diet for their soules and liberrall prouision, and that in the day of accounts yee may haue many to winne the godly care that ye had ouer them.

And thus much of the first publike helpe for the encreasing and nourishing of a godly and Christian life, in all such as haue truly entered into it, that isto say, the word preached.

Exhortation to Ministers.

1 Pet. 5. 2
2 Tim 1. 3.
Luke 19. 44.
3. People.
Note.

Prou. 23. 23.
Math. 9. 38.
Iohn 4. 35.

3. Governours

CHAP. III.

Of the second publike helpe: namely, the Sacraments.

THe next meane or helpe publike, are the Sacraments, which (of the two) are more darkely seene and found to be helpe to godlines; namely then the word, among the most part of those who are parakers of

Of the publike helpes : namely the Sacraments.

of them : both because men haue seldome wile of them, then of other doctrine, and also, for that they be not so fully instructed in the same. And of the two Sacraments, which God hath left to his Church, in this latter age to be enioyed, Baptisme is lesse seene and perceiued to be an helpe, then the Lords Supper. In speaking whereof, I purpose onely to stand vpon this which I haue taken in hand, namely, to shew the Christian reader, how the Sacraments are meanes and helpes to set him forward in a godly life, (as too few doe finde to be,) and to leaue him for other knowledge about the Sacraments (which is exceeding large) to those who haue written of them at large, as M. *Peter Martyr*, M. *Caluin*, M. *Beza*, and to ordinarie teaching.

And this also I will doe with as much breuicie as I can. Therefore first seeing the Sacraments are helpes necessarily adioyned vnto the preaching of the Word, and doe visible confirme and ratifiethat, which the word doth teach, and the couenant betwixt God and the beleuer made, is most surelie sealed vp, and effectuell on both parts by them ; thereby it may appeare, what helpes they are, both to the strengthening of faith, and encouragement to godly life : which that it may more plainly appeare, let this which I haue said, be thus vnfolded to the Christian reader. God hath freely granted to euery faithfull person, that *he will neuer call his sinnes to a reckoning : but will be his God, and loue him to the end through Christ* ; for the making good of this promise, he hath put to his seale, and hath caused the same his promise and will to bee established in the Sacrament, by so euident and infallible a signe as cannot deceiue. Now therefore doth not this Sacrament alwaies remaine to the faithfull receiuer, to whom it is made out, and granted ; a cleere witnesse, that whatsoever benefit is promised, is his ? and as oft as any doubt hereof might through weakenesse arise to the partie, is it not hereby sufficiently remoued ? and therefore they are called of the Apostle, *seales of the righteousness of faith*.

— And as God hath thus couenanted for his part ; so hath euery beleuer againe in his own behalfe couenanted to trust in God alwaies, to endeavour to *walk before him continually in vprightnes of heart*, and innocencie of hands. Now of the truth of his heart the Sacrament is a signe ; which hee hauing receiued, hath openly professed thereby, that he hath giuen and consecrated himselfe vnto the Lord, and is now no more his owne, to liue as carnall will would desire. Is not therefore the Sacrament, though it be not alwaies receiued, yet is it not alwaies before his eyes, as it were, to tell him, what he hath done ; yea and that not rashly nor by constraint, but with good aduice, *acknowledging, that he shall neuer haue cause to repent* him

The Sacraments confirme that which the word teacheth.

Iohn 13.

Note.

Rom. 4. 11.

What God and the faithfull do couenant each so other in the Sacraments.

Rom. 12.

1. Pet. 4. 4.

him so doing? seeing he beleueth, that strength in measure, shall be giuen him of God, to performe that which he hath promised and sealed?

Is not then the Sacrament a continuall spurter forward of him to performe his couenant? Is he not by the fresh remembrance of it, incouraged against temptations, wearinesse of doing his dutie, and such other hinderances? Doth it not cause him to say against them all, *how can I that am dead to sinne, liue any longer in it?* So that although to others the Sacraments be a *mysterie, and hidden thing*, and as a *booke written in Hebrew or Greeke*, which a simple man opening findeth nothing profitable for him, but saith I cannot reade it, (and yet the booke containes most fruitfull matter, if a skilfull reader take it in hand:) although I say, he who is ignorant, finds no helpe nor benefit by the Sacraments; yet the true beleuer hauing beene soundly instructed therein, beholdeth much in them, to incourage and set him forward in the godly life, hauing as sure hold of Gods fauour, and helpe by them also, as the same God, *who cannot lie*, is to be beleued.

Rom 6.2.

The Sacraments are mysteries to the unbeleuers, but not so to the faithfull.

This may for the edifying of the simple, be scene particularly in the two Sacraments of our Church at this day, Baptisme and the Lords supper. For euery faithfull Christian which hath been baptized, may as long as he liueth, haue this benefit thereby, that as by his ingrafting into Christ, *he is one with him*, and therefore seeth that while Christ liueth, he must and shall liue also, so he hauing thereby perpetuall vnion and fellowship with him, doth draw strength and grace from him, euen as the branch doth from the vine, that so he may liue the life of a Christian. If then he haue that power of renewing him, (which is signified and sealed by baptisme) namely, the power of Christs death mortifying sinne, and the vertue of his resurrection in raising him vp to a new life; is not baptisme throughout his life a forcible meanes to helpe him forward in a Christian course, as oft as he doth duly consider it?

Baptisme how it is an helpe.

Note.

So in the Lords supper, the faithfull communicant, in the oft receiuing of it, is not onely by the bread and wine assured that his soule may be comforted by Christ, and so inioyeth the same; but also is spiritually strengthened to all good duties; so that he findeth a most soueraigne helpe by it, to grow vp vnto a perfect age in Christ Iesus. And this shall more appeare, if we consider how manifoldly the faithfull Christian is furthered, and set forward in the well framing and amending his life thereby, both in preparing himselfe to it before he come, in the action and present vse of it, when he doth come thereto; and after the inioying of, and departing from it. Of which three, seeing they may serue as well for a perpetuall

The Lords supper how it is an helpe.

Wherein worship he receiuing consisteth.

rule to examine himselfe by, and to direct him in the right vse alwaies after, as well as to proue the matter which I haue in hand, (namely, that the Sacraments are great helpes to godlinesse) I will stay a little while to say something of them.

*The manner of
preparing our
selues to the
Lords supper.*

And for the preparing or making him fit to receiue with profit, this is the manner how it ought to be done, namely:

First that he proue and trie himselfe in these things, whether hee haue the knowledge of mans miserie, of his redemption, of his renewing, and of the resurrection, and eternall life, and of the nature and benefit of that Sacrament; with the knowledge of other principall points: All which it is meete that hee should haue, who looketh for comfort by it.

Secondly, that hee hold fast his faith in the promises of saluation, which God hath wrought in him before, by the preaching of the Gospell: the which at this time may not be wanting, but holden fast, and after particular falles, recovered.

Note.

The third is, that hee *keepe his heart diligently*, to the renouncing, and subduing of all sinne, and readie to any due dutie that he shall be called vnto.

Fourthly, and more particularly, that hee haue no swelling, nor rising of heart against any man or woman, no although they be his vter enemies, *but be reconciled to them*, and at peace with them, as he desireth to be with the Lord.

And fifthly, that he being thus qualified, desire (as hee shall haue opportunitie) to be partaker of this Sacrament, and to receiue the benefit which God offereth by it. And this is the manner of examining a mans selfe; vnto the which rules he that is fitable, he is a welcome guest to the Lords table.

But because much sloth, forgetfulness, darknesse, corruption and weakenesse doe soone gather together, and so grow vp euen in good men, to the choaking of these fore-named gifts of God, that such as haue sometime found all these in themselves, yet at the time of receiuing cannot find them; therefore at the comming to the Lords supper, God giueth especiall charge, that if in any of his people these graces should by their owne negligence and default, be weakened, dimmed, and decayed, that they doe not rashly put themselves forward to it in that case; but speedily seeke to recover themselves againe, by a due examination of their estate according to the fore-mentioned rules. Which if they doethen more hardly and difficultly obtaine, and going about it, cannot see cleerely that they are thus furnished,

*What is to be
done, when we
cannot prepare
ourselves.*

nished, as they were sometimes; they may thanke themselves; the fault is their owne, for that they did so long neglect the same, and did not labour, when they were well, to keepe well constantly. Let them not cease therefore till they recouer; which of them that know how, being sanctified, shall be obtained.

Now the recovering of themselves is on this manner: Let them goe apart by themselves, and laying all other things aside, seriously enter into due consideration, what accuseth them, and troubleth their conscience, which in no wise may be omitted: then whatsoever be found amisse, (be it sloth, carelesnesse, worldlinesse, distrust, vncharitablenesse, or any other like sinne) let it be sensibly and heartily bewailed, acknowledged, renounced, Pro. 28. 13. and lastly, a recovering of their faith, by apprehending Gods mercie, Pro. 28. 13. and their wants therein, and in their repentance, supplied againe, by renewing their covenant with God. This manner of behauiour in Christians before they offer themselves to the Lords supper, is necessary after they haue fallen (as I haue said before:) and herein standeth their preparation to receiue the Lords supper. Which preparation is one of the three things necessarily required of them, who shall with profit come vnto it.

And can this preparation bee any lesse then a great helpe to all, which shall inioy it? He who was before snared in the world, who had been filled with strong corruption, as with poison, fallen into some particular sins, who had neglected the nourishing of his faith, been at some bitter variance with his neighbour, or had done any such other like thing, now by this preparation calling himselfe home, repenting and returning as this examination teacheth, doth he not finde thereby a singular helpe (thinke we) to the recovering of his strength, and the doing of his former workes againe?

*How preparation
on to receiue
worthily is an
helpe so liue
well.*

And if he hath done none of all these offences, (and therefore shall not neede to offer such violence to himselfe) but keepe a Christian course in his life, and followed a good direction to the peace of his conscience, (as I doubt not but many doe) yet as oft as he shall repaire to this Sacrament in this estate, shall he not be much confirmed and more strongly sedled in the duties of Christianitie, when hee shall by examination finde and see, that hee (though fraile) is a meete guest for the Lords table, and therefore welcome; and not thrust out of the companie, for want of his wedding garment?

Note.

Shall it not bee a great comfort at many other times, as oft as he shall remember and thinke vpon it? And that it hath bene thus with him already.

Of the second publike helpe, namely the Sacraments.

die when he receiued, and thus may be also, as oft as he shall repaire vnto it againe? So that euen the preparation to the Lords supper, is a great meane to goe forward in godlines.

Now the faithfull should bee occupied at the supper of the Lord.
John 6. 55.

Now to come to the action it selfe, when a man rightly prepared, inioyeth the present benefit of the Sacrament, and there, is comforted and made glad by the words of Christ himselfe, the maker of the banquet, who biddeth him welcome and to bee merrie, saying, his bodie (*which is meate indeede*) and his blood (*which is the only wholsome and fauourie drinke*) are prepared for him; how can he but be much heartned and set forward in a Christian course, when hee shall be thus reuiued and quickned in his soule with the spirituall dainties which by true faith, hee feedeth vpon, and that no lesse sensibly, then he eateth the bread and drinketh the wine?

Note.

And yet thus much I will say, that if this merrie making at the Lords boord, were either in hollownesse on the behalfe of him that biddeth, (as it is with many men who inuite others to their table) or onely a temporarie and earthly benefit, on the behalfe of the receiuer; it were not so much to be accounted of: but it being farre otherwise, namely, both in goodnes and perpetuities, a benefit that hath no companion, *euen a continuall feast*, it hath therefore great force to stirre vp the partie to honour God. And from hence it is, that the communicant, as one admiring the goodnes and kindnes of God, there declared to him, and of himselfe felt and inioyed, breaketh forth into praises and faith, as is figured in *Salomon* his song, *O Lord, thou hast made mee drunke with the wine of thy seller: how sweete is thy loue, and thy kindnes past finding out? What shall I render to the Lord for all his mercies?*

Cant. 2. 4

Psal. 116. 12

Is it hard now to see, is it hard now to iudge, how this heauenly banquet doth for the present time, and in the receiuing thereof, or may at leastwise enlarge the heart of the faithfull seruant of God, and make him fit for dutie, and fill his heart with comfort, while he communicateth in the supper with the rest of the faithfull, so welcome to the Lord, who inuited him to it? For there, he may and ought to meditate on the daintinesse of the banquet; on the loue of him that ordained it; on the communion he hath with Christ, and his graces, and on the outward signes, what they assure him of; and on the word preached, which sheweth him all this. All these things, with such like, hee may thinke on and applie to himselfe. For although *the flesh strineth against the spirit*, as well herein, as in other workes and actions, yet the faithfull communicant in his measure, findeth his heart readie to yeeld vp to the Lord in this heauenly banquet, no lesse, then I haue

Note.

said,

saide enen the sacrifice of praise and thanks, though all doe it not in a like measure.

And euen so to come to the third point, it is of the same force, after he hath receiued the Sacrament, and inioyed the benefit therein bestowed vpon him, to hearten him on, and strengthen him to euery good worke; euen as a man well refreshed with meate, is made strong to labour: this Sacrament (I say) doth after the receiuing of it, (where right vse is made of it, according to Gods appointment) through the remembrance and due consideration of the kindnes of God therein offered and reaped, easily carrie on the seruant of God in a feruent desire of all well-doing. In all that I say of the Sacrament, the wise reader (I doubt not) vnderstandeth me, nor that this alone, without other meanes and helpes doth this; but as the Lord in great fauour to his Church, hath provided varietie of them for his Children as their weakenesse doth require, as some publike, some priuate: so he hath made this amongst the rest to bee one, by the which, as by the rest, a godly life is much furthered.

*After recei-
uing, the faith-
full communi-
cant is fitted to
live godly.*

*One helpe being
vnto, another is
not to be negle-
cted.*

Which I thought very meete to adde because of all other helpes to the practise of Christianitie, I am perswaded, that the Sacraments are least thought, or found to beso: and that they are vsed for the most part without the benefit which God hath ioyned with them; that is, in ceremonie onely, and not to edification. And this holosome or right vsing of them, because it is little seene or inioyed, therefore is there such negligence in repairing to them; and vnreuerence, disorder, yea and prophane behauiour in the administering and receiuing of them, which is the principall matter that is to be regarded and considered about the Sacrament, and to bee looked vnto, both of the minister and people.

*Few see or finde
the right vse
and fruit of
the Sacra-
ments.*

Note.

But it is not my purpose to enter into this argument more largely: I conclude this point therefore, that seeing the Sacraments doe seale vp the promises of God to the faithfull receiuer, vnder a visible and infallible signe, and againe, bind him (in reuerence be it spoken) to the performing of his couenant; and seeing particularly the first Sacrament of baptisme doth ingraffe him into Christ, and that other of the Lords supper doth (by so holy preparation before he come, with such comfort ministering, in and at his receiuing, and such strengthening of him after,) worke vpon him, as hath bene said; that therefore the Sacraments are singular helpes for all true beleeuers to grow in a godly life. And consequently, I say of the receiuers of them, as of them which vse the other helps, that he who is not made more able to conquer his lusts, and weaken the strength of sin, and is not more heartened to the life of godlynesse thereby, doth abuse them.

and seeke not Gods purpose in ordaining them. Which sinne how feeu-
erely God will punish, the Corinthians example doth testifie and proue.
1 Cor. 11. 30.

C H A P. IIII.

Of publike prayers: also of the priuate helpes in generall.

THe publike prayers solemnly offered to God in the congregation,
and praising of God with Psalmes, is another of these publike helpes.
In the which, if that minde be in vs, with the which we haue bene
taught to come to all holy exercises, and so be prepared for them;
who doubteth but that we may receiue much helpe by them? Yea and
the better a man is, the more he shall profit by them. For when the faithfull,
from God himselfe, haue a promise, *that they shall be heard in all things
that are good for them, euen the most excellentest*, and doe then emptie their
hearts by confessing their sinnes, and with the rest of the godly, lift vp their
spirits and voices together in praising him, is there any doubt, but that they
are afterward in priuat more cheerefully bent to serue him? And in that
the ignorant (which in the best congregations is commonly the greatest
number) take no more profit by them, it is not long of the exercises
themselves, which are good ordinances, but for that they are vnfit to re-
ceiue benefit by them: euen as a preiudicate opinion in other some, that
they cannot be the better thereby, is the cause thereof: and therefore partly
of ignorance, partly of rash zeale, they giue themselves to slight and
negligent hearing of, &c attending to them. The direct remedie to redresse
both faults, as farre as in man lieth, were an ordinarie able ministry:
whereby both the ignorant might (besides other good things) learne
rightly how to vse them, & the preiudicate ones (which conceiue the worse
of them, for that they see small fruit to follow of them without the word
preached,) should be silent and haue nothing to say against them if both
went together, except with the Brownists, they would despise the publike
assemblies of the Church altogether.

But whatsoeuer the one or the other doe profit by them, the children of
God may find speciall good refreshing thereby, which is that thing that I
haue to proue and perswade, and therefore they should heare them as well
as the Sermon. For when besides our owne priuate supplications & thank-
giuings, we haue these also by the Lord himselfe appointed for vs in pub-
like;

*The better a
man is, the more
he shall profit
by publike
Prayers.*

Note.

*Men doe not
profit by them,
because of
1. ignorance.
2. Preiudicate
opinion.*

*Remedie for
both.*

like; and that in so solempne a manner, the whole assemblie consenting with vs in the same, and *God present amongst vs* to assist vs, as he hath promised; the verie ordinance of God, (who is the author of them) doth promise a blessing thereto, as oft as we are partakers of them. So that if we come with reuerence, and a feeling of our wants, with an earnest desire and confidence to obtaine the things which we pray for, in true repentance, we shall receiue fruite of them accordingly. Indeepe by reason of this, that the Ministers haue beene for the most part disordered persons, and ignorant, & too many remaine so stil, & therby haue brought themselves, by Gods iust iudgement, and their owne deserts, as the sonnes of *El* did into dishonour and discredit, it hath come to passe, that through rash and preposterous iudgement, many haue had an euill opinion of that, which haue bin done by them, and of the seruing of God which they haue vsied; and therefore haue thought that they haue had good cause to sequester themselves from being present at the seruice of God which is performed by them; and thus they obiekt against it.

Math. 18. 20.

How we should come to prayer.

What holdeth some from publike prayer.

Another sort haue thought all set formes of prayer are to be disliked, and such only to be allowed and offered vpto God, as by extemporie gift are conceiued and vttered according to euery ones needfullie, which opinion is also to be reformed. Of both which I will say somewhat being obiections, though otherwise, it be besides my purpose to discourse of them at large. This I say, as I haue taken in hand, that publike prayer, as hath beene said of preaching and Sacraments, is a great helpe to godlinesse, to all such as haue any measure of godlinesse: or else it is long of themselves, who, through the ignorance and darkenesse that is in them, doe not know, that they ought to pray alwaies with all manner supplications and giuing of thanks; and therefore publikely (as well as priuately) when many hearts are powered out to God rather then few, or one alone; or if they know this, their sin is the greater, in that they resist and spurne against it.

How others are withholden.

Answers to the first sort.

Note.

For to fortifie this that I say, to the first obiection I answer; although it be not to be denied, but that the example of ignorant and vnreformed, especially notorious persons in the ministerie haue done, and doe much harme; yet if either they cannot be conuicted, or if their crimes be such, as cannot remooue them out of their places; there is iust cause of grieve, that such should haue any thing to doe in Gods matters, which are so weightie, and to be dealt in with all high reuerence. Yet, if this burden must be borne, I aske, if among many sweete liberties which we enioy, we may notioyne in prayer with them, if we can pray in faith, seeing their vnworthinesse cannot withhold the fruit of Gods promise from vs, which is

John 16. 24.

to one kind of prayer as well as to another, *make and ye shall receive, that your joy may be full.* And as it is faire from me to be a patron of such, or to iustifie them, as the true ministers of God, so yet, while we may inioy the ministerie of better, I would not refuse to be partaker of the prayers which are offered vp by them. Who can blame him, who desiredh to pray with better then they be? And yet better to ioyne with them sometime, then to leaue the assemblies publike, altogether.

*Answer to
the second.*

*A prescript
forme of prayer
is lawfull.*

Reasons for it.

Concerning the next obiection, that though the ministers be not offensive as the former, yet they should vse no set forme of prayer, but as they are moued by Gods spirit; I answer, it is a fond error so to thinke. For as there be necessarie things to be prayed for, of all men, and alwaies, and those are the most things which we are to pray to the Lord for: so there may be prescript formes of prayer made concerning all such things. Which being so, what letteth that in the reading of such formes either of confession of sinnes, request, or thanksgiuing; what letteth (I say) that the hearers hearts may not profitably goe with the same, both to humble, to quicken, and to comfort? For is the reading it selfe vnpure, when the Minister in his own behalfe and the peoples, uttereth them to God? I speake not (ye see) of the matter of prayer, but of reading it: for if the matter be erroneous and naught, the pronouncing of it maketh it not good, any more then the reading doth: if it be good and pure, being vttered or pronounced, the reading cannot hurt it or make it euill. And as the Church in the Scripture did and doth now sing Psalmes vpon a booke to God, and yet though it vtter a prescript forme of words, I hope none will say, that it is a sin to do so, the heart being prepared, in like manner, to follow a prescript forme of words in praying, is no sin; and therefore ought not to be offensive to any.

If it be said, how can men repeate the same forme of words daily, as they doe in the reading of publike prayer, but it must needs be coldly done, and so abominable to God? I answer, it is not the oft praying for the same things, that maketh it odious to God, but when it is done with an vnreuerent, vnprepared, and corrupt heart; for custome, not feruently, and in faith. For doe not the best pray daily for faith, meekenesse, humilitie, peace, and such like, as we haue daily neede of them, and yet without wearinesse? And further to satisfie them, they may know that in all Churches, and the best reformed, there is a prescript forme of prayer vsed: and therefore they who are of mind, that it ought not to be, must separte themselves from all Churches. Also if a set forme of prayer were vlawfull, then neither were the Lords prayer (which is a set forme of prayer prescribed by our Saviour himselfe) to be vsed. Which yet though it

be

Be sometime to be vsed in the forme wherein it is set downe: yet speaking of it by this occasion, I thinke it not amisse to adde this one thing. That though our Saviour tied vs to the matter of this prayer, as being perfect and full: yet he tied vs not to the words themselves, seeing we cannot either thinke on, remember, or desire at one instant, all the particulars contained in the same. And besides, we by crauing particularly the things which we stand in neede of, are more stirred vp and moued.

But these thus answered, I will proceede, perswading all good Christians to lay aside contention, and endlesse, and (many of them also) needlesse questions about this matter: and to resolute with themselves, seeing it must of all, who are well aduised, be granted, that the publike prayers are an helpe to stirre vp Gods graces in vs, and to conuey to vs the many good blessings of God which we want, beside other notable effects; therefore, to looke to themselves euery way so carefully, that they may euer keepe themselves fit to be helped and benefited by them, and with the same well ordered hearts and minds to attend vnto, and applie to themselves the prayers which either before and after the Sermon are vttered, or the other, which through the whole action of Gods worship are read in their hearing. And not to be led by opinion, that they can take no profit by them; nor as the common sort doe, who after long going to Church, doe prouoe too truly, that they haue taken no good by them, being not indeed able to shew how they should pray, or to behaue themselves in that action. But seeing they haue libertie to heare Gods word preached, where they may most commodiously inioy it, (for so they are willed not only themselves, but to call vpon their children to heare Sermons, and the Ministers are wiled as well by their preaching, as by their liuing, to giue good example) therefore to take their part in both, with cheerefulness and thanksgiving. And in singing of Psalmes, such as cannot reade, should attend to them who are nearest them in the congregation, that they may ioine with them and consent to the action of praising of God with the rest of the assemblie, and not to gaze, and toll vaine imaginations and phantasies, where they should *lift vp pure hearts and hands* to God. And as for such as refuse to come to take part in the worship of God, altogether, as the Brownists and such like, let them beare their shame before men, and their price shall be small to God ward, while they sit at home with their owne bare reading for their diet, who scorne the best liberties of the word preached, prayer and the Sacraments in the publike assemblies. For so I vnderstand they do as well other waies, as by the confession of themselves, and that before the Magistrate, examining what they did, while, by the whole moneth and

*The booke of
Common prayer
in the Litanie,
and exhorta-
tion after Bap-
tisme.
Singing of
Psalmes.*

*1. Tim. 2. 8.
The sinne of
the Brownists.*

quarters,

quarter, they absented themselves from the publike meetings: answer was made by the exa^minate, they sat at home and read by themselves. Let all iudge by what spirit such are led and guided.

*Necessitie of
priuate helpes.*

*The priuate
helpes in little
acquaintance
with men.
And that also
with some of
the godly.
Note.*

Now hauing described and shewed the nature and vse of the publike meanes, I thinke it needfull before I doe more particularly enter into the discourse of the priuate, to say somewhat of the necessitie of them, as well as of the publike. For that thousands of the professors, and of them which are of the visible Church (amongst whom we must hope that God hath many of his elect) are little acquainted with the priuate, but doe thinke it needlesse for them to hearken after the same. And besides, some of the deare children of God for want of ordinarie teaching, haue little vse of them, and therefore it is much the worse with them.

For these causes therefore, and such like, this is to be knowne and holden in firme perswasion, that the priuate are (in some sort) as needfull as the publike: for they may be vsed at all times, whereas the publike cannot; as in and throughout the sixe daies, in time of persecution. For it being of necessitie, that as our bodies, so our soules should haue some daily refreshing: therefore seeing the publike meanes cannot daily be had, we must vse the priuate, as I said before; and therefore they are both, authorized and commanded by one God. And the publike are but a part of the helpes, which God hath provided for the profiting of his Church, and therefore without the priuate, they doe the lesse profit.

*The publike
without the
priuate, cold.*

For mens comming to Church, (besides which a great number know no other seruing of God) cannot doe that good to the best Christians, which is to be looked for, if it be not accompanied with these: as may be seene in euerie part of the publike worship of God. For hearing of the word read and preached, doth little profit, where it is not toynd with preparation to heare reuerently and attentiuely, and where it is not mused on after, yea and as occasion shall offer, conferred of also: and if reading priuately (where it may be enioyned) be not vsed; what is more manifest then this, that almost all in a congregation doe by and by forget that which they haue heard, and make little vse of it in their liues? And what greater cause can be rendred hereof then this, that they neuer looke after matters concerning their soules, when they are about their priuat dealings, and (as we say) out of the Church doores.

Euen so, what vse doe such make of the Lords supper? who for the most part) besides that they cannot tell how to prepare themselves to it; so if some Ministers, more carefull ouer the peoples soules then others, do teach and examine them about the knowledge they haue, yet cannot they be brought

brought to trie themselves indeede, in what true faith and vnfeined repentance they come, seeing they are not wont, through the whole quarter before their receiuing, to beate their braines, or trouble themselves about such matters. Whereby it may be gathered for certaintie, that whatsoeuer the Scriptures speake in the commendation thereof, they be in little account and reckoning with them. And if they do not priuadly before the receiuing of the Sacrament, nourish these good graces of God in themselves very carefully, (for I speake euen of the better sort of Christians, as well as of others) who seech not, that they shall haue much adoe, to bring their hearts, willingly to sit themselves, and seeke for those gifts, at that time?

So to say the same of the publike hearing of prayer in the assemblie, it is not onely to be doubted, that they pray there in hypocrisie, *drawing neere to God with their mouthes, their hearts being farre from him*, if they doe neglect to pray alone, and secretly to God, and in their familie: but also the publike prayer groweth common with them, that is, wearisome, and bare ceremonie, and for fashion, (so farre is it of, that they be eased and comforted by it,) as I can prooue by too sure experience at this day, in such as haue not learned to make conscience of priuate prayer, but do separate the one from the other, contrary to Gods ordinance, who hath ioyned them together.

Math. 15. 8. 9.

And by this which I haue said, it may appeare, how necessarie it is, that the priuate helpes should be vsed of all such as haue their part in the publike. And besides as our necessities doe require it, so the Lord commanding the same, he hath giuen time and libertie from our other busines and duties either in familie or otherwise, to vse holily and continue the same. So that our worldly affaires ought to giue place to them, which through ignorance many count ridiculous, and foolish; and others, though they will not speake so grossely, yet being giuen ouer to the world so gripely, will put aside little, or no businesse for the seruing of God. Although it is manifest, that where God is most purely, and best serued, their other businesse, as these earthly, haue best successe.

No excuse for neglecting priuate helpes.

Notes

These few lines I thought good, (before further discoursing of the priuate helpes) to set downe, that they which vse them conscionably, may not thinke that they do any more then they ought, and haue neede of: they who vse them but slackly and coldly, may bestow greater diligence therein, and that amongst all sorts they may be had in better regard, if they desire to see good daies here vpon earth.

CHAP. V.

Of the first priuate helpe, which is watchfulnes.

What is it.
Pro. 4. 23

Psal. 39. 1

Heb. 10. 38

1 Pet. 5. 7
It must goe
with sobrietie.

And with
prayer.
Math. 26. 41
Marke 13. 33

The necessity of
it.

And to begin with them, according to the diuision made of them, in the entrance into this treatise, the first priuate helpe is Watchfulnesse: worthily set in the first place, seeing it is an eye to all the rest, to see them well and rightly vsed. And it is a caretull obseruing of our hearts, and diligent looking to our waies, that they may bee pleasing, and acceptable vnto God. And first, that it is an obseruing of the heart, Salomon proueth, saying; *About all observations, obserue thine heart: for from thence cometh life.* And that it maketh a man to looke diligently to his waies, who so is watchfull indeede; let the words of the Prophet testifie; *I thought I will take heede to my waies, that I sinne not with my tongue, I will keepe my mouth as with a bridle.* And that by both these, God is pleased, it appeareth by the contrary: For so it is said, *Hee that withdraweth himselfe from liuing by faith* (which cannot be without watching) *my soule* (saith God) *shall haue no pleasure in him;* who yet on the contrary, delighteth in the vpright hearted and true beleuer. This is in sundrie places of the Scripture commended vnto vs, that we should haue a great care how we liue, and watch ouer all our waies. Saint Peter saith, *be sober; and watch:* as though hee should say, notwithstanding wee haue sobrietie, that is a well ordering of our affections, which is a most fit vertue to keepe the life in frame; yet without watchfulnesse, it will be lost, and depart from vs. So our Sauour ioyneeth it with prayer where hee saith, *Watch and pray, lest yee fall into temptation.* Asgiuing vsto learne thereby, that the force of the one, is much weakned and abated without the other, and that men shall make but cold prayers, if they watch not their liues, yea and for oportunitie to pray also.

And both render their reason, why watching ouer our selues carefully, should be a companion to vs: seeing without it, we are by and by plunged into many noisome temptations by Satan and our owne sinfull hearts. Besides, the necessity of this one, helpe may easily be seene in our owne experience, by the contrary sinne, carelesnes and securitie: For what doth more easily grieue the holy spirit of God, and quench it in vs, then that; which indeed chafeth away godlines? Or what doth so set open the doore to all confusion?

And

And further, because of the vrgent necessitie of it, *Saint Paul* warnes *Timothie* to watch in all things: not in some one, or few, but in all; and therefore at all times, in all places, with all persons, and by all occasions. It caused that holy man of God King *Dauid* to covenant and professe this, that seeing he saw hee could not discharge his dutie to God, without an especiall regard and taking heede to his life, (by reason of Satans vigilancie) therefore I will watch or doe wisely (saith he) till thou come vnto mee: I will walke in the uprightnesse of my heart, in the middelt of my house. And that I may not be thought to speake absurdly, because I speake otherwise then most mens practise doth approue, view other Scriptures, and thou shalt see this truth more cleerely. For I must make this foundation strong, seeing there is a great weight to beset vpon it. In the third to the Hebrewes; Take heed that there bee not as any time in any of you an euill heart: this that he saith at any time, what can it meane lesse, then that from time to time, the heart, and the manifold affections and desires thereof should be looked vnto, and taken heed of lest thereby the Lord should be offended? &c.

This taking heed therefore to thy selfe; and to thy heart especially, (because from thence the words and actions doe come) must be thy companion from time to time, and thou must set this watch before the doore of thy lips, & thou must be well acquainted with looking diligently to thy waies, that it may goe well with thee, and that thou maist prosper. But if thou beest a stranger vnto it, and it vnto thee, looke to fall often, (I meane) to fall dangerously, (for otherwise he that watcheth most warily, cannot bee free from offending) looke to finde many wounds in thy soule, and to want many comforts in thy life.

And this I may boldly say, is the cause why many, and those not euill men, doe make many iurres in their liues, and breake often into vnseemely actions, and doe many things against their holy profession, which they by and by couer with the gentle name of infirmities, when indeede they doe rather wilfully fulfill the desires of their hearts, and rashly and intemperately giue themselves the bridle, refusing vterly in those cases, this holy watchfulness: yea and sticke not to count it bondage, and a depriving Christians of their libertie, and too strait an holding of them in: whereas, who seeth not, that watching is that to the life, which the eye lid is to the eye, and that which the eye is selfe is to the whole bodie? And as that doth easily fall in to many annoyances, except it bee carefully and wisely guided from winde and weather; so it tareth with thy soule and life, when thou dost not take heed to them, as Gods word and good instruction teacheth thee; for a due looking to thy waies, is the safetie of thy life.

And:

2 Tim. 4. 5
What manner of
watchfulnes we
should vs.
Note.

Psalme 101. 2.

Heb. 3. 12

Note.
He that watcheth
not best, sleepeth
sometimes.

Note.

*Much euill for
want of watch-
fulnes.*

1 Sam. 25
10. 17
2. King. 5. 25.

*How a Christi-
an must frame
himselfe to it.*

Note.
1 Pet. 2. 11
*What he must
weane himselfe
from, who is
watchfull.*
Psal. 137. 2

*Prayer must go
with watching.*

And because this is seldom: welcome to men, and little in vse, there-fore is a well ordered and seded course, which should bee diligently kept of them, a meere stranger to them. But contrariwise, because they are so-licit for the most part, therefore they haue at least both their hearts out of frame, and their lues void of good order. For (to giue an instance or two) what other thing is to bee said, when those which goe for religious, shall yet for want of watching be so hot, hasty and furious, that they are not fit to be liued with? as *Nabal*. Others so vntrustie; and so hollow, that they cannot bee dealt with? As *Gebazi*. Alas, I am wearie of so often reprehending, and complaining of the vnreformed qualities and actions of the most part of them who goe for Christians, and many of them (it may be thought) are so indeede: and yet vnill they will take knowledge of this want of watchfulnes, and learne to be acquainted with it, they shall neuer be at better stay, but out and in, off and on, and neuer any long time seded.

But they must goe about it to purpose, and set their mind and delight vpon it, if they desire to be the better by it. They must be content in this behalfe, to be dealt with as children, whom we will not suffer to handle, much lesse to play with knives; and as people distracted are kept in from water for feare of hurting themselves, so must Christians abstaine as the Apostle saith, and by all meanes weane themselves from that which their hearts would naturally most desire; *euens their euill lusts which fight against their soules to destroy them*. They may not be so bold as to venture into any companie, without respect, nor to fall into any talke which liketh them, nor to giue themselves any libertie in their desires: the Prophet saith, *hee bebaud himselfe as one weaned from his mothers breast*. And as experienced Christians cannot but remember, how they lay open to danger and offences by all occasions, before they became watchfull; and since doe see, what a benefit it is to them, and keepeth them in safetie on euery side: so they may easily know and bee able to discerne, how ill it goeth with all such as walke not accompanied with, which by little and little must be gotten, especially, because it is one of the helps, yea & that of greatest vse, (as I further shew in the next treatise) which God hath commanded vs to vse for our daily benefit.

But as our Saviour admonisheth vs, prayer is to goe with it, as that which doth quicken, and (as it were) put life into it, and that causeth it to be continued with much cheerefulnesse, and little tediousnesse, whilest we consider that God will bleise it vnto vs, euens as by prayer we beleue; therefore he saith, *watch and pray, lest ye fall into temptation*: where also he doth (and

not obscurely) assigne and point out the time wherein we should watch, namely, even so long as we are in danger of being tempted and drawne to sin. Which I obserue, because many good Christians not hauing well weighed it, doe count it verie much that they should diligently stand vpon their watch, as thinking that it depriveth them of much sweet libertie, and therefore do, as they thinke, with good reason, dislike and refuse to be guided by that doctrine; although with little good aduice, as they who will not be contentious, may easily see, by that which hath bin said about this matter.

And for mine owne part, I thanke God, I can say, that many godlie Christians in my knowledge, haue reasoned against the carefull vse of it, when they heard it first viced, and before they had experience of it, (for they thought it very much, that all which they had done in rashnes, haste, and without good aduice (as their whole life had bin little better.) should be brought in question:) and yet since; they hauing found the fruite of it sweete, and the gaine so great, after better aduice; they would in no wise forgoe it againe, and be let loose to their former rashnes and securitie. So I doubt not, but that many, to whom God hath given some taste and fauour in heauenly things; for want of experience, may at first thinke the vizing of this watching to be ouer strict: yet after further insight into it, as both, that it is commanded vs of God, and also of it selfe of singular gaine; they shall see it their error so to thinke, and rather pray most earnestly to haue their part in it, then to hold their former iudgement. I speake not as though any which feare God were meere strangers to this grace and gift of God, (for I know they are not without it sometimes) but for that either in their iudgement they are not resolu'd, that it ought to be in vse with them from time to time, that is to say, one time as well as another, or if they be, yet they haue too much neglected it.

As for them which object, that they cannot be so mortified as some are, The answer is to them who say, they cannot watch. Note. nor be alwaies obseruing themselves as some do, contenting themselves with that which they haue; I say, it is a speech much vnbecoming Christians, who are to professe growing forward in more watchfulness, as in all other kinds of grace. And yet I count their case better then theirs, who thinke they can serue God, (and they hope they do so,) without all this adoe: For they indeed beare themselves in hand, that whilst in some generall sort they pray at some time, and goe to Church, they need not greatly examine their other behaviour beside, or take heed vnto the same. Let all such please themselves as they list, sure it is, they displease God: and greatly to be lamented it is, that men being professors of the Gospel, should haue

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2 King. 5. 25.

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Watchfulnesse is counted too strict, will men be well acquainted with it.

The answer is them who say they cannot watch.
Note.

haue so little vse of this so gracious a helpe, so often and from so manifold and cleere ground of Scripture preached vnto them.

But to let them goe, see thou, whosoever thou art, who desirest to walke with God in peace, that thou circumspectly looke vnto thy steps, and the seuerall affections of thy heart, how thou carriest thy selfe, as I haue shewed, and how thou oughtest to endeour to *watch in all things*. And this is the rather to be marked and learned, because it lendeth helpe to all the other rules which hereafter follow, for directing thee in all the actions of the day, as I haue said. Because (as it followeth) neither in companie with others, nor alone by thy selfe, canst thou please God, nor in prosperitie nor aduersitie, except thou beest warie and watchfull to be led by Gods word therein. So necessarie to a Christian is this vertue, that the Apostle *S. Paul* to the Ephesians giueth this warning, *When ye haue put on the whole armour and wisdom, the enemy by it, yet after, take heed that ye stand fast*: lest by the subtile and continuall attendance of the enemy, your fall be the greater. Which may easily be, If we consider amongst how many occasions and provocations we walke, and how shittlesse we are to auoid them: yea rather how readie of our selues to like well of them, and giue place vnto them,

We must watch in the particular parts of our life.

Ephes. 6. 13.

Why we ought to watch.

Our euill lusts, wherewith we be full fraught, doe carrie vs headlong into sundrie iniquities, insomuch that we can go about nothing, but we may feeble, (if we can discern) that some one or other of them is in our way to hurt vs, and at hand to molest and disquiet vs; or if we cannot espie it for the present time, yet it may be perceiued after ward, that it was so.

Note.

If we be occupied in holy and spirituall duties, we haue shame and hypocrisy on the one side to hinder vs: dullnesse, wearinesse, vntowardnesse, and many such like poisoned corruptions, on the other side to breake vs off. If we haue to do in things lawfull, and indifferent, and of their owne nature not euill, as recreation, or earthly businesse, we are secure and carelesse how we doe them: we haue boldnesse to defend our selues, be the manner of doing them, and our end and purpose neuer so vaine and euill. If we goe about any euill thing, we haue reason and strength of perswasion from the pleasure and profit to goe through with it, and to see no danger that accompanieth it, but to extenuate it, and not to looke to the end, as we ought to do: but all sound reason so disswade vs is weake, the diuell shewing himselfe at such times as a tempter, who yet will afterward come to vs as an accuser, when we should repent.

Ephes. 7. 10.

Note.

Therefore

Therefore if we be not skilfull to know these disordered lusts, diligent to espie, prevent and avoid them, and so haue this foresaid watchfulnesse ouer our liues, as a helpfull companion with vs; it cannot otherwise be, but that we commit many things vnbecoming vs, contrarie to the holy doctrine which we professe to follow; and that in many things through the whole course of our liues. Now when a man is thus carried of his intemperate affections, and bringeth forth the loathsome fruit thereof, what comfort can his life afford him? Euen all such to whom it is a sad matter to abridge themselves of their foolish will, and vaine desires, and a death to withdraw their heart from that which they long after, or to plucke back their eie from that which it delighteth in, all such (I say) must feede vpon sorrow, and take comfort in follic: but as for the sound and constant ioy of them who haue made a watchfull life their greatest quiet, (who haue therefore libertie and free acceste to solace their soules in the varietie of heavenly pleasures) this ioy (I say) they are strangers vnto, neither can they be partakers thereof.

For hereby the Lord hath freely granted vs to find and enioy an other manner of liuing here in this world, then the most doe know or beleue, euen a peaceable life to Godward, safe and sweete, I meane, so farre as of sinners in a vale of miserie may be enioyed; which whosoever be void, of although they haue varietie of earthly pleasures and delights, yet one vexation comming among them, shall make all comforts vnsauourie and irksome vnto them. As may appeare in *Pharaoh*, when but some one of the plagues of Egypt was vpon him; in *Nebuchadnezzar* when he had his fearefull dreame; and in *Balthazar*, when in the midst of his iollitie that fearefull and vnwelcome hand-writing on the wall at midnight was seene of him: and among all these there is none in whom this doeth more lively appeare, then in *Haman*, who for all his wealth, honour and promotion, could not satisfie himselfe, while one meane man, yea a stranger, *Mordecai*, refused to bow to him.

And to come neerer to such of whom the true God was more heard of, or knowne, (for this point is worthie our marking) the same may be said of *Saul*; who although he were a King, yet when the Lord answered him no more, his heauinesse was deadly; of *Nabal* likewise, who when he heard he must die, and goe from all, he became senselesse through sorrow and anguish, and was as a stone: and of *Zadachab*, who for all his boasting of the spirit of God, yet being a false Prophet, and a flatterer, was drinen to hide himselfe from chamber to chamber, when the arrow of the Lord was sent forth against him, at which time the Kings shelter could not keepe him

When one is not watchfull, some ones rage maketh many blessings vnsauourie.

Examples.
Exod. 8. 8.
Dan. 2. 1.
Dan. 5. 6.

1 Sam. 28. 25.

2 Sam. 25. 37.

1. Tim. 3. 14.

him, as *Michaiab* told him. All these when they had but some one disturbance in their life, how did it make all other delights vnpleasant vnto them? So that I may truly say, that as the life which is passed in watchfulnesse, is free from many, and those also the greatest discomforts, and filled with the contrarie peace; so whatsoever a man inioyeth according to his hearts desire, yet not looking to his waies warily, to keepe himselfe from euill, feare and sorrow shall cuer befall him, vnlesse (which is worse) he be hardened; so that his life shall be found to haue little in it, worthie the reioicing in.

How the best
haue offended,
when they haue
not been watch-
full.

2. Sam. 11. 2.

And what cause there is to yrge this part of Christian dutie of continuall watching, we may see by the example of our grandmother *Eue*, who being in the estate of innocencie, and therefore the liker to haue been kept from euill; yet seeing she was not circumspect and watchfull to hold close to the commandement, we see she became the cause of transgression vnto her husband, and consequently of the vniuersall miserie of her posteritie. The like we may see by the example of King *Dauid*, whom though the Scripture doth renowne with as great commendation for his meditating in the law of God, as any man, yet for that he was not armed with a watchfull heart at that one time when he walked on the rooffe of his palace, behold how the diuell had laid a baite for him, (which he, as wise as he was, could not discern) and by his subtil and secret handling of the matter, caught him in his snare. So that he receiued such recompence for the letting loose of his heart at that time, both in outward reproch and inward anguish and bitterness, of soule, that by good right should make other men cleaue fast to watchfulnes, and be faithfull vnto the Lord; yea and to beware with all diligence, that they dallie not with the baites of sinne at any time, nor giue their hearts the bridle, vntill they be gone so farre that they cannot, (before great offence be committed) be called back againe.

Experience of a
watchfull
course.
Note.

Col. 4. 6.

The experience that I haue gathered, since I began to looke more aduisedly into this thing, I meane into the necessitie and benefit of a watchfull course, which hath bin long enough to teach and aduise both my selfe and others vpon so long a triall, (I meane about thirtie yeres in some manner as I haue been able) this experience (I say) doth make me the bolder and earpeter in it, to perswade such, as haue truly embraced the Gospell, that they would adioyne herewith, this godly watch, a speciall nourisher and strengthener of their faith; to settle themselves therein; whatsoeuer they goe about, or take in hand; as that their talke be not idle, and frothie; but *sangrie and powdered with salt*; that their actions be such as they may defend with

Of the first private helpe, which is watchfulness.

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with peace of conscience) against their accusers; and that they labour ¹⁰ *suppress, and to bring into subjection even their wicked thoughts and desires,* and weaken even the bodie of sinneir selfe, I meane *the old man with his lusts.* ^{10b 31.35.36.}
^{2. Cor. 10.4.5}

For behold, and this know, that euen amongst those who reioyce in the testimonie of a good conscience, such doe alwaies honor the Gospell most; most stop the mouth of the gainsayer, and doe carrie themselves most constantly and continually in an euen and good course, so farre as they haue knowledge, who haue been wise this way, and who haue determined with themselves to stand vpon their watch from time to time. And on the other side, such as in whom many good things may be seene, (I speake both of Teachers and hearers) and are for fundrie causes much to be accounted of; yet being noted for rash and vnstayed in their actions, and not so much looking to themselves, by wise gouernment of themselves; haue done the lesse good to others by their example, and haue caused the other gifts which they haue to be the lesse regarded. God be glorified for the good that is done by this in many; but if it were more commonly imbraced and taken vp of many more, who for knowledge are able to season and giue light to numbers, they should not be most in disgrace who haue least deserued it, nor many please themselves in a loose and vnprofitable course, which, beside that it withholdeth from them much sound comfort, is a fore blemish in their liues.

Other gifts much be sanctified by this, and contrary.
Note.

Yet this I thought good to adde, for as much as the Romish Church, especially they who will seeme more deuout then therest, stand much vpon their diligent keeping of the customes of their mother Church, and the precepts of the same, who might therefore seeme to themselves, and be thought of others to be before the most, in godlinesse: let all know, that this which I haue said of watchfulness, leaueth not the least piece of commendation to them. For they watch to keepe the obseruances of men; but watchfulness must be vsed for the obeying of the commandments of God: they superstitiously watch to obserue some houres, and daies, and times, wherein if they performe any thing in outward working, they think themselves more holy then others, though the most part of their liues besides, either in duties to God or men, be little regarded: but the watchfulness which pleaseth God, tendeth to euery houre, day and time, as well one as another, to see dulie well and conscionably to be performed in them. And to speake of their best watch which they keepe ouer their liues, yet from their owne words I conclude, that it cannot be allowed of God, because it *commeth not of faith*, that is, of assurance of the fauour of

The watchfull observing of mens traditions is farre off from this.

Of the first private helpe, which is watchfulness.

Heb. 11. 6.

We must especially watch against that infirmity, which most annoyeth vs.

God, and consequently he will not blesse it, (for this iustifying faith, which they call the Protestants faith, they vutterly renounce) without which yet, *it is impossible to please God.*

Now to grow to an end about this matter : It is further to be marked, that (because true Christians, and the dearest seruants of God doe com-
plaine of some especiall infirmities, wherewith they finde themselues more
troubled than with any other) they must be more suspicious of, and vi-
gilant against them, then those, which they are in lesse danger of. And be-
cause the diuell doth more easily winde them into some sinnes, than others ;
(as he seeth their disposition and inclination, and the greater danger they
are in, by meanes thereof,) therefore they are taught in wisdom and ex-
perience to haue a more narrow eye ouer them, and more especially to a-
uoid the very occasions of them whereby they haue fallen. For example,
put the case, that some are strongly tempted to the sinne of vncleannesse,
who being blindfolded about that which they desire, doe count it no of-
fence, though they passe their bounds very greedily in wantonnes of eye, in
libertie of speech that way, or secret desires ; or though they see themselues
shamed therewith, yet hauing through long custome pleased their hearts in
such lothsome delights, and too faintly misliked their offence when they
saw it, haue brought themselues into bondage to their lusts, what is to be
done in this case ?

Heere if there be not much occupying of the heart against this sinne to
see into, and weigh the loathsomnesse, shame and danger of it ; how vnbe-
seeming it is Gods seruants to be subiect to such slauerie ; if it be not ac-
knowledgeed heartily to God, earnest and daily prayers, as occasion shall be
offered, sent vp to God against it, with confidence both of pardon and
power to mortifie and weaken it, with strong and many reasons to disgrace
and renounce it, and the occasions of nourishing it wisely and watchfullie
auoided ; euen this one sinne, though they should neuer offend grossely,
will hold the conscience in great vquietnesse, cause the parties to wander
in deepe sorrow, and make them vnfit to Christian duties : yea if there be
not more labour bestowed there, then in other parts of the life, it will make
euery thing to goe forward much the worse, and in other actions of the
life, much confusion to grow ; and the longer they haue nourished such
palpable and lothsome dreames, the more hardly they shall awake out of
them, euen when they gladly would, and yet the hardest is behind. For
this sin, waiteth them a further mischief, that one time or other shall most
surely take hold of them ; which shall force them to crie out and say, God
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and

Note.

and from which they were so loath to weane themselves. As Josephs brethren, for their cruellie towards him, did finde, and had proofe of it many yeares after, saying when they were in deepe affliction: *We verely sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him. Therefore is this trouble come vpon vs.* And that which I say of this one, I may as truly say of the rest, if they haue bin harboured in vs and intertaind.

Gen. 42.

To this purpose, is that complaint of the people of Israel in their repentance and turning to God, wherein they declare that one sin did more trouble them, then some other. For thus they say in their confession: *We haue sinned against thee, O Lord, but especially in making vs a King, besides all our other sinnes.* And as it troubled them most when they asked pardon of God; so it appeareth in the storie that of all other sinnes they were most drawne by that, to offend God. For when they would needes haue a King against the will of God, and Samuel was sent from God to tell them what a manner of one he should be, if they would: needs haue one contrary to Gods mind: it is expressly said, *that the people would not heare the voice of Samuel, but answered, Nay, but there shall be a King over vs, and we will be like all other nations.* There fore as their sin, whereby they did most offend God, purthem to greatest trouble: so must those especiall sinnes, which haue preuailed against Gods children, be most watched against and avoided, yntill they long for their owne woe.

1. Sam. 12. 19.

1. Sam. 8. 19.

And is there not great reason in it, for as much as they haue most disquieted themselves by such kinde of sinning, that they should bend the most force of their strength against the same? Euen as if some troublesome person in a towne should disquiet the whole; all would lay their helpe together to remove and keepe him out; and as in a house which hath many and great commodities, and yet some one sore annoyance, (as a principall chimney casting smoake) with great speed that shall be redressed, more then other things, which yet are to be regarded likewise: so in the life of sound Christians, wherein many good blessings of God may be reaped and enjoyed, the cheife ruines are to be chiefly looked vnto, although the meaner are not to be neglected. And great labour must be taken about it, and watching against that sinne, which most preuaileth in vs; and much more, then against some other, by which there is lesse danger to be feared.

An illustration of it by smoking.

Note.

And this helpe (as I haue declared how) if it be vsed, and the meanes faithfully practised from time to time, let not doubt be made, (seeing God hath promised success theroby, euen greater grace in the vse thereof, then

The fruites such watching.

the sin shall be able to resist) let no doubt (I say) be made, but that they shall master it, so farre, as it shall bring peace; vnlesse it be the case of vnmarried persons, to whom God hath appointed marriage for a lawfull remedie, when by none of the forementioned, or the like meanes, the gift of continencie can any longer be enjoyed.

This aduice how vnflauorie and vnwelcōme soeuer it be to such as are wedded to their lusts, and will offer no violence to them: yet such as know the smart that is raised by this sinne, and that sometime the deere seruants of God haue bin deceiued by it, will be glad to be directed and helped against it. And that which I haue said of this, I may say of pride, worldlinesse, anger, malice, reuenge, vniust dealing and lying, that as euery man is more easily ouercome of, or hurt by them more then by other sinnes, so he should haue a more continuall feare of them, vse greater watchfulness against them, and bestow more time in seeking the rooting out of them: that so the wealth and safetie of the whole life may be preferred, when such noisome sores, as did most of all impaire the same, be cured.

But if men be either ignorant of this danger, or cannot be perswaded to set themselves to the entertaining of it, and to get acquaintance with it: they must looke to liue destitute of a chiefe part of godlinesse; or if it be but now and then in some speciall actions and parts of their life, regarded and looked vnto, (as it is done of them who are not greatly experienced in the practise of Christianitie) it will make the godly life in great part to be heaucd both of her gaue and beaurie.

Our hearts must not range where they list, nor our delights be fastned where we please; but our eyes, our tongues, our eares, hands, feete, and the whole powers of our mindes, and members of our bodies must be holden within compasse. In so much, that if we see, we haue but broken out of our constant course a little, and that our consciences begin to check vs, we should tremble to think what we haue done, and feare alwaies for the time to come, lest we should offend. We must watch when we are well, to keep well, and when we haue bin deceiued, to returne speedily againe: we must watch in trouble, against triefnes and impatience; in prosperitie, against wantonnes and lightnes. If we could frame to this, we should doe well enough, as he that looketh to his foote in a slipperie place, shall not be hurt.

And if we may by watching ouer our selues, haue our whole life in safetie, and welfare; are we not worthie to smart, if we cannot do so much for so great a benefite? Therefore, most worthily do such suffer hardnesse and sorrow, who will in no wise be brought to take heed to their waies, but

Note.

*If we be but
turned out of
the way, we
must speedily
returne.
Phil. 2.12.
Prou. 28.14.
Note.*

Iob. 31.1.

*They are wor-
thie to smart,
that will not
take heed to
their waies.*

cric

chieour, that it is precisenes and a kind of death vnto them, to be restrained from their noisome and dangerous liberties. From whence ariseth boldnes and wilfulnes, which cannot want much sinne. But this watchfulnes doth God require to be in vs, and to be accounted no tediousnesse, but had in high price: and hee that with an honest heart and good conscience submitteth himself hereunto, he shall be able to proue by good experience that watchfulnes is a great meane to maintaine a godly life. Thus much for the more plaine and full handling of this private helpe, called watchfulnesse, the more, (I confesse) seeing it is not so much intreated of, as some other points of Christian dutie.

CHAP. VI.

Of Meditation the second private helpe.

NOW followeth the second, which is Meditation. And that is when we doe of purpose, separate our selues from all other things, and consider as we are able, and think of some points of instruction necessary to leade vs forward to the kingdome of heauen, & the better strengthening of vs against the diuell, and this present euill world; and to the well ordering of our liues. I say of purpose, seeing we both must munde such things in good aduisednes, and let our selues about them resolutely when we take them in hand; that they may be done with more reuerence and profit: and also seeing it falleth out for the most part, that we seldome enter into meditation of heauenly things, when we do not intend the same, but are led by the objects of our mindes, eyes or eares a hundred waies amisse, or if any good thought arise, it is repelled by and by, and goeth no further. To proceed, I say, that when we meditate, we ought to separate our selues from all companie and troublesome occasions, as our Saviour commandeth vs to do; *when we pray privately*, (these two being companions) as in our chamber privately, or in the field, or some commodious place, that we may the better performe it: the smallest occasions soone breaking vs off from such seruice of God; and therefore we cannot to warily auoid them.

And I say lastly, that we must there set our mindes on worke about the cogitation of things heauenly, by calling to remembrance some one or other of them which we know: and so debate and reason about the same, that our affections may thereby be moued to loue and delight in, or to

*By which life
and strength is
gall other duties.
Gen. 24. 63.*

hate and feare, according to that which we meditate on; so that we may make some good vse of it to our selues. And this spirituall exercise of meditation is euen that which putteth life and strength into all other duties, and parts of Gods worship. And this the holy Ghost reporteth of *Isaac* the Patriarke, *that hee went out into the field toward the evening to meditate.* Which had not bin so commendable, if he had not vsed to do, (seeing it is the right kinde of such holy duties to be oft in vse) being taught of his father *Abraham*, who was the friend of God, and very familiar with him, and therefore (we may be sure) had much communion and talke with him. As also our father *Enoch* did, who for prooffe hereof, is said in his whole life, *to haue walked with God.*

Note.

And this are all such as desire to take any good by it, to know: that they must be acquainted throughly with this sweete & heavenly communing with the Lord and them selues, which was called of the Fathers of ancient time, their Soliloquies, that is, the talke which they vsed to haue with the Lord, or alone by them selues. That as men wearied, desire rest, so we by the varietie and multiplicitie of businesse in this world, being troubled and distracted, may seeke ease to our munes by meditation.

*Watchfulness a
kind of medita-
tion.*

For otherwise we may muse and thinke vpon many good things, and ponder our words and actions which we do to see them done aright: which yet is not this kinde of meditation that I now speake of, but that watchfulness mentioned before, which is a warie regarding, and taking heed to our waies, in one thing after another. Which yet the Prophet calleth meditation also: as where he saith, *All the day long doe I meditate on thy word.* And in *Iosua*; *Thou shalt meditate day and night on the booke of the Law*: which we know could not be vnderstood of meditation by intermission of companie, or other actions, and businesse, but in their whole course of a circumspect care and regard that they might be done after the word which is written. And the matter of this our meditation, may be of any part of Gods word; of God himselfe, his wisdom, power, his mercie or of the infinite varietie of good things which we receiue of his free bounty; also of his workes and iudgements: or on our estate, as our sins, and the vilenesse of our corruption, that we yet carrie about vs; or of our mortalitie, of the changes in this world, of our deliuerance from sinne, and death: of the manifold afflictions of this life, and how we may in best manner beare and go through them, and the benefit thereof, and the manifold, and great priuiledges which we enioy daily through the inestimable kindnesse of God towards vs; but specially of those things which we haue most speciall need of.

*The matter of
meditation.*

Note this.

These

These and such like are the matter of our meditation, and as oft as we goe aside to thinke with purpose and desire of heart vpon these things, or any of them for the better calling of our mindes out of the world, then we are said to meditate: so when in or about any of these, we sigh, moane, complaine to God, or reioyce, and are quickened in our hearts by such occasions, euen that also is meditation, and most commonly ioyned with prayer. Of which two holy exercises the booke of the Psalmes is full, namely that 119. Psalme, where the man of God setteth downe his meditations, which he had in euery state of his: as either lamentation, complaints, or supplications in his affliction; or ioy and thanks for deliuerances and prosperitie.

By this vnderstand, what manner of exercise meditation is: Euen such an exercise it is, which is required of thee from time to time, (as may be conuenient) through thy life, that by recording holy and diuine things, especially those which may make thee found in the matter of thy saluation, a litle time (when thou maist best) may be bestowed of thee to drie vp thy fleshy and bad humours of earthly mindednes and worldlines, &c. or to quicken thy dull heart, lest after thy sleepe in sin, the diuell make thee forget thy former well ordrednes. And because I am too sure, that few are acquainted with it, though it be an help most profitable to godlines, I will somewhat more at large speake of it, that the practise of it may be more common; and that they which vse it with the other helps, may much more cheerefully go through their course.

How necessarie this heavenly exercise and recourse to God is, may easily be conceived, for that the hearts euen of good Christians are so seasoned with vsauourie thoughts, desires, and delights of folly, vanitie, and much other naughtinesse, (seeing the best are changed and reformed but in part) that they thinke it vterly impossible to bring them to any better point; and therefore many by this error doe not greatly go about it: yet if such noy some poysons be suffered to lurke and remaine in them, we know, they do not only, as sowre weeds, choake the plants of grace in them, but also grow vp, and bring forth most noisome and dangerous fruites, as by wooll experience men feele and see.

And for the weeding these out of the ground of their hearts, there is no meanes so auailable, as this considering oft, and deepe meditating on them: namely, what swarmes of wicked cogitations and lusts, do lodge in the heart, and to finde them out, also to bring them into a vile account, to be wearie and ashamed of them, and so to entertaine better in their roome. I say, there is no helpe more auailable to hunt and purge them

out,

The necessarie of meditation.

Note,

What our meditations should be of our sin.

Note,

Heb. 2. 1.

out, because although by the word we know them, by conference we do reuiue the remembrance of them, and by reading we do both; yet all these runne out of our riuen heads, and abide meanly with vs to suppress our corruption, and to tame our hearts, vntill we bring our selues to often and much musing and debating of the good things which we heare and reade, that so we may digest them; and of the euils which we do by occasion fall into, that we may abandon them; euen as worldly men ponder deeply their affaires which are weightie.

*Meditation
purgeth out sin.*

Now when we see so farre into the danger of them, and be wearied with the noisomnes of them, that we will trie our selues oft to gage these hearts of ours, to list our thoughts, to accuse and condemne them, as we find cause by the filthinesse and shame of them, and herein will deale truly, as we lone our soules: then do we begin to breake the knot of such cursed swarines, and to chase away the lurking litter of prophane thoughts and desires out of our hearts; then we wake more watchfull against them after, and make more conscience of them, adioyning thereto, inward and earnest request to God for assistance and blessing. Then also we shall furnish our hearts more graciously with heavenly cogitations and holy desires all which make greatly for the well passing of our daies. Therefore no man that will weigh how great things are wrought in our hearts, by holy meditating vpon our estate, and vpon Gods bountifulnes towards vs, namely, euen a framing of vs after the image of God, shall need to doubt how necessarie it is.

Iere. 17. 9.
*Our hearts are
deceitfull.*

And so much the more we are to thanke it, because it is well knowne by Scripture, and tried by experience, that our hearts are deceitfull abominations: and thereby we beare our selues in hand, that if we do once obtaine thus much of them, that we can commend that which is good, and speake against euill, we are ready to thinke our estate to be right marvellous good; when yet in the meane while, if we do not find in our secret meditations (and when we search our thoughts alone by our selues, how they stand affected) that we can feele vnfaigned hatred of euill to be in them, and loue to goodnesse, we doe but deceiue our selues. And in every little triall, we shall find it otherwise then we would thinke, I meane, that sin sticketh neerer and is faster glued to vs, then we did imagine.

Rom. 1. 28.
Zach. 12. 12.

*We must first
gaine our sinne
in our private
meditation, be-
fore we can
cast it off in
company.*

For as he which goeth to warre, is first trained and made fit to vse his weapon at home, and the scholler trieth masteries priuately, before he come forth to dispute openly: so a good Christian will trie what he can doe against his affections and sin, alone by himselfe in his solitarie meditation, and resolve against the future; (accordingly as he seeth the difficul-

ie thereof to require) before he can in his common dealings with all
 sort and companies, be strong from temptations and talles, and free from
 offence giuing in his words and deedes. And therefore on the contrarie,
 this is the cause, why so many bewray themselves to be hypocrites be-
 fore men, for that they haue no triall of the truth and simplicitie of their
 hearts alone by themselves, in iudging and proouing the vprightnesse of
 them before God, and therefore haue not sought strength of him against
 their infirmities.

Rom. 2. 28.

Oh how doth this *communing with the Lord in secret*, and debating with
 our selues about our mortalitie and corruption, and of his fauour in van-
 quishing them; how (I say) doth this, as oymntment mollifie our hard
 hearts, and make them to relent, and relieue and affect them pleasantly
 with the sweetnesse of it; How doth this estranging of our selues from
 worldly impediments, draw vs into neere and heauenly communion with
 our God? How doth it make vs acquainted with the manifold rebellions
 of our nature? with our blindnesse, securitie, earthlinesse, and infinite o-
 ther loathsome filthinesse, which neither we our selues will take know-
 ledge of while we carrie our selues in many things as good Christians a-
 mongst men; neither any other (but such as doe know it) would euer
 thinke, that so much poyson could be inclosed in so narrow a roome, as
 within the compasse of one sillie man or woman?

*The sweetest be-
 nefit of medi-
 tation.*
 Note.

Oh, the fruite and benefit, which by our meditation, and priuate prayer
 we reape, is so great, (the spirit of God changing our hearts thereby, from
 their daily course and custome more and more, and bringing the heauenly
 life into more liking with vs, and making it more easie and sweete, which
 with the men of the world is so irkesome and vnsauourie) the fruite of it
 (I say) is so great, that none can well expresse or conceiue it, but he which
 hath felt the same. For by it, God bringeth to passe, that the sugred baits of
 earthly delights and transitorie pleasures of the world, (though Satan
 kindleth an excessiue and an inordinate loue of them in vs) become not
 deadly poyson vnto vs, as they doe to many, the Lord teaching vs to see
 the painted vizard and deceiueable picture of them by looking into them
 thoroughly, that we may beware of them.

Note:

And as the Scripture noeth how the men of God, who are most com-
 mended there, for their pietie, as *Moses, David, Paul*, and others, were
 much taken vp of this exercise, so I dare boldly affirme, that the most
 godly of our time, may thanke God much for their acquaintance with it,
 and much vse of it: and others that are strangers to it, how wise and for-
 ward soeuer they be in other practise of Christian dutie should be much

more

more purged and cleansed from euill, if with their other seruices of God, they were conuersant in this meditation ioyned with their private prayers, and this secret talking with God, and with their owne hearts.

1. Thess. 3. 4.

*Meditation a
Stranger to
many.*

And therefore although I look not by this speech to perswade prophane men, and such as are addicted, and giuen ouer to the full enioying of their hearts desire in the things of this present world, to regard this practise of musing and meditating; yet my hope is, that I shall easily preuaile with those; *who haue been readie and willing long agoe,* if they might haue had any plaine direction to teach them how to vie it; to preuaile (I say) with them, to haue it in greatest reckoning, for the neere and inward acquaintance which they may haue with God by it, as by little and little they shall be inabled. But the truth is indeede, that it is new and strange to such as haue not been accustomed to it, though people of good hope: insomuch, that when they heare by the word of God, that such a dutie is required by him at their hands, they are readie (though it tend to their great benefit) to reason against it, as needlesse, and too hard to be attained vnto, contenting themselves to serue God without it, rather then to embrace it immediately, vntill they may see further into the necessitie, benefit, and possibility of it. For the first two, how necessarie and profitable it is, I haue shewed; as also it will further appeare by that which followeth next and immediatly, of the lettes which do hinder it, and the remedies against them. After that, I will shew how possible, yea in time how easie it will become; and then, will the benefit and fruite thereof, most chiefly, appeare. And concerning the lettes how many and great soeuer they be before I speake of them, I haue no doubt, notwithstanding them, by Gods assistance to make the way so easie, and plaine for true Christians to meditation, (in this treasure of and about it) that by the same, the difficulties and discouragements which doe most trouble them, shall be remooued, or at least weakened so that howsoeuer some take no profit by it, they shall haue the way shewed them in a few leaues, which they also may learne in a few weekes, to make good benefit of it, which otherwise they may (without helpe) be kept voide of for many yeeres.

*The let of meditation, hinder
either from the
dutie is selfe, or
fruite of it.*

*The first let of
the first sort is
man of matter.*

To say somewhat therefore of the impediments first, which hold Gods people strangers from the vse of meditation with profit, they are of two sorts. For either they are such as hinder them altogether from going about, or entering into it; or else they keepe them from taking any good thereby, although they set apart all other things of purpose, that they may giue themselves (for the time) wholly thereto. Of the former sort, there are three. The first is, when a Christian knowing this dutie to be required of him,

him, goeth about it either in the morning, (as I here perswade if it may be) or at any other convenient time, but he hath no matter in readines to meditate vpon, but he is emptie, barren, and vterly to seeke about what to bestow the time, and his cogitations: for although he hath heard many things in Sermons, and wanteth many graces, which might driue him the rather to meditation, and to take occasion thereby, the better to come by the supplie of his wants, & although he carrieth about him many corruptions, and hath receiued many blessings and mercies from God; yet the diuell holdeth him, as it were blind, forgetfull, and his mind confounded, (it being occupied and taken vp vsually other waies amisse) so that he can find nothing to muse or consider vpon, whereby he might season his heart.

Which when he seeth, and that thereby, he cannot proceed in the dutie which he hath bin taught to performe, and yet desireth to do the same; he is exceedingly discouraged, made heauie hearted, and thereby the more hardly perswaded to goe about it any more, but rather vnable to aske the way to redresse the same. For they who are so thired and ouermatched by the diuell, can hardly seeke remedie, if any thing be amisse with them, but leaue off altogether from doing the good, in the which they perceiue themselves to be stopped: which is cleane contrarieto the practise of the children of this world, who are so wise in their kind, that if they be disappointed and broken off, from their purpose one way, they will seeke the accomplishment of their desire many other waies, rather then to be frustrated.

Luk 16. 3. 4.

Now against this let, I haue set down hereafter in this treatise a way to remedie it, vnto the which I referre the reader; that is to say, certaine rules to helpe him to meditate, and examples also to set him on worke: yet lest every weak Christian should not be able sufficiently to direct himself, this I adde further and more particularly; that it shal be expedient for him, principally to propound to himselfe, as he is able, these foure things, (till he shall be better able to wade further) to helpe himselfe, to mule of them. First, of his vnworthinesse, vilenesse, and other his seuerall corruptions, and sinnes. Secondly, of the greatnesse of Gods bountie in forgiving to many, and subduing daily more and more the dominion of sin and Satan in him. Thirdly, he is to thinke how he may be guided through that present day, after the rules of this daily direction, especially those that seeme hardest to be followed, both the well ordering of the heart and framing his life, so farre as they agree with Gods word. Fourthly, let him meditate on the seuerall parts of the Christian armour, and consider how God hath

appointed

*Remedies a-
gainst this let
is to thinke of
these foure
things; princi-
pally.*
1. His owne
vniuersity.
2. Gods good-
ness.
3. How he may
be guided that
day.
4. Of the Chris-
tian armour
and other daily
helpes.

Of the second private helpe, which is Meditation.

appointed to strengthen him thereby, and by the other helpes, which I set downe to be vsed daily, for his better going forward, and how swete his life shall be by these helps in many respects, more then otherwise it can possibly be, and lastly, let him resolute to watch against all lets which may arise to hinder him from this course.

These or so many of them as he may conveniently, when he goeth about it, if he hath no other thing more necessarie, and in the best manner that he can be directed, (through the counsell of any who is able) these (I say) are an especiall remedie to helpe him, who for want of matter to meditate on, should neglect or omit it; and for varietie; those meditations which I shall set downe, shall helpe him forward much more. For there is no true beleuer, (how weake soeuer he be) but he is fit (if he be willing) to follow this direction, and counsell.

The next impediment of the first sort that hindreth a Christian from meditating, is an vnfit minde vnto spirituall and heauenly duties, as when it being carried after other desires, is slow and vnwilling to be occupied in cogitation or consideration of any holy matters: and therefore leteth passe this meditation, as finding himselfe vtterly vnable to enter into the same. He that knoweth, it should be performed, (it may be) is sometime grieued for the omitting of it: but if the mind be impotent, as hauing lost her former strength and constancy in good things for the time, it is constrained to omit & let passe the same. Now for the redresse of this, I answer, if he who omitteth it thus, through the vntowardnes of his heart, and vnfitness to good duties, be such an one as hath learned and resolved to serue God every day, he can the more hardly beare this disorderdnes of the heart, and therefore he will offer more violence to the same, and will seeke more speedily to haue it remedied. But if he hath not yet obtained any such government of himselfe, but doth dutie to God more generally, seldome, and vncertainly; it must needs be the more hardly redressed: for it is manifest, that such an one hath giuen his mind more libertie to wander in the world from the Christian course.

The remedie to both, as they can receiue it, is one and the same; although not to both alike easie: yet seeing they are both the Lords, let them bring their minds to these considerations, and say with themselves, I haue *recommended a mind to please God*, to be teachable and ready to any dutie. I haue opposed my selfe against mine owne will, and the diuels secret and malicious counsel, though swete to the flesh. *I am not a debtor vnto it*; how can I then yeeld to this vntowardnes of my heart, and so sin against my God? Where are the manifold and comfortable priuiledges, which he hath giuen

me,

*The second let
is vnfitness
thereto.*

*Remedie thereto.
of: so meditate
of his presence
continually, to ac-
cuse himselfe,
&c.*

Heb. 13. 18.

Col. 3. 20.

Rom. 8. 12.

Note,

me, that I might be faithfull to him? Am I wearie of my peace, and do I haste after mine owne sorrow? Lord therefore bring backe this ranging heart of mine from the deceitfull dreames or feares, or doubts that it hath bin (shared in: and restore it to the libertie which it was wont to enjoy, that is, to solace it selfe in thy fauour, and communion with thee, and to count it my greatest happines to commune with thee, when I may. And this gift being decayed, through mine owne fault, and Satans crueltie and subtiltie, restore againe vnto me, and forgieue my cold and weake loue of thee, who haue prouoked thy Maiestie, (if thou wouldst be prouoked) to frowne and looke amiable on me no more. Thou Lord chargest me, thus to *seeke thy face*, euen thy sweete presence, which I haue gone from, and for a time bin blinded, as hauing no abilitie to nuse of any good thing, and haue not seene that I was seduced, till I perceiued that I had lost this sweete libertie: now therefore (O Lord) shew thy louing kindnesse in my distresse and weaknesse, and restore to me this libertie of my heart, which many of thy children do find, and enjoy.

Psalm. 51. 12.

Thus fall into consideration with thy selfe, and be not discouraged when thou seest thine infirmitie, who hast learned to vse all thy wants to humble thee, and to bring thee neerer to God, rather then to goe further from him by meanes of them. So that I conclude, that the remedie to such a one as through an vnsted heart, cannot meditate of any parts of Christianitie and godlines, hauing otherwise knowledge; yea the best remedie is to meditate of his present vnfitnessse, loosenesse of heart and earthly mindednesse to count it as an heauie burthen, to accuse his heart, and so to bring it to relenting, by considering how farre off it is presently from that mildnes, humblenesse, heauenslines, and readines vnto dutie, which haue bin in him at some other times. But let no man giue any libertie in any sort to his euill heart, (when it is turned away from cheerefulnesse and willingnes in any part of Gods seruice to go forward therein) for that were to bring him into vtter bondage. And this for redresse of the second let.

Note.

The third followeth, and that is want of opportunitie, and leasure, by reason of necessarie busines taking vp the time; vnto the which may be added this, that there is no conuenient place to some, wherein they may goe apart from companie, as the sea-men, or such as must go farre from their dwellings, when they should vse it, as hauing neither choise of roome and yet the same taken vp with children, and stirring vp and downe within, and compassed round with other houses adioyning without, as in small and poore families in great townes it is to be seene.

*The third let,
want of leasure,
his place, &c.*

To them which alledge that they are hindered by necessarie businesse, I denie

Remedy: bring

*Like 10 41.
Ordinarie
worles of our
selling: must
we put this
dutie out of
place.
What extror-
dinary may
do, and how
farre forth.
Note.*

denie not, but such may, and doe fall out sometimes, especially to persons who are occupied about many things; whom I exhort to weigh (as it behooueth all such to whom this belongeth) that for all their weigh hoe affaires, *one thing is necessarie*, and that the ordinarie workes of their dealings are not to put this dutie out of place: for if they doe, it is by the vnskillfullnesse, or vntowardnesse of them who commit this fault, but the one of them is appointed of God to goe with the other, and both of them to stand together to the vpholding of their inward peace. And if they say, that their hindrance is not thereby, but by workes more then ordinarie, I further beseech them by the mercifulnesse of God, that they seeke not cloakes for their slouth; neither hold themselves backe from so profitable duties, by occasions of no great weight or importance, but rather for yeelding to the flesh. I call those businesses occasions of great weight, when the omitting of them, although they be but household, or worldly affaires, yet may trouble them more at that time, then the omitting of their meditation, which may be performed another time, but their businesses cannot. As it commeth oft to passe, that the neglecting of a necessarie worke, through want of discretion, and heede taking, when it should be done, (although in the meane while, prayer, reading, meditation, or such like be gone about) troubleth the mind (I say) with so deepe griefe, through some great discommoditie sustained thereby, that in long space it is not quiet and at libertie to serue God any way againe. And seeing God requireth to be honoured of vs in all things, euen in these earthly, as well as spirituall, therefore we must not thinke, it pleaseth him when any man shall through zeale without knowledge, doe that at one time, which shall quench zeale for want of wise heed taking, for many times after; but if any man will hereby let loose the bridle any thing the more to worldlinesse, let him know, that he hath from hence no such libertie.

Note,

Now to returne, if any through necessarie hindrances, shall be constrained to let passe this dutie of meditation, when otherwise he would haue set vpon it, hereby let it appeare to haue bin necessarily passed by, and with out his fault; if he supplie this dutie after his necessarie labour ended, and take heede that in no wise it be omitted altogether, vnlesse he can be assured with peace, that God in the omitting of it hath bin remembered answerable some other way. And so I say of the hindrance, which commeth by want of conuenient place, that must be done which may most conueniently; seeing there is nothing gained by neglecting that dutie, in the doing whereof standeth our peace and welfare. And thus much of the lets which hinder altogether from meditating about our estate, whereby we may be the better vnto praye and good life.

The

The other lets are such as hinder vs from the good and profitable vse of it, when we breake through the three former, and these may rightly be called abuses of it: and are two, which in few words I set downe thus. The first is commonnelle or customariennesse in it, when we through perswasion that it must be continued, doe it houerlie and slightly, and so make a ceremonie of it, not so much looking how our hearts are well affected in and by it, as that we may not be iustly charged for omitting it. Which sinne is easily and soone committed in private prayer also, and such like good exercises, when our minds are not holden with a taking delight in them: and hercof it is, that all the seruing and worshipping of God is with the most, but onely for fashion, of all which it is said by God in the Prophet, *Thy vaine doe they worship me.*

Two abuses of meditation.
The first, to vse it slightly, and so to make a ceremonie of it.
Note.

The remedie, we must be perswaded, that it is impossible to be delighted in.
Esa. 28. 13.
The second, when we be clogged and fraught with phantasies and cares.

The second is when, although we be desirous to vse it, and that for our helpe and edifying, yet our heads are so full of trifling and wandring phantasies, or worldly matters, that we cannot *mind those heavenly things*, which are so contrary to them. And from hence ariseth a warinnesse of it, and an hastning to more libertie, that our hearts may range where they list, which is the thing that they most of all desire. And although through the very corruption of nature, the best of Gods Children doe complaine, that they doe not the good they would, and therefore not this good sometimes, (notwithstanding they mislike that it should be so, and resist it:) yet the speciall cause of this vnusuary, wearisome, and vntoward taking in hand, or setting vpon so holy and heavenly a part of Gods worship, is another besides this: that is to say, the letting loose of our hearts oft times in the day (as I haue had occasion to say in another place) disorderly, without watching ouer them, and calling them backe from such endlesse rowings, that they might not forget God, but be held within holy compasse, where euer we become, or whatsoeuer we go about; for there must not be in vs *at any time* *an euill heart?*

The speciall cause hereof, is letting loose our hearts at other times.

Heb. 3. 12

Euen this (I say) is the cause why we cannot haue our hearts at commandement in meditation and prayer to attend vpon God reuerently, when we would. For when we haue at our pleasure giuen them scope through the day to fasten their liking where they desire, it hath bin hard for vs to weane them from it, when we would. And whilst we will be at this point, it will neuer bee better with vs in our meditation; No, although God hath appointed the same to bee an especiall helpe to the well framing of our liues, and that our minds be brought into an heavenly estate thereby, if we would frequent it: yea although we appoint some especiall time *thereunto*, yet shall wee bee turned from musing on good things to wandring,

Note.
The remedie, we must carefully set our selues against the corruption of our hearts.

dring, and shall hardly fasten on any good matter, hauing yet certaine principall points concerning our estate to set vs on worke therein; so many trifling phantasies and dreames shall swim in our braine to hold out better.

And till these by little and little be dried vp with the flame of heauenlie and seruente affections, vsually possessing our hearts in stead of them, it will neuer be otherwile with vs but worse and worse. And it is a thing to bee wondred at, that seeing none of our actions any day can bee well done when our hearts are not good, and so preserued and kept, (which without circumspect care and watch over them cannot be) it may be wondred at, (I say) that we should yet be secure and negligent about the keeping of them from such danger to our selues and others, as we know will thereby insue.

Therefore as the Lord by his Prophets hath cried out against the people in sundrie ages, that *they perished because they would not vnderstand, nor consider their estate*; and as there shall be an end of their decciueable delights; although they cannot bee brought to thinke of their end and account; so he speaketh as plainly, and hath done from time to time of this, that although *in the world wee shall haue tribulation*, euen wee whom God hath choien out of the world; yet seeing *we are strangers here*, we cannot, neither may we place our hearts delight and felicitie here, but our chiefest comfort must be to haue daily communion with God, and to *haue our conuersation in heauen*, with him; (vnto the which, meditation is a singular helpe) and what weightie matters soeuer wee be busied about, yet to *remember our Maker* in them all, that he be pleased and trusted in of vs.

And in that many, euen of Gods seruants, doe (through their corrupt nature) loath this heauenly Manna, (I meane to be oft and daily in musing on the things which concerne their peace) and haue their teeth set on edge with the deceitfull pleasures of worldly men, who know no better; euen this, (I say) though there were no otherthing, doth cause, that they inioy not the tenth part of the priuiledges, and liberties which God hath provided for them in this their pilgrimage. Neither can any thing (if it be weighed) be lesse tolerable in the sight of almighty God, then whereas he hath giuen vs his Scriptures, which tell vs his minde; and therfore teach vs how we may commune with his Maiestie, and for our behoofe, hath giuen vs an earnest charge to *pouder them in our heart, to haue them in mind, to make them the matter of our cogitation, delight, talke, and practise*; yet that Christians of good hope should not be better acquainted with this heauenly

Psal. 49. 11.

12. 13. 14.

Iohn 16. 33.

Iohn 15. 19.

Note.

*We must haue
our conuersation
on heauenly.*

Phil. 3. 10.

*Men lose a
great part of
their sweet and
blessed liuing
here, seeing
they will not
use meditation.*

Note.

*It is utterly
vnto the
that she weigh-
riest matters*

ly course, nor be occupied thus, but by fits, very seldome and coldly; as if God had bene earnest with vs about a trifle, or as though he had offered vs great iniurie to moue vs thereunto. *should be slightly regarded.*

So that although I cannot say, it is no part of their thought, which should season all their thoughts, (as I may say of many lying Protestants, who doe shunne and flie all consideration of Heauenly matters, lest they should trouble and disquiet them: yet it is too manifest that they fauour too slenderly of Gods presence and companie; who shunne it, by being strangers to this meditation, whereby they may haue fellowship and companie with him.

Therefore to remedie this trifling out the time when we goe about to meditate and pray priuately, and to obtaine that wee may be fit to performe this dutie, and not bee carried at that time after wandering, we must remooue that which hindreth vs from it: I meane wee must tie vp our loose hearts throughout the day from their deadly custome of ranging after vaine, fond, and deceiueable thoughts, dreames and delights: wee must weigh how little worth this is, to haue our cogitation fastned vpon things transitorie with delight, much lesse about those which are filthie and euill; but rather bring them to bee taken vp in those which are heauenly. This wee are called vnto, and vntill wee can learne to doe thus, that how weightie fouer our dealings bee, yet wee count this the chiefest to keepe peace with God, and euer feare to offend him, it will bee an hard matter to bring our selues to meditate, and pray with cheerefulness and fruit.

*The former rules
meditate more
fully and
clearly set
downe.*

Note.

CHAP. VII.

Of rules and examples of meditation.

AND thus hauing set downe the necessitie and profit of meditation, whensoever wee list to vse it, and the especiall les thereof, I will now in that which followeth, only helpe the Reader with some rules to guide himselfe the better herein, vnill it bee more familiar vnto him, (and then hee shall vse it better then all rules shall teach him) and I will set downe with the same, some examples in particular meditations, which shall agree with euery good minde that readeth them: that such as be not able to helpe themselves by entering into their owne estate and heart, nor to draw matter from their owne experience to meditate on,

*Rules or exam-
ples of medi-
tation, follow:*

may learne by this which I write and such like; and others that can, may yet, when they be vnfit by troubles and other occasions, helpe themselves by these examples which I shall propound to them. Only there is required teachablenesse and diligence to consider of them, and profit by them, and that whatsoever bee hard to them, they would craue the helpe of such as can resolute them. As concerning the rules, I haue had occasion in other respects to make mention of some of them, but not so, as the Reader may easily gather them as rules. Here therefore I will set them downe together.

Four rules to
direct vnto me-
ditation.

Rule, I.

Jerem. 17. 9
Psal. 55. 17.

The first is, that hee, who desireth to haue helpe by meditation, doe weigh how *superbie, sickle, bad, and wandring his heart is infinite waies*, to his exceeding hurt; and that he must of necessitie appoint *some set times*, to checke, reclaime, and weane it from the same.

2

The second, that he watch ouer his heart, (hauing been so oft deceiued by it) throughout his whole life, and haue it in suspicion, that so it may be more fit to be drawne to such heauenly exercises, and be staied therein, and

Pro. 4. 21. &c.

attend vnto the same.

3

This being obserued, let him (if hee be able) draw matter of meditation and prayer from his owne wants and infirmities; from Gods benefits; from the changes and mortalitie of this life. I haue before set downe; what hee should chiefly meditate vpon: of loue, humilitie, meekenesse, peace of conscience, the glorie of Gods kingdome, his loue, and the contrarie; but especially of that which for the present time shall be most available.

4

Iohn 14. 15.
16. 17. 18.

If hee cannot thus doe, let him read before, some part of the hundred and 19. Psalme, some of the Epistles of the Apostles, Christs Sermons, or some part of this direction, or some meditations, which follow, so many as conueniently he may, or any good matter fit for this purpose to reason and well affect his mind; that so he may learne how to performe this dutie, and quicken vp himselfe to it oft, and from time to time, when he once knoweth how. If he cannot read, he must desire more helpe of others, and for want of helpe, he must needs looke to goe the more slowly forward, either in the right, and kind vse of meditation, or in any part of sound godlinesse and Christianitie: seeing we cannot be ignorant of this, that the old subtil fowlers his snares and nets so thicke in our way, that we haue no shirr, but to fall into them, and light vpon them, except with the wings of meditation and prayer we mount vp on high above them, and flie ouer them, which to them that cannot read, will (for the most part) be found more hard and difficult.

Note

VER

Now

Now follow the examples or particular meditations; which I thought good to adioyne to that which hath been said of this manner, to teach the ignorant; and to helpe euen the stronger Christians, when they be not so fit to helpe themselves; and neuer out of season or vnprofitable to either of both. I set some of them downe more briefly, that they may giue occasion to the persons when they are fittest for breuie, to discourse of the matters contained in them; (seeing they be such as shall ever concerne them) and apply them to their owne estate more at large to moue their hearts to praesise them. I set downe some of them more largely and fully, that such as feeble themselves more barren and vnable to call to mind such good things, as they would be glad sometime to thinke on, may with lesse trouble be satisfied, while they shall need no more but to read them, (so many of them at one time as may be fit to moue their affections) and then to consider of them, and examine themselves by them, whether they be with them, or against them, that the end thereof may be peace to them by their readines alwaies to yeeld to that which they ought. I haue not set downe too few, lest they should soone grow to common; nor too many, lest they should be too tedious; seeing the booke it selfe is large, and they serue not only for meditation, but also to helpe the praesise of the whole booke. This I thought good to say about this thing.

Not.
Hold fast the
loue of his duty
if thou wilt
profite by it.
Pro. 27.7

But consider and be resolu'd of this one thing, that thou must nourish and hold fast a loue and liking of this dutie: so that when thou art barren and vnprofitable in thine owne sense and feeling, yet thou must then bee willing to be well seasoned by it, and restored to thy former grace againe. For if thou beest not so affected, thou shalt find no saueur in it, as neither in any other good help whatsoeuer, *seeing to him, that is full, an hony combe is not sweet.* And though I set downe the points that thou shouldest meditate on, in sentences not applied to thee: thou must apply that which is set downe (generally to all Christians,) to thy selfe, as if it were spoken only to thee. As thus for example, if thou wouldest meditate on this point (*The Lord is all in all to me, my portion, and who is like vnto him?*) Thinke after this, or the like manner, in applying it to thy selfe. *O Lord, whom haue I in heauen but thee? and whom doe I desire on earth in comparison of thee? For thou art my portion and my ioy, of whom I make my songs euen in the night season, I sing to thee vnder denials, and desire to be dissolved, and bee with thee: Oh when shall I come into thy glorious presence? etc.* And so draw all other holy sentences to thy behoofe and vse. If thou wouldest meditate on this point, namely, of mens wandering and inconstant profession of the Gospell without fruite; it is both wilful and our happinesse to reioyce in our

Particulars
must in.
Psalm 73. 19

Reioicing.

owne

Gal. 6.4

I
Another parti-
cular.
Christian life.

2

I
Wastefulnesse

2

Of sales.
Ier. 8. 6
Exod. 33. 8
Priviledge of a
godly life in
trouble.

I
Reioycing.

2
Psal. 119. 57
2 Cor. 5. 16

Crosses.

I
Wastefulnesse

2

Reioycing.

2
Psal. 119. 57

owne going forward, not in other mens : and in prouing our selues, we may reioyce in our selues, not in other : Lest up thine heart to God, and pray him, that it may be so with thee. And so proceed in the rest, as they follow, thus.

No man shall be fit to gouerne himselfe aright before men, if he doe not visually acquaint himselfe with, and frame himselfe after that Christian course, first before God.

No man can rest in his priuate meditations and prayers before God, if a well ordered life, as a fruit thereof, appeare not before men.

When a man looketh so diligently to the seuerall parts of his life and calling, that he may haue peace thereby, it is well.

It is a point of Christian wisdom, to be most circumspect and best armed where we be weakest.

It is no way tollerable to lie still, if a man be fallen, but to haue recourse to God againe, if we be ouertaken ; though with much adoe we obtaine it.

Although in a well ordred course, all crosses and incumbrances bee not utterly remoued ; yet many by it are auoided, and others profitably sustained, Prou. 19. 23.

It is some grace to vse prosperitie well, that is, that a man may cheerefully and fruitfully passe his time ; but if we be void of this grace vnder the crosse, we may gather, that the temporall benefits of God make vs merrie, and not our resting in his fauour.

It is a good thing to reioyce in our Sabbaths, and communion with Gods people : but so, as we rest not euen in them, (for we may be deprived of them) but let our reioycing bee in this ; that God is our portion in all estates and places, for none can take that from vs.

When many earthly troubles take hold of vs at once, wee must carrie our selues very soberly and graciously, if wee be not vnsteddied from vnwillingnesse to dutie by some of them ; Frowardnesse, Impatience and forgetting our selues being so readie, by the smallest occasions, to breake out of vs.

We seldome inioy commoditie, when we doubt of the lawfulness or conueniencie of keeping or comming by it, but the Lord maketh it as lowe and discommodious in the end.

We seldome haue in great price, and high account, any thing below, as house, land, &c. but the Lord crosseth vs some way in it, euen that which we loue best, that we may learne to loue it with measure.

Reioyce not at the first hearing of heavenly things only, but more soundly continue, when thou knowest them more soundly and better by experience, and prooue of the good thou hast got by them.

Prepare

Prepare and looke for affliction before it come, lest thou bee besotted with thy peace and prosperitie, so that thou canst not abide to heare of any change; and also, that the burden of trouble may be easier when it cometh.

I Affliction.

In the midst of tribulation (because that easily oppresseth) thinke of the best priuiledges which thou hast, that is, Christ with all that commeth with him, knowing, that a small crosse laid too neere thy heart, hindreth thee from the beholding of great blessings.

*2 I Sam. 30. 6
Psal. 77. 3-4-5*

The greater thy troubles are, the greater must thy strength bee, and the more godly must thou be, that thou maiest beare them aright.

3

When thy heart canrest in God, and the pleasures which come thereby, take in hand all thine affaires soberly, that thy ioy be not quenched thereby. It would make one wonder to see, how by such occasions the heart is visited contrary to that which is written, Reioyce in the Lord alwaies.

Sobriety.

Philip 4. 4

Deadnes of spirit, loggish vnprofitablenes (if not wound) take hold of a man when hee doth not faithfully make vp any breaches of his sound peace, and of a good conscience, by true returning to God.

I Of fallow.

The Lord is not far off from vs, nor hard to be intreated, when after any fall or escape, we turne to him in humilitie and repentance.

2

Of the manifold vexations that fall into our liues, we may obserue, that the most of them doe become annoyances to vs, through our owne fault: that we either prevent them not when we may, or heare them not as wee ought, or make not vse of them as we might doe.

*I Psalm. 7. 10
& 22. 22
Troubles.
Note.*

The talking of the commodities of this life is so sauiour and sweete to flesh, that being in it, wee hardly get out of it, no not when better things are in speech before.

Talks of worldly things.

While the godliest couples labour to loue one another hartly, they must also labour to leaue one another willingly.

Loue in marriage.

When our callings become a pleasure to vs, to discharge them faithfully for the Lords sake, what outward helps of blessing soeuer God sendeth vs, they shall make our liues so much the more easie and comfortable, but these without the other are but decciuable vanities.

*Psal. 119. 96
Note.
Calling.*

The place wherein Christ vsed to pray often, and had found much comfort, in the same he was taken and betrayed; but yet he continued his godly custome euen till he was led away, so must wee looke to haue our best places of prayer and walks, made traps for vs, and our best seruing of God, matter of accusation against vs, as *Daniel* found in: for the suball of the world know our haunts, &c. wher to find vs. But let vs perseuere, that if we be

Col. 3. 23

*I Affliction.
Luke 22. 33
John 18. 2
Dan. 6. 10, 11*

taken outen there, we may reioyce, as being found well occupied when the Lord shall come.

Although for want of practice, we count all afflictions hard; yet when we have experience and have bene exercised in bearing them, and see that the feare is more then the thing it selfe; our confidence in God will make them easie, when our cause is good. But yet by degrees, that is, when we can first beare sharpe words and fire countenances of men; after, stripes, imprisonment, and so death it selfe. As *Adosai*, Exod. 3. 21. compared with Chap. 10. 25. 26. and the Apostles, Act. 5. 41.

When matters of more importance then our saluation is, fall into our hands, let vs be occupied in them with more fertiencie, then in that: but if there bee no such, why should wee more earnestly looke after them? and why should not that be with greatest delight wrought on, looked after, and regarded, which in the iudgement of all, is most precious?

How can wee say, we loue the Lord, when wee be not euer willing to goe home to him; and in the meane while to bee as neere him in all communion as we may?

Christianitie and practise of godlinesse is compared to a rich and gainfull trade, wherein little profit commeth in, except it bee well followed, and diligence used in it, and one thing not letted nor slackted for another.

To haue a willing minde to be well occupied, and matter about which wee may and time to bestow therein, and freedome from lets there from, is an estate much to bee made of, and yee for the most part, they who haue all manner of outward encouragements, cannot tell what to doe with them.

Whereas the verie name of death is fearefull, when men heare that they must be readie to suffer for the Gospell, (and therefore many are dismayed) wee must know, that wee are the more vnwilling to heare of it, because wee are accustomed our selues to loue this World, and our life here too well; which must bee lisse for by. And God, by dictates, and the inuincible nature of things in this world, and by many other meanes, can make our liues load some and death welcome. Which if wee would thinke thus of, the heereing of it would bee more welcome. But begin in any lett it bee too late, when we can stay heere no longer. And feare not to say, death, for God hath many instances to make them easie on who take them. And thus, by the way, we may see how much it is needfull to be diligent in the use of prayer in the day, to haue our recourse to God by watchfulness, and prayer in all our dealings, lest we

goe too farre in surfeiting our hearts with them, (and as we can) to looke to God secretly, though not so solemnly as at other times, praying him to keepe vs. Nehem. 2. 4.

Whatsoever taste of good things we haue gotten, and how sweetsoever they seeme; yet it is certaine, that God hath still much more in store for vs, then we can thinke of, if they be the matters which wee haue in greatest price: but being set light by, and the meanes neglected, which preserve them, we lose that which we once had. *Priviledge.*

That estate is to be made much of, wherein wee are not only delighted in serving God by the duties wee doe presently; but also as joyfull to thinke of them which are to come, and the more, the better they be. *A good estate. Psal. 119. 16.*

It is a singular mercie, that wee take comfort and delight in the good things which wee hope for, and in the service of God, which to the world are most irksome and tedious. *Priviledge.*

The more sure of Gods fauour thou art by faith, the more humble also thou art in heart. *Faith. Math. 15. 27.*

They are worthy of great punishment, who set light by the plentie of that grace, the crummes whereof Gods hungry servants doe set great store by, and count them their dainties. *Enuie.*

What is more beautifull in our eyes, if it be duly considered, then the heavenly and spirituall course of a Christian, both in comfort and godlines, as it is set forth throughout the Scriptures; and what is more valuable it, then the liues of men?

One especiall point of profiting, is to know our owne vilenes and miserie better daily, that so we may come to know the inestimable bountie of God the better, and what we are beholding to him, for receiuing increase from him in pardon and other graces. *Sight of our miserie.*

As excessse of eating and drinking doe bring sloth and sleepe, so surfeiting our soules in pleasures, cares, &c. rocketh vs asleepe, and maketh vs unwilling and vnfit to see what is amisse. In stead whereof, sobriety, that is, a ruling of our passions, and watchfulness are to bee our daily companions. *Luke 21. 34. James 5. 5.*

We must not flatter and deceiue our selues with the calling to minde of the forwardnesse, and care that hath been in vs in times past, hereby to gather sloth vnto the flesh, which is readie to take the smallest occasions that may bee to flatter it selfe, and to make vs grow cold and slacke in duties: but wee are to looke to continue and increase any good and forwardnesse (which hath bin) for hereafter, as to delight more in walking with God in a Christian course; and to hold fast our faith and comfort euen in trouble,

1 Pet. 5. 9.

Psalme 5. 8

Phil. 3. 13. 14.

How needfull
it is to set our
selues to goe on
through diffi-
culties.

Heb. 12. 13.

Note.

Iohn 15. 8.

Deut. 33. 18

Perseuerance

James 1. 21.

Acts 14. 1.

Afflictions.

Exod 14. 25

Depend on

God.

Psal. 121. 3.

Note.

Death.

There must be
growing daily.

Note.

ble, and not to thinke our state the worse for it. But with our Saniour *to despise the shame of the crosse*, although it be euen to the thrusting of vs out of the world; and therefore much more in prosperity, *to be fruitfull in all good workes.*

Seeing it pleaseth the Lord to let vs know, that wee haue this precious and blessed libertie, all the day long to be with him, to iuioy his presence by faith, to solace our selues in bold affiance in him, and that for all good things; and to be free from the feare, terror and anguish, which hunteth the vngodly; It were pittie that we should, for some deceiueable folly, deprive our selues of such sound happines and peace, as he alloweth vs, euen here, to be partakers of.

When men receive not the word with meeknes, that it may be ingrafted in them, and doe not heare, that they may beleue, but take a taste and a liking at the most; I denie not, but for some cause, one may hold out longer then another: but if they goe not forward, ye shall see them fall vnto nothing; for a momentary and weake desire is not enough to hold vp a godly life, but a constant delight in it, which faith worketh.

When we are afflicted, and the wicked spared, our state seemeth to them most vile. When we are both in prosperitie, they seeme farre more happy then we. When they and we be both afflicted, they count our state happier then their owne: But especially when they are afflicted, and we spared.

We may not assigne the Lord in what place, state, condition, or in what companie wee would liue, but as strangers *waite on him, euen as the handmaide on her mistres*, for whatsoeuer hee will allow vs. And when great afflictions come, yet not to be discomfited, nor vnquiet, but cheerefull still through hope, as may be obtained of vs, as we were in prosperitie, lest we should declare, that we serue God for our bellie and ease, and seeing our God is neuer changed in any sort, therefore wee not to change for any cause, but to thinke our present estate euer best for vs.

We are readie most commonly to be called away by death, before wee be fit, or haue learned how to leade our life.

Looke what care, conscience, and zeale thou haddest, when thou first imbracedst the Gospell; what reuerent admiration at the excellencie of it, and what loue towards it; the same at least retaine, and be sure thou keepst still afterwards. And looke how thy heart was weaned from the inordinate loue of the world, and vaine delights, which might quench those which are holy and spirituall; so the longer thou liuest in this vale of miserie, see that thy course bee fixable, and that thou doest not drinke vp the draffe of it, and fashion thy selfe after the iniquitie of the time, nor the more knowledge

knowledge thou hast, that thou bee'st not the more secure: For thus it is with many at this day, who therefore doe sinart for it.

If a man be a diligent obseruer of his course of life, he shall seldome find himselfe free from all kinds of offences, but one shall trouble him much, if another be weakned, yea and without much faithfulness and strength of grace shall preuaile against him. But if thy care bee, that they weigh not downe thy affections in being too much mattered or taken vp of them, it is well: for the Christian mans life is a continuall battell, and when it cealeth, we are readie on the left hand, or on the right to fall to quill and danger.

*One sinne or
other common-
ly troubles vs.*

As wee are subtile to beguile our selues, so wee doe it especially in this one thing; that where wee either are perceiued easily, when we bee out of the way, or be afraide of ill report; there we can frame our selues to sobrietie, and to the keeping of measure in our liues: which is no sure token of peace and safetie to our hearts, though for the present time wee auoide offence.

*Subtily in our
liuing doth
most deceiue
our selues.*

But where we are daily conuersant, and therefore shall haue more occasions to run into some offence and trespasse, (especially with our inferiours, before whom we thinke we should not regard how loosely wee behaue our selues) there we looke not so carefully to our selues, which yet if it were well considered, should most chiefly be done of vs.

*2. Cor. 1. 12.
Iob 31. 13.
To lose grace.*

By this, that we see, grace is giuen to a Christian at his first conuersion, to haue victorie, and to get strength ouer great sinnes, long delighted in; it appeareth how they abuse grace, who haue long bene counted the Lords people; when yet they many yeeres after, doe yeeld and giue ouer themselves to the same or the like temptations, and are easilier overcome of them, though they haue lesse force in them, and might more easily be repelled.

Learn to know which are thy preciouslest liberties, though there be many lawfull, and in the best, delight most.

*Liberties.
Keep and in-
crease grace.
Note.*

It is wonderfull, that a man knowing that hee shall not inioy the grace now, that he had twentie yeeres agoe, except he be as carefull to keepe it, as he was then to come by it, yet that men shall be so loath to strue for it by such holy inducement of heauie prayer, when they waxe weake: and though they bee resolu'd neuer to offend in the reprochfullest sort, yet that they loue to linger after the same in affection and desire, which neither they can haue without vnutterable woe, neither dare set their minds to inioy, though they might.

Keep downe carnall libertie, and thy spirituall libertie shall bee great: and

Libertie.

*Comfortable
life.*

Plin. 34. 12. 13

Eccles. 12. 1. 3

and rest on God, and it shall make thee overcome the hardest things.

No man can liue long and comfortably, wile he flee from euill and doe good; and that becomes; and why not? seeing heathen men got learning and friends and superiority ouer their lusts in their youth, that the way-wardnes and tediousnes of their old age might be the better mitigated.

Old age.

Seeing in age wee are awaked by the least voice of a bird, and yet take no pleasure in the sweetest noise of the musically instruments; By the first wee learne to be partakers of that rest and Sabbath which belongeth to the people of GOD; from the which, God commandeth in the Canticles, that wee bee not awaked By the other wee are to learne, that being walshed and well refreshed with the wine of the holy Ghost, wee may sing to God cheerfully, and when we cannot heare others sing, we may heare our selues, and be delighted therein.

Cant. 3. 7

*Serue God
daily.*

Psal. 90. 13

That wee must remember God, walke with him, and serue him by dayes and not by weekes, and moneths onely, that proueth Psalme 90. 13. *Teach me to number my dayes*; where he sets himselfe to it by dayes and daily.

*Godly life
sweetest.*

Psal. 119. 45

The godly may doe that with delight, which is tedious and wearisome to the wicked; that is, to walke with God at large and at libertie, and take pleasure in good things, whereby they may auoide many troubles vnto, which would oppresse them: seeing the greatest sinnes bring the greatest sorrowes; and such afflictions as God shall send may be easilier borne of them, when the other shall rage and turmoyle themselves in them.

Lam. 3. 39.

Note.

*Use of know-
ledge.*

Such varietie of good things is in Gods word that we may haue by the meditation thereof, good prouision to keepe our liues from shamefull euils: and though by Satan we should be turned away, yet by our knowledge and experience we may returne, (who else can?) and when wee cannot doe good, yet we may keepe from euill.

Peace.

While wee haue peace in the land, wee are at variance in our townes and houses: and when wee haue all, we are oft-times not at peace with God.

*Write with
patience.*

Husbandmen long for their fruits, and yet wait patiently, but wee doe not so, for that which we pray for: whereas we should wait for that which we pray and hope for, and so we should be ioyfull when wee obtaine it. For if wee be beloued of God, then wee may looke for any good, that is meete for vs.

Reioicing.

If wee can reioyce at the conuersion of a sinner, then are wee Christs friends: and therefore deare vnto him. Luke 15. 6. But then we should much

much more reioyce in our conuersing with them afterwards.

If all stolne libertie did cost men as deare, as rousing fancies doe some; they would make small hast after them, neither thinke them worthy the delighting in, but warily auoide them.

Few doe make due reckoning of the benefits which they presently enjoy, but are euer discontentedly gaping after new: but when they be taken from them, then they see what they once had. Lamen. 1. 7.

We are neuer in any sound manner, better liking in health and bodilie welfare then when we are most heauenly minded.

In this time of hardnes of heart which is in the greatest number, and this spirit of slumbring, this is to bee most lamented; that there are few to lay it to heart and mourne for it; but senselesse, or taking part with them in them.

Seeing the most kind no fauour in prayer, and yet the Scripture chargeth vs neuer to be wearie of it, know that there is precious fruit of it; and that is, when we praying in faith and repentance, are answered from God; that we are heard, either by assuring vs of some benefit, or helping vs against sinne: both which when after prayer we beleue more strongly, we are well satisfied, and comforted, therefore pray often.

Many professors doe not onely drowne themselves in the World; but also when they come in company, they poison others, with casting the smoake of their naughtie hearts in euill talke, and bad example, vpon others; so farre off are they from checking themselves, for any of their sinnes.

There is no iust cause of doubting of Gods fauour, by our outward afflictions, or our inward infirmities, (both which yet doe often cause vs to doubt) but by sinne which we willingly commit, and lie in, and it is iust with God, to haue it so; as in *Pain*.

When wee are well humbled, God will cease to afflict, Mathew. 11.

29.

Let the desire of them, who thinke they haue it aright, be found, that it may begin well; secondly, feruent, that it may grow; and lastly, constant, that it may continue; then it shall and boldly may seeke for reconciliation with God still, and boldly, which in a touched and humbled heart is a signe of faith; and will after grow to greater strength, for the hungrie desire after grace is a sanctified affection; yet hath the wicked no whit to thinke his state good, or to be satisfied for all this, for hee hath onely flitting desires to doe good, which come to nothing; but the other hath reformation of life with them.

What

Stolne libertie.
Plalm. 11. 11

Note.
Gods benefit.

Heauenly mind.

Few mourne.

Pray often.
Luke 18. 1

Iohn 16. 24.

Worldliness.

Doubting of Gods fauour.

Luke 11. 6.

Luke 11. 19.

What desire is good.

Note.

Let

*Vse of afflicti-
on.*

Let outward afflictions the greater they be, as losses, and disgrace, diminish the infirmities which are inward of the minde, (as impatience, and rebelliousness of the heart) nor increase them: for that were to make our afflictions double.

Sinne.

Before sinne be committed, we extenuate it, as *Eſau*; after it is committed, wee contrarily aggravate it, as *Judas*. For the Diuell comes first as a tempter, and after, as an accuser.

*Our life is a
warfare.*

We shall neuer want some-what to exercise vs, sinne, or trouble: neither were it profitable for vs, to the end we may bee euer in the combate, for our life is a warfare.

Iohn 13. 17.

Though wee doe a good thing; yet if it bee not in knowledge, it is sinne.

*Nourish good
things.*

No good thing abideth long with vs in his strength, and beautie, without new quickning: yea quailing and deadnesse sometime groweth upon vs, what meanes soeuer wee vie, because God will haue vs see our weakenesse.

Wherein to rest.

We cannot rest to full contentment, in any estate, how prosperous soeuer, except wee see the Lord goe with vs to guide vs.

*See most by the
best things.*

We should not suffer our selues to be carried from the best things, what soeuer weightie dealings or matters be in hand; and hauing beene imployed in Gods businesse, in liuing fruitfully and cheerefully among men, we should be loath now to faint and change our course.

*Weariness of
well doing.*

Hofea 3.

Cant. 3. 2.

*Praise of faith
and godliness.*

Rom. 5. 1. 6.

2 Cor. 1. 12.

2 Cor. 6. 10.

Acts 9. 31.

Affliction.

Lam. 3. 17.

Math. 24. 39.

Note.

Sieking of ease.

Christian state.

When we feele any wearinesse in a godly course, by what occasion soeuer it be, the diuell hath met with vs. Complaine therefore and relent we, for our vnkindnesse, and wandering from God, and he will be found, and returne right soone to vs againe.

It is well proued, that faith and godlinesse are the vpholders of our ioy and peace, and that they make an hard estate easie, and a prosperous fruitfull.

Among many reasons to moue vs to goe vnder afflictions meekely, these are two. Thinke wee that God will exercise and frame vs for hard times, and perhaps an end of our daies is at hand.

God is not only the same to vs in afflictions, that hee hath bin, but will be more so ere, when the world becometh more bitter.

That seeking of ease, profit or pleasure, ought to be restrained, which holdeth from seeking the common good of others.

Wee may observe, that when our Christian state is at the best, it is not better then it had neede to be: but when wee consider, how many waies we might decline, we may thanke God it is no worse.

Hardly

Hardly is a good Christian brought to giue ouer many vaine liberties, some hee will, but not others: but after his excursions from God, hee hath much ado to returne into a good course againe. This causeth much vncheerfulnesse in the life, and till wee cleaue to him with delight to serue him, it will neuer be otherwise.

Bitter fruit of vaine liberties.

A great difference there is, betwixt the continuall obseruing and viewing of our life from day to day, and the doing of it by fits now and then: in the one wee are safe, cheerefull, and fruitfull; in the other, rash, offensive, and after vnquiet for it, walking in feare and with little comfort.

Fruit of distraction.

If thou wilt finde Christ sweete, thou must euer finde sinne sorrowe.

If thou wouldest forgoe thy riches willingly, and readily; vse and enioy them soberly and moderately: set little by them, and lose little.

Riches.

It is to be feared, that many professing the Gospell with some liking, doe only generally aime at godlinesse, and therefore they haue many vnstedings and rangings out: but they doe not particularly looke to themselves; therefore they gather not experience, nor finde any great fruit of it.

Want of direction.

Feare euer to offend God, and thou needest feare no other perill: as ill tidings, for he keepeth thee, Psal. 32. 7. and 91. 11.

Feare to offend.

It is strange, that we hauing no good part in our life, but through the well framing of our hearts; yet that wee should thinke it much to keepe them within compasse, as we are commanded.

*Psalm. 113. 7
Exod 20. 30;
Keepe the heart.
Pro 4. 23.*

They who can neglect, and set meanely by a little vaine glorie and credit with men, may gaine and enioy much peace with God.

Vaine glory

A man by Gods spirit should doe a thing well, which another without it shall doe very ill.

*Ios. 6. 4. Compared with
1 Sam 4. 4
1 Sam. 4. 5*

Looke not to tie God to thee in thy need, who regardest not him in thy case.

They are rare men, who are not led by their passions into extremities, seeing they are rare, who so looke to themselves, that they may keepe from extremities. 1. Sam. 4. 5. 6.

Passions.

Many at their death hold that they ought to be godly, but let them seeke it in their life: for it is not good at one time, which is at another.

Godly life.

He is a blessed person, who is in fauour with God, when hee afflicteth, and he oft afflicteth; because we should beleue that he will deliuer vs.

*Affliction.
Psal. 1. 13
Heauinesse.*

It is folly, yea madness, to be heauie to death for any earthly thing, when yet a man desires nothing more then life.

*Provide for a
good end.*

*Lost none of
our priviledges:
Psal. 89. 11
Exod. 9. 26*

*Remove sin, else
no peace.*

Trouble.

Note.

*Heb. 3. 12
1 Cor. 10. 31
Many fall, few
attaine.*

*To more grace
more love due.
Iohn 13. 33*

*Fruit of immo-
dencie in af-
fection.*

1 Sam 7. 9. 10

Will fall in sin.

Godlineſſe.

*Pſal. 87. 3
Pſalm. 84. 10*

*Nearer think
thy ſelfe no for-
ward in godli-
neſſe.*

*Fear thy
weakneſſe.*

All our life ought to bee providing for a good end, and keeping a way of woe by sinne, which few will doe: (for they will not loſe an inch of their libertie) and yet but for this, what were the life of Gods people?

When the Scripture telleth vs of the happineſſe of the Church in this life, we may thinke we come ſhort very much, when we find it not ſo, and when we eſteeme not our eſtate better then the beſt of the world.

If we would euer through the day be at peace with God, and know we are pardoned, we muſt be euer readie to remooue our ſins, which raiſe a controuerſie betwixt vs and him.

Wee would willingly pleaſe our ſelues in ſome vnlawfull libertie, when wee haue pleaſed God in ſome duties. But a wiſe man will keepe well, while hee is well and not trouble himſelfe with an ill conſcience, when God doth not trouble him with hard afflictions; ſeeing it is written, Let there not be at any time an euill heart, whether we eate, &c.

We ſee many fall fearefully and offend, but few returne againe: therefore it is to be feared, that many periſh, or at leaſt are in great danger.

The more grace we perceiue in any man and conſtancie, and the more he is like to God, the better we ought to loue him, as Chriſt did Iohn, and contrariwiſe, Pſal. 134.

This is a worthie thing, when in feare of, or by great afflictions, our innocencie and repentance iſo ſound, that wee haue bold confidence with reuerence, to claime Gods promiſe of helpe in the time of neede, and are vpholden by it from the ſtrength of feare, till we ſee an iſſue, as Iſraell did in feare.

Where there is wilfulneſſe in ſinning, there is great difficultie to relent, as alſo no power nor boldneſſe to beleue.

As for ſuch as count it more then needeth, to ſeeke and to make chiefe reckoning of godlineſſe, let them learne what theſe Scriptures meane: are they not for vie? *One day in thy houſe (O God) is better then a thouſand elſe-where:* And Pſalmic. 4. 8. *Trie out therefore the truth of them.*

When we be come to the higheſt degree of ſeruing God with much trouble, yet we abide hardly and a ſhort time therein; at leaſt much vnprofitableneſſe and barrenneſſe will meete with vs againe after, even by meanes of our corrupt hearts; which being ſo, we need not think that we be too forward, when we be at the beſt.

Many beginning well in godlines, haue fainted and quailed, or been iuſtly reproched before their end, through boldneſſe in ſeeking libertie a-miſſe, that others may the more feare their owne weakneſſe.

When

When petty troubles arise in families and other waies, we should stay our selues thus: These are small in comparifon, and I must looke for greater.

Troubles.
Heb. 13. 5
& 13. 4
Watchfulness.

The carefull obseruation of our hearts and waies, is an especiall meane to keepe vs from euill, and to see our infirmities better, that we may bow to God and obtaine pardon of them.

Where new knowledge is not sought, there is the lesse saour in, and vse of the old: and when men make not good vse of the old, the seeking of new is but noueltie.

*Secke know-
ledge.*
*Breach of con-
science.*

Seeing the conscience is so tender, and so soone pricked, a man would maruell how they doe, who make many breaches therein, and solder them vp slenderly and easily.

Armour.

Men hauing experience of Satans malice and continuall dogging them to euill, it should teach them to trust better to their armour, and lesse to themselves.

Dispose thy outward affaires with wisdom, and so as thou spend not ouermuch time about the same, when thou maist doe it in a litle; whether it be in companie by talking thereof, (for commonly when we enter talke thereof once, we cannot tell when to make an end:) or whether it be alone by our selues in consulting; for thoughts of the world doe tickle vs: and that may be determined in a few sentences, & in a part of an houre, which may (if we take not heed) hold vs worke the most part of a day, yea many.

*Let not worldly
affaires take up
too much time.*

If any of Gods Children will waxe bold against the Lord and breake forth to seeke libertie amisse, he shall surely sinart for it. *If mine owne Children breake my lawes and keepe not my Commandements, I will punish their sins with the rodde, and their offences with the scourge.* And if they sinne openly against their conscience, they shall one time or other, and one way or other, come to sinart for it openly; as *Iosiah*.

*Sinne brings
sinart.*
Psal. 89. 30.
31-32

God afflicteth sometime to correct pride, lest we should be lifted vp aboue measure, and sometime to instruct vs and make vs wise in our course, and constant, as we were not before, and so to be wiser and afraid to offend.

1 Chron. 35.
22. 23
*Why God af-
flicteth.*
Note.

Men haue neuer so much wealth, but more is euer welcome. Why should not we doe the like in spirituall things, euen whosoever hath most and greatest part therein? According to the saying of the Apostle, *Count spirituall things.*

1 Cor 12. 7
Psal. 119. 67
Psal. 119. 71
*Count spirituall
things.*
1 Cor. 14. 1

For a while, wee finde sweete saour in an holy estate of times; but the strength of feruent desire is soone cooled many waies, namely by feare

*Less of godly
fear.*

*The state of
many profess-
ors.*

of outward troubles, and losses, &c: for if that take hold once, it eateth deeply.

It is too cleere, that many professors doe but aime at a godly life, & therefore they are soone vnted when they be at the best: and gather not experience for the time to come to be directed.

Conceits.

Where we suspect that conceits grow, if we goe not about to pull them vp, they will be to deeply fastened in a short time.

*Slight prayer
and meditation.*

Though a man pray and meditate and keepe a better course in his life then some doe; yet if he doe it but slightly, that the flesh preuaileth much in hindring the well performing of it, all will soone come to naught, it may be perceived by the sway it beareth in other parts of life; and then let it be speedily amended.

Note.

It is good so to take our selues with duties, one or other, at all times and in all places, that so doing we may cut off occasions of much sinne.

*Sinne an heauy
burthen.*

Let no sinne be slightly passed ouer or boldly committed: For when it cometh to remembrance in trouble, it will be an heauie burthen, and pinch vs to the heart.

Note.

*How to make
old age life re-
doubtous.*

John 14. 22
Reuel. 3. 20.

Seeing in age our companie will be tedious, and we shall be left alone without company, let vs learne in our youth, to ioyne the Lord to our company; and so haue him our familiar, that so we may be neuer lesse solitary, then when we are alone.

*He that lies in
sinnes is not
in grace.*

Lam. 3. 40.

He that can sinne freely, and giue it no vent out againe, by repentance, though he will not see, nor remoue it; yet seeing he knoweth he must, he shall not diuine nor prosper in Gods familie, nor taste of his dainties by faith.

*Sundrie necessary obseruations for a Christian, fit
also to meditate vpon.*

1 Pet. 2. 13.

Psalm. 39. 1.

Ephes. 5. 15.

Ephes. 5. 16.

Col. 4. 5.

Col. 4. 2.

Luke 14. 15.

Heb. 10. 14.

Deut. 4. 9.

Eccl. 7.

1. That we keepe a narrow watch ouer our hearts, words, and actions continually.

2. That with all care the time be redeemed, which hath been idly, carelessly, and vnprofitably spent.

3. That once in the day at the least, private prayer and meditation (if it may) be vsed.

4. That care be had to doe and receiue good in companie.

5. That our family be with diligence & regard, instructed, watched ouer and gouerned.

6. That

6. That no more time or care bee bestowed in ⁸ matters of the world, ^{Gen. 18. 19} then must needs. ^{Pro 31. 27.}
7. That we stirre vp our selues to ^h liberalitie to Gods Saints. ^{Col. 3. 2.}
8. That we giue not the least bridle to wandering ⁱ lusts and affections. ^{Heb. 13. 16}
9. That we prepare our selues to ^k beare the crosse, by what means ^{Gal. 6. 10.} soeuer it shall please God to exercise vs. ^{Col. 3. 5.}
10. That we bestow sometime not onely in ⁱ mourning for our owne ^{Ephes. 5. 3. 4.} sinnes, but also for the sinnes of the time and age wherein we liue. ^{Mat. 16. 24.}
11. That we ^m looke daily for the comming of our Lord Iesus Christ, ^{Dan. 9. 3. 4.} for our full deliuerance out of this life. ^{& c. 20.}
12. That we vse (as we shall haue opportunitie, at least as we shall haue ^{Lament. 1. 17} necessitie) to ⁿ acquaint our selues with some godly and faithfull person, ^{1 Cor. 1. 7} with whom we may confesse of our Christian citare, & open our doubts, ^{Tit. 2. 13.} to the quickning vp of Gods graces in vs. ^{1 Iam. 5. 16}
13. That we ^o obserue the departure of men out of this life, their mortalitie, the vanity and alteration of things below, the more to contemne the world, and to continue our longing after the life to come. And that we meditate & muse often of our owne death, and going out of this life, how we must lie in the graue, all our glory put off; which will serue to beate downe the pride of life that is in vs. ^{Eccles. 7. 4.}
14. That we ^p read some-what daily of the holy Scriptures, for the further increase of our knowledge, if it may be. ^{Phil. 1. 23.} ^{Deut. 17. 29} ^{100.} ^{Ruel. 22. 30.}
15. That we ^q enter into couenant with the Lord to strue against all sinne, and especially against the speciall sins and corruptions of our hearts and liues, wherein we haue most dishonoured the Lord, & haue raised vp most guiltines to our owne consciences, and that we carefully see our couenant with God, be kept and continued. ^{Iosh. 1. 8.}
16. That we ^r marke how sinne dieth and is weakened in vs, and that we turne not to our old sins againe, but wisely ^s avoid all occasions to sin. ^{Isal. 1. 2.} ^{Dan. 9. 2.} ^{1 Nehe. 9. 38.} ^{2 Chro. 34. 31} ^{1. 1. et. 1. 14} ^{2 Pet. 2. 10.} ^{21. 32.}
17. That we ^t fall not from our first loue, but continue still our affections to the hking of Gods word, and all the holy exercises of religion, ^{Mat. 11. 8} diligently hearing it, and ^u faithfully practising the same in our liues and conuersations: that we ^v prepare our selues before we come, and meditate and confesse of that we heare, either by our selues, or with other, and so marke our daily profiting in religion. ^{1 Thess. 5. 22} ^{Reuel. 2. 4.} ^{1 Iam. 1. 19.} ^{1 Iam. 1. 22.} ^{Rom. 2. 13.} ^{7 Eccles. 4. 17.}
18. That we be often occupied in ^w meditating on Gods benefits and workes, and sound forth his praises for the same. ^{Ephes. 5. 20} ^{Psal. 116. 12.} ^{13. & 118. 15.} ^{Phil. 1. 23} ^{2 Tim. 4. 7. 8}
19. That wee ^x exercise our faith by taking comfort and delight in the great benefit of our Redemption by Christ, and the fruition of

Gods presence, in his glorious and blessed kingdom.

20 Lastly, that we make not these holy meditations, and such like practices of repentance, common in time, neither vse them for course.

*Perswasion to
vse meditation.*

These I haue set downe to helpe thee to meditate, gentle reader. And who sees not now, by that which hath bene sayd, that a good heart may be able to meditate? That as the exercise it selfe is both very needfull for all Christians, and many wayes gainefull; so none may haue iust cause to complaine, that they cannot tell how to make vse of it. But let vs remember, that besides the benefit and gaue of it, it is one of the priuate helpes that God in his wise and mercifull prouidence ordained for his deare children to make their life sweete and comfortable here, which otherwise would be irksome and painefull, euen to them who are best able to passe it well. And therefore to neglect it, shall not onely be grosse vnthankfulness, but a charging of the Lord with a worke meereley needelisse. Let vs also, for the better heartning of our selues hereunto, consider the vncertainty and shortnes of our life, and the warnings which God hath giuen vs of our mortalitie, not onely by the doctrine of his word and common experience, but more especially, within these few yeeres, *By taking from vs so many worthy instruments of his glory, as, I must needs say, if it be well weighed, will worke in vs a lesse desire to liue, seeing they liue not with vs.* And this, among all the rest of the vexations and molestations of this life, should whet and sharpen vs to meditation, that we might the more shake off the burthen and weight of the inordinat desire of liuing here, as bolts from our heels.

Note.

*In cause to
complaine of the
want of medita-
tion in all sorts
of men.*

Isaie 57. 1.

Luke 23. 28.

But as it is to otrue, *that the righteous perisheth, and no man almost considereth it, that they are taken away from the evils which shall meete with such as remaine behinde;* so, who is meete to heare our Sauours words, *weepe for your selues, and for your children?* and therefore to muse & thinke deeply of it, that he may doe it? So that meditation should be one with vs, whatsoeuer should be the other. That it might not be verified in vs, which was complained of by the Prophet *Ieremie;* *I stood and hearkned when God reprimed the peoples securitie, to see if any would returne; but there was none that said, What haue I done?* As if he should say, there was none, that pondered in his heart, how God was offended. *Paul* willed *Timothie* to meditate and thoroughly exercise his mind with the doctrine which he deliuered to the people, euen to bee taken vp of it, that both hee himselfe might be thoroughly seasoned with the doctrine for euery part of his life; and that he might feed his hearers the more plentifully.

But alas, how slightly is the Apostles admonition regarded of a num-

Ierem. 8. 6.

1 Tim. 4. 15.

ber

ber even in the ministrie? Who, though some of them read much, and teach good things in their sermons, when they doe preach; yet have small vse of their knowledge, neither deliuer any thing by their owne meditation, more than they find in their Commentaries; whereas, if they did, they should draw abundant matter out of their private readings. Besides that, many receiue whatsoever they find in their bookes, seeing they meditate not vpon it; and so, as they can the lesse speak priuately of the same things (which they deliuer publicly) to the edifying and consolation of him, who demaundeth a question of them, seeing they speake only out of the booke: euen so, they are the meanlier & more weakly furnished with the doctrine, which they teach, to make their liues fruitfull, because they doe not weigh the vse, benefit, and necessitie of the doctrine in their hearts; & this, beside other great inconueniences, causeth some to fill their sermons with authorities of men, to proue the truth of God, which is all one, as to set vp a candle to glie light at noones tide; and to prop and hold vp a great and weightie building with a weake and slender pillar. So that this is iustly to be complained of in the Minister or people, if they be not acquainted with this meditation.

Especially in the Minister.

Notes

As for the obiection of the one or the other, that they haue the world to looke after, and to care for, (for this is the profitable defence that they haue, for the omitting and neglecting of it) they should know it to be their sin, that they will thus set God against himselfe, as though he should command them to doe that, which hindreth them from another duty commanded:

Obiect.

Nay rather, they should thinke, that following of the World to be too much, which is not moderated and ordred by the due considering, how farre, and in what manner they should deale in the world: that is, not to be hindred from holines by it, but even in their earthly affaires to practise it. If they be rich, they haue the lesse cause to be holden from it, by worldly care. If they be poore, they haue the more neede of this meditation, to moderate their care, that it exceed not, nor carry them to vnbeleefe. For it must be remembred, that I speake of such, as say, they esteeme most preciously of the greatest riches, which is godlines. And what example soeuer they haue of the contrarie in the multitude of worldlings, among whom they liue; yet they must know, though others will not, that they are not set here in their places, and callings, to doe as loose and rechelesse seruants, when they goe to market; who when they should buy provision for their masters familie, neglect that which they should chiefly intend, and fall to drinking, play, and other ill rule with their companions.

Ans.

Notes

We should not be held from meditation, by worldlings examples.

Luke 14.30.

Sweete fruit of
meditation.2 Cor. 5.1
Note.

Neither should they be like bad husbands, who reckon what they have comming in, but not what must goe out of their hands, who are not like to uphold their occupying long. But they must be like the wise builder, who looketh whether he be able to make an end, when he hath begunne. So should they eniue while, be looking and wisely considering, whether they take the course to finish the building of their Christian life, euen to the full perfecting of it, which is another manner building, then any made with hands. And he that will meditate on this seriously, and such other good things as further this; he shall not need to feare the fall of his building, but that it shall stand in all weathers, till hee inheris a building made without hands, which is immortal.

And he that loueth to smell on the sweete saouours, more fragrant then Arons oyntment, which in his Soliloquies with God and in his meditations he receiueth of him, euen the sweete odours and graces of the spirit; he shall smell of Gods presence in his talke, company, and dealings; which will testifie, that he hath acquaintance with God. And especially if this meditation be vsed on the Sabbath, when the whole day is appointed of God to it, and the like spirituall seruices, (the Word preached giuing so gracious occasions:) that man shall bee able to say, that meditation is a wonderfull helpe to faith and a goodly life.

C H A P. VIII.

Of the third private helpe, which is the armour of a Christian:
and of the first three points of it.

Note.

THe third private helpe is the armour, which was next mentioned among the rest. This being not so cleerely vnderstood, nor the vse of it so well seene into, requireth a morefull handling, then I purpose to vse in the most of the rest. And this armour God in his mercie hath appointed to furnish the Christian souldier withall in his warfare, against all his spirituall enemies, that by the helpe thereof, and the other meanes in this Treatise mentioned, he may be able to be directed aright from time to time, and keepe a good course in his life, and beare backe the strong and subtile assaults of the Diuell, that hee bee not led by, nor ouercome of them, nor of the manifold bad passions and euill desires of his owne heart, which otherwise will draw him continually after them. But before I pro-

ceede

need any further, I will set downe in generall the points, whereby to be learned and practised in and about this armour, that the Reader may see better how to make right use of it.

First therefore, I will shew what this armour is, and the chiefe parts of it. Secondly, that a Christian life cannot stand without it, nor bee practised of any, except hee be armed, as God hath taught and appointed him to be. Thirdly, how it is gotten and come by, and how wee should put it on. Fourthly, how wee may, by the helpe of it, practise godlinesse from time to time, and be able to stand fast in our Christian course, and resist in the time of danger. By all which, God will make visible to hve Christianly, which is to have our conversation in heaven with him, as hee requireth,

Four points to be considered touching the Christian armour.

335

The whole complete armour therefore is the spirituall furniture of the gifts and graces of the holy Ghost, by which, God doth deliver his from all aduerfariie power, and bring them to the obedience of his will. I speake nothere of those who are to bee called, but who are effectually called already: and they by the helpe of this armour, doe not only cast downe strong holds of temptation, and overthrow imaginations, and every high thing which exalteth it selfe (in the opinion of him that is tempted) against the knowledge of God, but also bring into subiection every carnall thought in him, to the obedience of Christ. And this armour is that which is set downe to the Ephesians, the parts whereof are these: Truth or sincerity, righteousness, the shoes of peace, or preparation to beare the crosse, faith, the helmet of saluation, which in another place he calleth, hope, and the word of God. This is the full furniture of a Christian, by the which the Lord hath taught him to fight against the deuill, &c his instruments, and thereby to preuaile in and through his captaine and head Christ Iesus.

The first point sheweth what the armour is.

2 Cor. 10. 4

Ephel. 6. 14

The parts of this armour.

And although there are other points of armour set downe in other places of the Scripture, yet are they but parcels of this, or the same in other words exprest. Neither shall there neede any other, for he who is armed and armed with this, shall not in any point be vnprovided, or to secke of strength in the time of neede. But yet doth not every man set by and by, how these may be accounted armour, therefore I will describe them severally.

Sinceritie or vprightnesse is that weapon or part of the spirituall armour, and that fruit of the spirit, which should accompanie the whole conversation (not some few actions of a Christian) by the which hee is simple and without fraud, and hypocrisie bearing sway in him, both towards God and his neighbour: and it may the more cleerely be discerned

What sincerity is

1 Cor. 13. 8

Ioh. 1. 47

Psal. 31. 2

Math. 5. 8

Prou. 20. 6

Note.

Ierem. 13. 23

Psal. 1. 1. 2.

by considering the person in whom it is found, namely an vpright man, whom saith the description of *Nathanael* your Sauour Christ calleth *an Israelite in whom there is no guile*; which vertue although it be a part of the Christian armour, yet that it is rare, not only the best doe see, but euen the bad sort doe complaine; according to the words of *Salomon*; *Many men will boast, every one of his owne goodnesse, but who can finde a faithfull man?* That is to say, who will proue himselfe to be such an one indeed, as he will seeme to be, by word and shew? For to say the truth, men are infected with hollownes and glozing, & through custome and countenance therein, so confirmed in it, that vntill God change the heart, *Ieremias* words are true of this one; as of other evils, *It is as possible for him who is accustomed to euill, to retorne and doe good, as for the black Moore to change his skinne, or the Leopard her spots.* And this veritie consisteth as well in holding and keeping the truth, I meane the sound knowledge of the word in our iudgement, as the practise of it in a good conscience. Which I say, because there are some, who profess great friendship to the Gospell, who yet maintaine strange opinions not according to the truth of it: as that the law ought not to be preached in any wise, and that there should no differences of men be made; when yet the Scripture putteth difference betwixt good and bad, both in their life and in rewards. The holding of such opinions therefore, standeth not with sinceritie: which freely admitteth, nay requirerh all opinions to be measured and censured by the word.

Now therefore if this be sinceritie and vprightnesse, to be free, not onely from double heartednes and halting, but also, to be readie to yeeld a franke assent and practise to the truth; and further, if this vertue be one part of the Christian armour, he who is voide of this, must needs lie open to great danger, both by error in opinion and by corruption in life: For he wanteth that which should defend him. And contrarily, he who seeketh to please God vnfaignedly, his conscience bearing him record, that he hath some true measure of this sinceritie, and still laboureth after it, that is, to be simple and plaine (though politike) in his words, actions and meaning, he hath this part of the armour; the yse whereof how great and gainfull it is, shall appeare hereafter. And such a thing is veritie or sinceritie. But let this be added, that if any will purpose this in some things, yet not resolve to shew it in all, euen this is the man, who is farre from sinceritie.

Righteousnes is that part of the armour, and such a gift of the spirit, whereby our hearts are bent to all manner of goodnes, and righteous dealing, approving of it as most excellent, desiring fervently & delighting in

Where righteousnes
is, there is
the spirit of
truth.

3. and that because it is good, and disliking and hating all naughtines and euill. And he who looketh to be preferred in manifold temptations to sinne, and to keepe in obedience to all kind of duties both towards God and men, while he liueth, had need to haue no lesse, then this firmenes and constancie of a righteous heart, and to be so thoroughly perswaded of the beautie and price of this one part of Christianitie, namely, innocent and righteous dealing, that though infinite occasions shall arise to diminish the credit of it, yet he may cloath himselfe with it, as with a garment, and weare it as an ornament, that such an one he may shew himselfe thereby, to be in his actions, that he may cause others to be in loue with it also. Which vertue so shined in *Ioseph*, that sundrietimes, when he might haue wrought euill without feare of reuenge to his Brethren, who had giuen him great occasion, he would not: Nay, when he might haue bene preferred, by hearkning to his Whorish mistres, he refused it with detestation, (though thereby he procured to himselfe no small danger) saying, *How can I doe this great wickednesse and so sinne against God?*

Prou. 28. 1
Psal. 7. 4

Note.

Phil. 1. 11

Gen. 45. 3. 4
& 50. 19

Gen. 39. 9

He that seeth into this vertue, and liketh it so, that he will be wary that he commit no vnrighteous thing against God nor man, as farre as his knowlege guideth him, but seeth himselfe to doe that, which is pleasing both in the sight of God, and before men; he hath this part of armour, and is fenced with the breastplate of righteousness. Such shall say with *Iob*, *If mine aduersarie write a booke against mee; I will put it behind my backe,* (reade it, who will) and glorie in mine accusations. The beautie of this grace and vertue is such, (as may appeare in the examples of those who were found innocent when they were charged and accused, as in *Achimelech*, *Jonathan*, and *Damid* towards *Saul*) that if it could be seene with eye, it would exceedingly prouoke men to be in loue with it. And let all marke how fitly these two, sinceritie and righteousness, or innocencie, doe goe together.

Note.

Iob 31. 35.

1 Sam. 22. 8. 13
1 Sam. 24. 27

To bee prepared with the shooes of peace by the Gospell, is this, that we hauing receiued forgiuenesse of our sinnes, and assurance of our salvation through faith by the Gospell, and thereby found most sweet peacet to our conscience, we are now by this Gospell, as they who are readie to take a long journey, shod, prepared and readie to denie our selues, and to take vp our crosse, and follow Christ, throughout this our pilgrimage. This part of armour did our mercifull Father see mee for vs, his weake Children, seeing wee are so dismayed at the beholding, or hearing of troubles so beate hand, although before they come, wee were cheerefull.

Shooes of peace,

Rom. 5. 1

Luke 22. 38
Luk. 22. 33

He

Of the 3. private helpe, which is the Christians armour.

He would therefore that we should not faint, nor be discouraged, no nor euen by them; *but lift up our heads*, and be of good comfort, seeing they are but for a short time, and our peace is continuall; besides that, for the exceeding greatnes of it, *it passeth all vnderstanding*: and therefore it is able to keepe our hearts comforted, euen in our tribulations, through hope at least. Which our Saviour foretold, that the faithfull should haue, but hee armed them most graciously against them.

Neither is there indeed any other thing, that is able to stay vs from deadly vnquietnes and bitter anguish at such times. For seeing we are going to God, and that must be through most dangerous ranks of cruell enemies, as through a wildernesse of robbers, this is our encouragement to goe on manfully, in that we know by the Doctrine of the Gospell, that we take our iourney to God, who is at peace with vs, and therefore our guide and deliuerer from them all. He therefore, who hath this peace by the Gospell, is armed with this part of Christian armour, called the shoes of preparation, (as the souldier with his brasse bootes) against all such hard and sharpe afflictions, and troubles, which as pikes in the way, would otherwise wound him, that he should not be able to stand in the battell; he is armed (I say) with this part of it, because he thus thinketh with himselfe, *If God be with me, who can be against me? The Lord is my saluation and light, whom then should I feare? The Lord is the strength of my life, of whom then shall I be afraid?*

But to proceed; to haue this shield of faith, is to build our persuasion on Gods faithfull promises, that Christ Iesus is ours: and that God hath giuen him to vs, to obtaine forgiveness of our sins and saluation by him; yea and all other good things also, meete for this present life. As the Apollie faith; *He that hath giuen vs his Christ, how can he, but with him giue vs all things also?* So that, hee which hath embraced these precious promises and resteth vpon them, as certaine and not doubtfull, no more to be remoued, and vnfebled, as (if it be well weighed) there is no cause he should; he hath this part of the armour, and therefore shall not be ouercome by those fearefull temptations of Satan, to strong distrustfulness, which as *fiere do vs* be deadly to all which are not thus armed with a true and sound faith: and such an one may be rightly said, to *put on the Lord Iesus*, which cannot be done but by faith.

This hope is a ioyfull longing, and stedfast desire, (as we may see in old father *Simon*) and looking for the performing and accomplishing of all those mercies temporall and eternall, which God hath promised, and we by faith are assured of. For this the Lord would haue vs to know, that hee hath made no one promise to vs, but he meaneth to fulfill it, that we may

Phil. 4. 7
Ioh. 16. 33

Rom. 8. 31
Psal. 27. 1

Faith.

Rom. 8. 32

Note.

Col. 1. 23

What hope is?
Luke 2. 30

see it, & glorifie him, for such louing kindnes of his towards vs: and therefore would haue vs also in reuerence: *so hope perfectly*; that is, confidently and constantly to the end, as the Apostle speaketh, for such gracious gifts, as he hath bequeathed vnto vs. The which holy boldnes, whiles we are propagated vp withall, our hearts are so well satisfied and contented, that we passe our daies cheerefully, & walke in our callings ioyfully, seruing God therein, yea we like our portion maruellous well, and we inioy our prosperitie with much thankfulness.

1 Pet. 1. 12

And all this we doe, because we haue hope from God of all good things which shall be meete for vs; yea & all this we doe, not after the flesh, or because we haue whatsoever heart can wish, or eye lust after, (for our God indentedh not with vs after any such manner) but because we haue some measure of *godlines with contentation*, and haue learned to be perswaded, that to be bett for vs, which he bringeth to passe; and so to hope still, *that all things shall fall out to vs for the best*, because he hath so promised. And if it were not for this sweet hope, our liues should be most wearisome, except we should suffer theint to be meely diuellish. And without this armour of hope, all other hope is vaine and deceitfull, and *as the rush without mire and moisure* which withereth, & as the spiders webbe which is suddenly swept downe.

Rom. 8. 24

Lastly, the armour of the word, which is called the sword of the spirit, is to be well instructed in the sound and liuing knowledge of the Scriptures, and to digest the same, and season our vnderstanding with it, in such wise, *that we may know the will of God*, and haue the same in remembrance, in the things which most concerne vs, (as we can attaine to) that thereby we may at all times, and in all cases be readily led by it. That this *may be a light to our feete, and a lantern to our steps*, as the Prophet teacheth; that so neither heresie in opinion, nor error in our life which shall be dangerous, *may carrie vs away from our steadfastnes in our Christian course*: no, nor so much as deceiue vs secretly, but we may be able to draw forth this sword of the spirit, and to say, it is written in the booke of God so, the contrarie, as our Saviour said in the like case, that so, we being staied, and resting, no such thing may be done of vs.

The word of God.

Psal. 119. 105

1 Pet. 3. 17

Such knowledge therefore of good and euill, cannot be wanting in vs, nor the daily increasing of it be neglected, but sore and perillous wounds will by the aduersary pearce our soules: so far is it off, that the most experienced and skilfull Christian should thinke, he knoweth enough. Yet lest any should deceiue himselfe about this, thinking that he hath knowledge; this way, that if he be not counselled and guided by that he vnderstandeth, *he knoweth nothing, as he ought to know. For the feare of offending God is the beginning of wisdom, and he that keepeth* (that is) faithfully and earnestly so

1 Cor. 8. 2

Prou 1. 7.

keepe

Of the 3. private helpe, which is the Christians armour.

keepe the Commandments of God, is most wise. And so speaketh our Saviour to his Apostles: *If ye know these things, happy are ye, if ye doe them.* This knowledge therefore, and the experience that we learne by it, that is to say, (how we haue prospered, by liuing after it) is that part of Christian armour, which is called the sword of the spirit; and who doth not see, what a singular and necessarie helpe it is, to the practising of a godly life? for as a blind man is, without a guide, so is a man without it.

And thus I haue giuen the Reader a taste of the armour of a Christian, what it is: who by due consideration of the power and use of euery part of it, may easily see, that he who is furnished with the same, may be able to do wonderfull things, in respect of him which goeth to work by his owne aduice and power, or (which is all one) by mixing it with the word of God. And yet so doe the most, who professe the Gospell; they will not altogether exclud: the commandments of God, so that they refuse altogether to be governed by them, yet for all that, they will not binde themselves to be ruled by them, in one thing as in another: and therefore doth their life & talke iarre & iangle, in respect of the knowledge of duty which they haue, and is euen harsh and vsauourie to good and bad, and to themselves also, if they would but search and looke into their waies seriously and carefully at any time. And this briefly be said of the first point concerning the Christian armour, to shew what it is, and which are the parts of it.

Now to goe forward to the second, which is, that the Christian life cannot stand without it. He that is willing to liue Christianly throughout his life, (for God giueth vs no libertie of intermission or stay) he must not be content to haue this knowledge of the artioir swimming in his braine, or lying by him in a booke, but to be digested of him, and made his owne, and no more stand at the putting on of this holy armour, then to doubt of the truth of it: he must alwaies be readie to cloath and furnish his soule with the severall parts of it, (to couer the nakednes and shame thereof, & to make it comely and well fauoured in the sight of God) as his body with apparel; and to arme it therewith as the souldier with his Corselet, head-piece, sword, &c. because by it, God hath appointed to defend him, from the spirituall craftinelle of his deadly enemy the deuill, and from deceitfulness of the most noisome sinne.

And most sure it is, to him who will looke into it, that all other good helpes to godlines, as praier, reading and conference, &c. though in themselves very profitable; yet they doe Christians the lesse good, if they be without the armour. And therefore when the Apostle had taught the Ephesians to practise the particular duties of Christianitie, he sendeth them to this armour, to enable them to stand fast therein, without the which, the

deuill

Note.

The second
point that the
Christian life
cannot stand
without it.

Note.

All other
helpes doe the
lesse good with-
out the ar-
mour.

deuill (he telleth them) would with his subtil baies and delusions, draw them from whatsoeuer he exhorteth them vnto; yea although they had desire to be obedient to the same. Thus he writeth, saying; *I take vnto you that whole armour of God, that ye may be able to resist in the euill day*, that is, in the hard time, when Satan be nedeth all his force against you, and proclaimeth (as it were) open warre, as well as when the danger seemeth to be smaller: and *having done all things*; that is, resisted your enemy, *stand by the strength thereof*, and keepe your selues armed still against new assaults. By this it is cleere, that seeing the Deuill is a professed enemy of ours, and one that woundeth vs secretly, when we are not aware, and is at hand to doe vs most harme, when wee doe not so much as dreame of any such matter; it is cleere, I say, that if we be not prepared against such dangers, we must needs be sore hurt. Who goeth forth naked and vnarmed vnto the battell, where so many kinds of weapons are readie to take away his life? Nay all is little enough, though he be armed in euery part.

By it we stand fast.
Ephes. 6. 13.

Note.

The deuill woundeth vs if we be not armed.

That which I say in generall of the whole, will better appeare if wee goe through euery particular part of it. For who will aduenture to goe bare looted among thornes, and stubs, yea to runne vpon the pikes, but he will bee well shod? Euen so, who will bee bold to goe through the manifold stormes and tribulations of this life, which rise vp in his way, in euery place, not to pricke his feete, but to pierce and goe through his heart; as it is said of *Mary* her troubles, *that they should pierce through her soule*, euen as a sword, which goeth to the inrailes: Who (I say) will goe through these stormes, but he will be well armed against them, & strongly prepared and settled to stay himselfe vpon God by the peace and comfort which he draweth from Christs owne words, euen these; *Though in the world ye shall haue tribulation, yet be of good comfort, for I haue overcome the world*?

The truth hereof is declared in the particulars.

Note.
Shoos of peace.

Luke 2. 35

Iohn 16. 33

And that which I say of this one kinde, I may in like manner say of all the parts of the armour which God hath furnished a Christian with: that hee can walke in no safetie through the Campe of this World without them, and euery of them. Who can be free from despairing of Gods mercie (which is a *fiere and venomous dart*) or else from dreadfull doubting and feare, (which are companions thereunto) or (which is as deadly and dangerous) from presumption, vaine hope, and deceiuing himselfe, which hath not the *shield of faith*, and is not certaine thereby of eternall saluation, and of the fauour of God to guard him in this life? And though this man had no other thing to make him vnhappy, yet who doth not see, that euen this is enough to make all his pleasures vnfaourie, if hee should

The shield of faith.

gather

either feele the one, or might be perswaded of the other ?

Besides, what is his life, (euen at the best) when he hath no trust in Gods manifold promise? and although these things being not seene with eie, be as litle thought vpon of the most part in the world, yet the Scripture hath concluded, that *there is no sound peace to any such*: yea rather that the diuell hath, *as a raging Lion*, his paw vpon their throat, ready euery houre to take away their soules; as the Apostle sheweth, (though this seeme selfe, seeing it is not knowne nor felt) whereas if they were shielded by this faith, and that in their need, it should not be so with them; but thereby *they resisting him, he should ste from them*.

Againe, to shew how impossible it is to be in safetie without the other parts of the Christian armour; how can any man walke innocent & harme-lesse among his neighbours, though others should walke so towards him, except he hath put on the *breastplate of righteousness*; & armed himselfe with this cogitation, to doe no man any wrong? and not onely so, but also to do no other iniquitie or euill, which might offend any, or wound his owne soule? How many waies shall he be carried to sinne against God, and his neighbour? I speake not of an vnbeleuer, who can doe nothing but sin, but euen of a Christian, who hath an heart which hatch sinne: yet euen he, if he indente not from time to time afresh with his heart, against all vn-righteousnesse, and the parts of vnholie life, he shall be disfigured with many blemishes, and disgrace himselfe and his holy profession also, by his many vnlawfull actions; so farre is it off, that innocencie is in his heart, and in his hands, and that he liueth vnrebukeable, and without blame amongst men.

And therefore it is that Saint *Paul* teaching the Corinthians how they should be *apparelled with the parts of Christian armour*, as *puritye and uprightnesse, knowledge of the word of God, and with patience and long suffering*, which hope ingendreth, doth among the rest, commend to them this one, by his owne example, namely, *the armour of righteousness, both on the right hand and on the left*, that is, in prosperitie and aduersitie, that so they should giue no occasion of offence in any thing, but *in all things approue themselves as the seruants of God*.

The same may be said of the other parts of the Christian armour, that I haue said of the shoes of peace, of the shield of faith, and of the breastplate of righteousness. For if there be not some cleere and sound knowledge of the Word of God, (which as a Sword may cut the bands of sinne asunder like a cord) how shall a Christian be able to discern the *deceitfulness of sinne*, but be led by it and taken with it, as with a bait?

How

Kai. 43. 23

1 Pet. 3. 8
James 4. 7
The breastplate
of righteous-
nesse.
Bro. 3. 30

2 Cor. 6. 4.
3. &c.

The sword of
the spirit.

How can he choofe, although he be zealous and desirous to doe well, but to be led into many errours, and so goe without the sweet life, which in Christianitie is to be found, if he haue not well learned and digested this in the depth of his heart, (*it is written*) to the contrarie ? So if he be not grided, as it were, with sinceritie, that he may be adorned with it, wher doe-
 uer he become, and al other good gifts of God in him be bound together
 by that, that he hath them in truth, that he delighteth in them indeed ; how
 shall he be infected with hollownes and hypocritie, what shew of holines
 beeter appeare in him ?

The girdle of truth,

Prou. 20.6

To conclude, what can there be in his life daily, but fainting, vncomfortablenes, and sundry discouragements, whil. st he is weaned from the foolish and vaine delights of this world, and seeth not the pleasures of heauen with mortall eyes, what can there else be to him, (I say) if the hope of saluation be not as an helmet, to keepe life in his soule ; and with this hope of saluation, which cannot deceiue him, a cheerefull hope of well passing the course of these conflicting daies also, vnder the wings of Gods protection, till he come thither ? As for other hope, who knoweth not, that all other hope of earthly peace, or long life, *is like to a broken tooth, and a slitting foot* ? But by this hope, tediousnes is remooued, and cheerefulnes to waite contentedly in this pilgrimage for a full deliuerance, is obtained. Therefore how truly may this be said ; that the Christian life, without the armour of God, cannot be continued ?

The helmet of hope.

Note.

For if eu.ry part of it be so needfull throughout our life, (as hath beene said) who seeth not, that euen such an one, as hath receiued grace from aboue, by the preaching of the Gospell, to be borne a new, and to
be begotten to a liuely hope ; yet for all this, shall not thriue, nor prosper, without diligent and vsuall nourishing of this new birth in him, nor grow
up to a perfect age in Christ, deliuered from the hindrances by the World and the Diuell, except he be strongly armed, as God hath taught him to be ?

Note.

This is so truly verified in all Gods Children, that euen they who are not the forwardest of others, yet if they haue any strength against euill at any time, they haue it from God thus, euen by the meanes of the armour. If they were not sometimes armed,, they should make as great breaches, and fall as dangerously, one day as another : and yet if they were acquainted with this armour thoroughly, they should make their worst and most vncomfortable day in the weeke, equall with the best and the happiest, (which they sometime enjoyed) in heauenly passing of their time, and in sweet comfort. And for want of this armour, (either

Gods Children

haue no

strength

against sinne at

any time, but

by means of

the armour.

Note.

for

For that men know it not, or for not hauing vse of it) the infinite irksomeness, heauines, distraction, dumpishnes, doubting, & feare doe vexen them, and such like deadly poisons doe occupie the hearts euen of Christians, as also *light reioycing in a fleshly manner*, vaine hope, phantastically dreames of peace and safetie, where none is. And for want of this, their liues also before men are kept from shewing forth light & good example in one thing, as well as in another: yea rather, they are harbourers of sundrie euill qualities, insomuch that few are encouraged to waxe better by them, nor to suspect that any thing is amisse in them, but are hardned to go forward in their old course still.

And if it bee thus with such, as haue some good and sound beginnings in Christianitie, let no man maruaile, though they, who are vnterly destitute of faith, and of other parts of the Christian armour, bee so farre off from good life as they bee, seeing they renounce this arming of themselves, which I haue proued, that a Christian life cannot be without.

And now by this which hath bene said of the armour hitherto, it is the easier to vnderstand what it is, and what the parts of it are, and how the Christian life cannot stand without it. Now I will proceed (as I haue promised) to the third point in this matter concerning the armour, namely, how it should be put on, and be worne, that so we may better see how to take that good by it, which God offereth vs. For which end and purpose it is to be marked, that euery true beleuer in his first conuersion to God, is thereby *made partaker of all things pertaining to life and godlines*, and therefore is not destitute of any common grace of a true Christian: hauing then, as a child lately borne, all the parts and faculties of soule and bodie, though weake in all, amongst which, these that are here compared to armour, are principall.

This being so, a faithfull Christian neede not wonder, when he is willed to haue this grace, and parts of this holy armour in a readinesse; hee need not wonder, (I say) where hee shall haue it, or doubt how to come by it. For we see, he hath it already, and as our Sauour Christ said, *The kingdome of heauen* (that is, the glorious reigning of his, in the elect) *commeth not by observation, neither shall men say, loe here, loe there, for the kingdome of heauen is in you.* So (I say) this armour, which God hath appointed to defend his militant Church withall, from infernall slauerie, it is not to be seene, nor to be gazed vpon with the eie, but it is in the faithfull, and possesseth their soules, euen now, when many will (perhaps) aske how shall wee come by it? Or, where is it to be had? For if any should imagine,

The third point is, how the armour should be put on.

*2 Pet. 1. 2. 4
Every new borne Christian hath all the parts of it in some measure.
Notte.*

Luke 17. 21

imagine, that he hath it not after beleeuing, (as through ignorance he must needs) can such an one chooseth, but be exceedingly troubled about this, how he should come by it, and *put it on*? for such a charge the Apostle giueth.

C ol. 3. 12. 14.
Ep hes. 6. 13. 14

Let vs know therefore, that this armour is not alway to be in seeking, (which had not need to be, when it should be in occupying) but the Lord according to the necessitie of it, which he seeth to be in euery one of his children, against the infinite dangers of the world, doth prouide it for euery one of them, and furnisheth them with the same. Euery one of them hath some measure of true faith and hope, though they be weak in them. euery one hateth iniquitie, and is readie to worke righteousness, according to his skill: and the most feeble Christian hath an vpright heart, and some spirituall wiſdome to discern good from euil, (which yet a man of greater knowledge, if he be not enlightened with the spirit of regeneration cannot haue) although one more then another. And the same I say of the rest.

Note.

But ye will obiekt, why doth the Apostle will vs to put it on, if we haue it already? and ye will say, this doubt is not yet answered, neither can yee tell what he meaneth by that, when he speaketh thus, *Put on the whole armour*. To this I answer, that his charge is that Christians should not haue this spirituall armour, as men in time of peace, haue bodily armour hanging by, and rustie, and utterly vnfit for vse, but as Souldiers haue theirs in battell, that is, *girded to them, and put upon them*, and this also whilest the battell continueth. So he commandeth vs, that we let not the parts of this armour so to be vnoccupied in vs, that we haue no feeling of it, and so, no benefit by it, but be sure continually that we haue it on, and readie for vse; that we lie downe with it, and rise vp with it, and be well aduised, that through the day in all places, and whatsoeuer we goe about, we haue it with vs, as farre as we can be able.

He must see
that he hath
the feeling and
vse of it,
which is the
putting of it on.

Note.

This is his meaning when he saith, *put on the whole armour*: and in another place, *put on tender mercie and kindness, as the elect of God*: that is, bind them vnto you and weare them, that they may warme your soules, & make you seemely, as your apparrell. For our battell lasteth all our life long, and our enemies be deadly, and all our strength is by our armour. Therefore who seeth not now, that a Christian can safely be no time without this armour? If this be darke and hard to any, euery they may know themselves to be those, who haue not skill to put on this armour, and who haue bin ignorant of the vse and power of it: they haue not well learned the will of God about the necessitie and benefit of it. And therefore euery such, though they may be the Lords, yet doubtlesse the diuell holdeth

Ephes. 6. 14.
Col. 3. 12. 14

Note.

them in strong chains of darkenesse, and ignorance; and therefore also in great slavery and bondage; which God for his part hath shewed them the way to come out of, if they could once come to see the same, and be perswaded that they haue a part in it.

For through the vnskillfullnesse of men in the right vse of the armour, and vnacquaintance with euery part of it, the slues euen of the deale seruants of God, are much blēished, & vnprofitable amongst men, and to themselves (besides the idleness, and vnprofitableness of them) exceedingly vncheerfull. Therefore, seeing God hath giuen them all helpes needfull for their defence from this present euill world, from subiection to Satan, and their owne damnable lusts, seeing also he hath taught them to know this their libertie & priuiledge, to haue the daily aide & benefit of their armour, for the strengthening of them in all good duties; I know nothing to remaine doubtfull, which should need to trouble them hereafter, no nor the weakest, saue this one thing, namely, how this armour should be put on.

Now to haue the feeling of euery part of this armour, (first against distrust at any time, hope against fainting, vprihtenesse against hypocrisie, knowledge against the deceitfullnesse of sin, righteousness against all kind of iniquitie, and the preparation of the Gospell of peace against croiles) to haue (I say) this armour in a readines to vse, conduct & keepe vs through our life in the practise of our Christian direction, this is to be done: Watchfullnesse continuall, & prayer heartie and oft is to be vsed of vs, which also is prescribed of the Apostle himselfe, when he saith, (after he willeth the Ephesians to *gird on their whole armour*) *pray alway with ball manner of prayer, and watch therewith all perseverance, &c.*

We see God will haue vs perswaded, that this whole armour may be had and put on, and therefore to pray to him for it. But in any wise, these prayers he will haue to be made *without doubting and waivering*, without which manner of praying, we cannot looke to receiue any thing. For it hath pleased our good God, seeing we are so prone to doubting, to giue vs a most sure word of promise, of all such things as we haue need of, that if we thinke God to be credited, we may looke for them without feare or waivering.

He that hartly craveth this, as a thing which he cannot be without, (seeing he asketh according to the will of God) and that which God comman-
deth him as we see, he hath and obtaineth the same which he desireth, as John 5. 16. Math. 7. 7. *ask and ye shall receiue. For if I pray in her distresse was heard, when the law not how, and if our Sallour did say vnto the woman of Samaria, if thou haddest but asked, I would haue giuen thee water of life;* it is to be doubted of, that Gods deare seruants shall be de-

Note.

To this end he
must watch
and pray

Math. 26. 41.

Ephes. 6. 18.

John 1. 6.

Prayer of faith
obtaineth.
Ephes. 6. 14.

Gen. 21. 16.

John 4. 10.

and

nied their requests? If a natural father will give that which is meet to his child, who yet neither knoweth nor waits what is best, neither is at all times so kind as he ought, shall we call the readiness of our heavenly father in question, especially about such a gift, as both he hath bidden vs. aske, yea and also take? yea and such a gift, as without the which, we cannot honour nor serue him aright? *habeat hunc mentem, ut scilicet hoc bene*

Note, Ephes. 6. 14.

280 This I speake to hearten and encourage all, to pray oft and earnestly (which is in so little request in the world) for this gift, that they may know that by this means, they shall put on this holy armour of God, especially when they shall here withall, *watch*, that they do receive strength by their prayers, indeed so to doe.

And if this be not found and obtained by such as yet do pray for it, let them know, that they pray faintly and coldly, or slackly and negligently: (vntlesse God do trie them, as sometime he doth euen when they pray feruently) for otherwise, this is the way to *put upon vs the whole armour*; as *Dauid* dealing with *Goliath* doth prefigure, and the example, of the Saints of God for the particular parts of it, as by their special necessities they haue bin prouoked. As *Salomon* for wisdom, and *Dauid* did thus vsually stirre vp his faith, which was the putting on of it, which before lay, as it were, vnoccupied; and so I may say of the rest. As to get wisdom, whereby to be prepared for the crosse; and to beare it meekely, the Apostle willethe to *pray without doubting*.

With our prayer, holy meditation is to be vsed, & that vpon euery part of our armour, when we haue bin taught it, till we know the vse & benefit of it. And vntill the matter of it be more familiar to vs, conferre about it with such as haue knowledge and experience therein: that whateuer is hard to be vnderstood or practised, may be made easie. This I speake, for the benefit of the weake, seeing euery thing is most hard to them, before they haue attained to it, although it be neuer so plainly set down to them. And read either this which I haue for thy sake written of this argument, or any so vnd treatise concerning this matter. **Surre vp**, and perfwade thy selfe hereto, by this reason, that thou walkest naked, except thou be clothed with it: and as an unarmed man fighting with many strong enemies throughly furnished: so art thou in this world without it.

And when by reading, hearing or conference, thou shalt see what helpe cometh by thine answer to the well doing of thine lawe and life, & by meditation sometimes on the **Reuerſall** of **xxxij** (that is, the foreboded) and that duly weighed & concluded upon the same, thou shalt see reason thy heart therewith; and by prayer shalt with confidence desired of God, that thou

Of the 3. private helpe, which is the Christians armour.

thou particularly maist find, as thou shalt see cause, thy selfe strengthened with every part of this armour: when (I say) thou hast done this, then hast thou put it on. This is the way of putting it on; that when thou knowest every part of it, and whereto it serues, and canst be willing to walke in this spirituall attire, thou maist be kept safe (as they say) from wind and weather, even from world and diuell.

For then shalt thou, having this grace of beleueing, hoping, righteous living, vpriight meaning, &c. bring forth the fruite of it, as thou shalt haue occasion through the day, that is to say, to giue credit to Gods promises from time to time; to hope at one time, as well as another, to be vpriight and without fraud in one thing as well as in another, (and yet remember, that I can speake to thee, when thou art at the best, but as to man subiect to infirmities) and lastly, to giue duties to God as well as to men, and to one man, and in one action, as well as in another, which to do, is to shew forth the fruite of the armour of righteousness. And the same I say of the rest.

But with all this, it is to be knowne and regarded, that as it is thus to be put on, so it is after the same manner to be kept on. For example: for the retaining, or recouering of this one piece of the whole armour, I meane peace or reioicing, which we should not be void of at any time, continuall prayer is required: for he hauing said, *reioyce euermore*, he addeth, *pray continually*. And as S. Paul saith, that by this putting on of the whole armour, a Christian may stand fast in the euill day of temptation, which is the hardest time: So S. Peter saith, that if we giue all diligence hereto, that we ioine with our faith, vertue, knowledge, patience, &c. (which who knoweth not, that it is chiefly done, by watching and prayer?) we shall neuer fall, that is, dangerously, to take any great hurt, or annoyance thereby. Whereby, he sheweth that he agreeth with S. Paul, namely, that for the furnishing of our selues with the graces of the spirit, which are the seuerall parts of the armour; continuall care and diligence must be vsed by prayer and watchfulness, which is the onely way to put and keepe it on.

But here let the Reader remember and consider, to whom the Lord speaketh, when he willet to put on, and to haue in a readinesse this armour against all spirituall craftinesse. For as he, who is not yet resolu'd fully to be a Christian, and to leade a godly life, is vterly vnfit for this armour, &c. hath neither mind nor desire to it, neither can possibly put it on: so not the contrarye, not onely the strongest Christian, but also the new borne babe, and euen the weakest youngling in Gods familie, who hath neuer so small ability to resist sinne, and withstand the same, God hath bidden him to take it

Note.

The armour
being put on,
must be kept on.
Phil. 4. 4.

Prou. 15. 25.

1. Thel. 5.

16. 17.

Ephes. 6. 14.

2. Pet. 1. 5. 6.

2. Pet. 1. 10.

Math. 26. 4.

Therebetween
best Christian
as well as the
strongest, must
wear the ar-
mour.

to him, & to gird himself with it, and so put it on. It is munition appointed to him of God, to saue him from danger, euen the greatest that can be raised against him: who therefore shall withhold him from it? It keepeth his soule and his life, what should therefore make him so skinnish to feare, and full of distrustfull phantasies, and discouragements, as to cast away his weapons, & wittingly to offer himself into the Lions mouth? Euerie such therefore must put forth himselfe to be more bold with reuerence, to take vnto him this armour, (which none can want with safetie,) when he seeth who incourageth him, euen he that is able to strengthen him, to the obtaining of that (whatsoeuer it be) which he setteth him about, namely, *God al-sufficient*. He must be more bold then he hath bin, to keepe his *crowne and honour*, euen this whole armour, which is more precious to him then life it self; and suffer none to take it from him. Note; Reuel. 3. 11.

This I speake for their sakes, who desire as much as I exhort them to, and yet, do but weakly know, that there is such armour, or that it hath any such vse to make a Christian strong against sin and Satan: much lesse do themselves receiue any such benefit by it, to their knowledge, and yet are not without it, that they may see their case better then they haue thought it, & that God hath provided for them farre better, then they were perswaded. Therefore let them, for whom God hath done this, not only not be ignorant of it hereafter, but neither let them be slothfull, or backward to get apart in it by putting and keeping it on. 2 Thess. 3. 4.

And therefore let them vrge themselves, (if they waxe cold or vntoward) to vse the meanes before mentioned, whereby this armour is put on, and held in a readinesse. And if the meanes themselves grow vnflauourie with them, ordinarie prayer (I meane) and watchfulnesse, as they may easily do, if the heart be discouraged or set in euill delights, let them driue out that diuell with fasting and prayer, and giue no rest to their eyes, nor ease to their harts, vntill they haue in some comfortable manner, recovered their first loue and strength, which they had once by this armour, I say, let them not rest till they haue recovered it againe. Note.

And let them perswade themselves, that fearefull danger is not farre off from them, if they awake not, and that speedily. For although it be at the first, with a weak Christian in the putting on of this spirituall armour, as with a fresh souldier, in putting on his bodily armour, namely, to account it strange and wearisome, as not being acquainted therewith, and therefore to wish to be vnburthened of it: yet weighing with himselfe that God hath giuen it him for his singular benefit, he will be admonished, and take counsell to thinke and do otherwise.

CHAP. IX.

Of the last point, which is the benefit of this armour.

*Satan is hereby
resisted and put
reflight.*

2 Cor. 10. 4

Note.

*The benefit of
faith.*

1. Ioh. 5. 4.

1. Pet. 5. 9.

Mark 9. 23.

Of uprightnes.

Math. 5. 8.

And thus to come to the last point in hand about this doctrine of the armour, he which will learne to put on this armour, and to goe clothed with it through the day, shall find euery thing true which God hath spoken, and I haue here set downe vnto him, that is, that by resisting the diuell thereby, he shall flee from him: and hauing these parts of it fast tied to his soule, the depth and subtiltie of hell shall not preuaile against him, which is the fruite and vse of it, as no man should need to doubt, if he could take delight in being watchfull to be thus occupied. For as S. Paul writeth to the Corinthians, *The weapons of our warfare are not carnall or bodily, but mightie through God, to cast downe holds; enemy imaginations, and every high thing that is exalted against the kingdome of God, and bringing into captiuitie every thought to the obedience of Christ.* So that, whether the Diuell and his instruments doe assault by craft and deceit, or by force and might, the Christian being armed, as hath bin said, and furnished with that strength, shall mightily preuaile against them, and preserve himselfe.

Such is the power of this armour, that euen of one part of it, the Scripture giueth wonderfull commendation, ascribing to faith alone *victorie ouer the world*, and all the deceits of it. S. Peter likewise faith, that he who is *stedfast in faith, resisteth the diuell himselfe*. So our Sauour faith, *All things are possible to him that beleeueth*. For all things are not onely possible, but also easie which we do desire, hauing a promise of God, for the performing thereof, vpon which we firmly rest. As the benefit of this one part of our armour, *faith*, is singular great and the power of it mightie, so it may be said of the rest, and namely of a *pure heart*.

For euen this one is able to carrie vs through strong temptations, that we shall not halt, and deale hollowly, as men of the world do, but simple and in a good meaning, yea it keepeth vs merrie and ioyfull, as the Apostle faith, when such as want it, must hold downe the head: and that I say no more, it maketh our estate happie, according to that which is written, *Blessed are the pure and upright in heart.*

Now therefore, if some one part of this heauenly attire and armour be so helpfull, and of so great vse, what thinke we the whole to be? Yea as

I said, to be clothed with the whole complete armour of a Christian, is such a safe walking against the subtilties of the Deuill, the allurements of the world, and the deceitfulness of sin, that a Christian may be vnwounded, whiles he goeth through many dangerous attempts, yea and enioy most sweete communion with God throughout the day thereby, and yet without flattering of himselfe, and dangerous securitie.

Note.

As in particulars, he being resolu'd to put on, and to cloath himselfe with righteousness, and preparation for the crosse, by the defence and shelter of the doctrine of the Gospell, whiles he is to warre here in this life, he shall be brought hereby, to meeknesse, patience, & long iusturance with ioyfulness, (when God afflicteth him) by the one, and to loue those which are his enemies, and to be innocent towards all, (because these are branches of righteousness) by the other: and not to be lead after the contrarie euils; for all these duties, and many more (such are the fruits of the tree of righteousness, which God hath planted and watered, in the fruitfull ground of his heart) all these, I say, shall he bring forth, and many more abundantly.

Righteousnes
and preparation
for the crosse.

Note.

Likewise, he who hath set himselfe to *seeke wisdom as gold, and to lay vp vnderstanding as treasure within him*, he shall be taught the good and perfect way, when other shall euer reele and fall: yea, when *they shall walke in by-ways*, and be wandring (although seeking the way) and that for ever, he shall see the way before him, as the Kings high way, broad and plaine, and know the will of God, which shall be his guide; and therefore his steps shall be pleasant, as in the plaine and knowne way, in respect of the rough, and that which is vncertaine.

The word of
God.

Prou 14.6.

And the like fruite I would set downe of the rest, but that I haue done it alreadie, and would not grow tedious, seeing much matter to arise. If therefore we can like to be accompanied with this holy traine, and loue to goe armed with these weapons, with that measure of knowledge which God hath taught vs, and to enioy new increase daily, armed with righteousness and godlinesse which we can reach and attaine, vpholden in that hope, which he hath put into vs; strengthened with that faith in all his promises, which, at our first embracing them, we receiued, and prepared and staid in our afflictions, with peaceable & quiet hearts by the Gospell, as he hath encouraged vs; then shall we be able to liue in all estates which God shall set vs in, and in all places which he shall bring vs to, with good consciences, and change by no occasions, seeing he hath strengthened vs, vnill wee see an end of all difficulties and vncertainties.

Note.
Psal. 119. 11.

And all such as conceiue the matter which is presently handled, should

*we should not
abink our selues
reade in the
morning till we
be armed.*

Note.

thinke this aduice and counsell so needfull for them, of going thus armed through the battell of this life, that they should not thinke themselves ready any day, till they haue put on the Lord Iesus with his *wisdom, righteousness, sanctification, and redemption*: the which is done, when by faith they count him theirs, that so they may asstare as Christ can helpe them, (and wherein can he not?) want nothing. And when by the helpe of this, we shall be defended against the euils of the day, (for behold and this know, that to this end is this mightie armour bequeathed vs by our God) then haue we acquitted our selues well, and brought the worke of that day to a good end, that so we may do one day after another.

Note.

*The longer a
man useth this
armour, the
more he shall be
in loue with it.*

And thus to bring this whole matter of the armour to an end also, who soeuer thou art, who canst be perswaded resolutelie, to be thus armed through this warfare of thy life, thee will I not doubt to leade into the only safe way, yea pleasant, profitable, beautifull, honourable, and the only happie way. And thou thy selfe shalt say it in a short time, when through some experience thou shalt be able to compare it with all thy daies of thy life past, even the best of them, and shalt find it, even at the first entrance into it, (which is the weakest) faire to exceed them in their greatest beautie. For the longer thou shalt abide in it, the better thou shalt find it, and the more it will make thee to be in loue with it, for that thou shalt see a continually use of it, and no chare to be comparable to it.

Note.

Neither maketh it any matter, how ignorant thou art, (for that perhaps may discourage some) if thou hast knowledge enough to see this, to be the best of all other waies, nor how weake thou art, if thou beest strong enough to be perswaded to walk in it: and geffe what thou shalt want of that which I haue sayd, when God shall giue thee an heart thus inclined, as bidding fare-well to all courtes which he approueth not, to settle thee in this, which he commendeth to thee.

*Great cause
why he should
do so.*

1 Sam. 25. 31

And when thou seest that thou art acquainted with this armour, & how it helpeth thee to liue innocently and Christianly, then consider what thou hast, how rich it maketh thee, and what great priuiledges the Lord hath giuen thee thereby, and then as *Abigail* said to *David*, when *thou shalt reape such fruit of it, thou shalt not repent that thou tookest such counsell*: be glad of them, be highly thankfull for them, more then if thou haddest found great ease, weigh what protection against the diuell thou hast thereby, what safe conduct from falles, what feare and doubts thou art deliuered from, what nuis of ignorance, as scales from thine eyes, are pluckt from thine heart, what strength against thy strongest infirmities thou findest, how easilie thou maist turne into the way againe, if at any time by weak-

Note.

distalle

neest thou hast slipped, yea consider moreover what peace to thy conscience thou hast, and rest to thy soule; when thou seest, not only more clearly then before thou wert thus armed, that *there is no condemnation to thee*, but also that God now fighteth for thee, and maketh thee fit to resist the deceitfulness of strong temptations, who wert before so faint and impotent in resisting them.

In few words to speake what I think meete, concerning this matter, thou canst neuer sufficiently esteeme of this blessed estate, although thou art not free from all temporall afflictions thereby. Of times shalt thou be thinking, it is too good to continue, till thou remembrest, that *there is no shadow of changing with God*. Of times thou shalt wonder to see, what a liberall portion God hath given thee, to haue such sweete communion with him, and to haue confidence and boldnesse before him, in all difficulties; when the most part of the World is euer subiect to most dreadfull feare of his vengeance, as oft as he shall shew them the danger wherein they lie. And when thou shalt see and feele all this, how much it is worth, to be thus fenced in from daily vexations, which most men are turmoiled withall; then thou shalt not need to doubt, whether thou shalt be willing to keepe on this armour still, for thou shalt see that thou canst not feele thy selfe well without it.

Now whereas it may be obiected, who, or where is the man, which findeth this libertie in his life? or what arming of a man is able to set him in libertie from the manifold evils, which most men complaine of daily? I assure of my knowledge (in all reuerence giuing the praise and glorie of it to God,) that there are many such, who to the peace of their conscience enjoy it, and I as little doubt, that there are many more whom I know not. And yet I am perswaded, that thousands euen of Gods deare seruants are holden backe from this blessing through the malice of our common enemies, who are kept at a stay by his subtiltie, either ignorant of this libertie, and thinking that God doth not honour any of his seruants with such priuiledges while they liue heere, and therefore count it presumption to looke for any such thing; or if they know it, yet do fauour themselves in their present wants and infirmities, and doe vse small violence against the same, and so they are holden back from enioying this comfort and blessednesse in their liues, which they might otherwise be partakers of.

Obiect.

Ans.

*what holdeth
many backe
from this blessing.
Note.*

For let all know this, that the suffering of their hearts to take their fill in the delights of this world, and litle paines taken in musing vpon this heavenly estate, and their slight praying for it; is the principall cause, (see-
ing

Note.

ing God hath promised to worke by meanes) why Christians haue not further acquaintance with this armed life, and the blessed fruites thereof: and many other attaine not hereto, seeing they neuer vnderstand (although they are not vterly without faith) that God hath appointed them to liue after any certaine direction throughout their course, and to be armed therunto, but in a generall manner only serue God without any great watchfulnes ouer their particular actions.

Now if they coune this burthensome, they must be content to be brought to shame sometime for their doings, and sometimes to terror and torment of conscience, for their slipperie walking, and small regard of honouring God, as well in one dutie as in another, seeing these are properties of sinne, which cannot be separated from it, that howsoeuer they oft feare no such thing, yet one time or other it will find them out. This diet, I say, they must oftentimes looke to be kept at, (who settle not themselves soundly in the Christian life) euen to find here much shame and sorrow, which other of Gods seruants shall be void of. And if it be so with them, iudge what is the estate of the hypocrite, and prophane sort?

*We overcome
not without
much striving.*

But that none may be troubled at that which I haue set down of the power and vse of the armour, as thinking that which I haue said, but a meere fancie and vntruth; seeing the enemies which we fight against, are strong and raging, and many good seruants of God haue bin subdued of them in temptation, whereas I haue not spoken much (say they) of the conflicts and combats, which they haue with the allurements of sinne, as though they resisted and ouercame them with ease, without any great strining: To satisfie such, I answer, that the speaking of conflicts belongeth to another treatise, namely the fift, where I handle the doctrine of the lets; heere I onely speake of the armour, according to the parts of the diuision set downe; and yet none can vnderstand me, (if he marke) that I thinke sinne and our lusts to be easily ouercome, which I call furious and raging, or Satans suggestions by obieets or without, to be soone resisted, which I say, are both slilie wrought to decette vs, and to haue mightie force to draw and allure vs; but rather euerie discrete Reader may gather that I count it the most hard and difficult of all other things to subdue, and conquer them, because I shew such necessitie of walking armed continually against them. For what can I say lesse, then that we must strue manfully & stand vpon our watch, and that *we cannot be crowned except we strue lawfullie*, that is, & edfastly? yea and that for all our armour, we being yet vnskillfull, or faint and timorous in vsing it, not onely we may be,

Note.

*We may be,
and are fouled
oftentimes.*

but

but also are oft times foiled, as if hope of victorie and of preuailing against them were past.

All this I say: and yet in the weakest estate, we are not forsaken of God, though in some distresse for a time; nor swallowed up, though we be in sorrow; nor in despaire, when we be in some discomfort; but when we are at the lowest ebbe, that in some temptation we yeeld and be overcome of it, yet euen in that we are not so miserable as others who strue not at all, but are for a while left to our selues to see our weaknesse, that afterwards we may gather more strength, and (as it were) fetch our breath, that we may take better hold, and resist more valiantlie, especiallie when through any of our own defaults, we were overcome. And yet whensoever it is so with vs, who can denie, but that it so came to passe, because we were no better armed? and for that we were either vnskilfull and vnexpert, or slothfull and slacke in vsing it? So that, I say still, as I said before, that whatsoeuer our temptations and assaults be, by the helpe of our armour, as Christ our Captaine hath taught vs to weare and keepe it on, we preuaile and thereby reioyce, euen as contrarily, we must needs sorrow whiles we be naked and vnarmed in the battell. But we may for iust cause be vpholden, and war cheerefully against all kindes of enemies, when (as Iosua) we haue promise of the victory, the weapons of our warfare being mighty.

And thus I haue shewed how the third helpe, namely, the Christian armour is an especiall furthering of vs in a godly life. But because I know, that this which I say, will seeme to some very doubtfull, and scarce like to be true, that for want of putting on, and keeping on this Christian armour their estate is both vnglorious and vncomfortable, (who yet are of this mind, that they may be Christians good enough, though they know it not) I will therefore satisfie such as I can in few words. Other some thinke, that although it is fit and meet for strong Christians, yet that weake ones ought not to be troubled with the seeking for it, but may content themselves to serue God as they can, without it: their reason is this, lest whiles we lay such strong load and burthens on them, being yet but weake, we discourage and driue them out of heart altogether.

These two obiections indeed, the wiser man after the hearing of this present doctrine of the Armour, will be readie to put forth, and he that is past both these doubts, and troubled with neither of them, I thinke (nay, I know) that he hath overcome much, and hath well profited. For the satisfiing of those who are weaker, I will answer a litle to both. To the former, why should any thinke, that they may be good Christians without this, seeing they must needs grant, that if they walke nakedly, they cannot walke

2 Cor. 4. 8.

Yet at the worst, not so miserable as they that strue not at all.

Note.

Why we are foiled.

Iosh. 1. 5.

2 Cor. 10. 4.

Two obiections.

The first.

The second

obiection.

Note.

The first obiection answered.

walkesafely, euey man being a blind guide to himselfe? I denie not; but that a Christian fearing God, and beleuing in him, may be ignorant of this armour; but then let not such say, that they may serue God well enough without it, which is here obiected: for that is farre off from the most zealous, and he who thinketh himselfe forwardest, yea and hath a large heart filled with holy desires, is farre off from it. For what substance of godlinesse is there in such a life, that it should be a seruing of God aright, and as it is behoouefull? seeing it shall be found both idle and vnprofitable, or a wandring course, and that which is in no wise to be rested in without the helpe of the armour? from which they haue their strength to liue well, whosoever hath any measure of grace to liue godly, as by considering the force and vse of the armour may be easilie seene. And therefore it is a speech at the least, full of ignorance, to say, we may serue God as it is meete, although we haue no acquaintance with the armour.

Note.

No estate to be
rested in with-
out the armour

The second ob-
iection an-
swered.

For the second obiection, that it seemeth to be too heauy a burdening of weake Christians, to impose and lay it vpon them, it is as vnauoerie as the former. For they who are new borne, (which sort is the weakest & feeblest in Gods family) are no sooner brought out of the thraldome, and feare of damnation, (wherein Satan held them before) but if they were able to speake, they would first aske for this, that they might euer abide in the estate of saluation, wherein they now see themselves to be, and neuer forget Gods kindnesse, but daily and hourly feelee and inioy it: also to honour him for it, to testifie their thankfulnessse, to please him in all things, and in all estates, and for this cause to know his will, for all which purposes the armour serueth. This (I say) is their nature and properie, and this desire is in them, euen when they are at the weakest, as the young infant crieth for nourishment. So that none shall need to feare, that they be pressed sore by offering them this, being euen that which they most desire and long for. The seed doth no more naturally desire to pricke vp out of the ground, and so giue hope of an haruest, though it be held backe by stormes and cold, then the young Christian doth desire to be holpen forward in the forementioned graces, and clothed with them, as he is able to reach to them. And what other thing is this, then to desire to be well armed, to the end that God may be daily honoured and obeyed of him, and he himselfe may prosper and keepe his soule in safetie? True it is, he is not sedled herein to his contentation: and who maruellet at it? hath not the young child and tender plant their season to grow vp in? but when they shoote forth and flourish (as they may do for their time) will

not

Note.

This armour is
no burthen, but
a helpe much
desired euen of
the weakest
Christian.

A simile.

Note.

not all say, that they prosper, though they haue their wintering as well as their summering time? So it is with the beloued, though weake Christians, and Children of God: who although they haue many discouragements and hindrances, as the stormie cold is to the young plants, and many soe doubts, feares, discomforts, as nippings of their growing, by the diuel, and their owne strong reliques of their corruptions; yet doe they, being rooted in good ground, and well watered, and weathered, (as there is none to the armour, which Gods Word teacheth) grow vp and prosper as the Lords plants.

But it may be, that some beholding diuers zealous and godly Christians, (for in respect of the common sort, they may so be accounted) who haue bin both pricked in conscience for their sinne, and seeme to haue received comfort, and to be earnest louers of the Word, and the greatest bringers on of others to religion in many places, who yet seeme not to be thus armed against sinne, therefore much lesse new borne babes in Christianitie are fit to be vrged with it: to this, I say, what effects of the Ministerie such haue had, it skilleth not, neither how they haue bin affected by hearing the word, nor with what zeale they professe it: and therefore no good reason, that if such haue not had vse of it, therefore that weake Christians should not be forced thereunto. For it hath bin proued, that the weakest, if they be the Lords, do desire it: and therefore the other, (in what account soeuer they goe) if they do not so, but can thinke themselves in case good enough without it, are thereby brought into suspicion of bastardie, and that they are not the Lords, though some things worthy commendation may be in them, more then in many others. Neither ought this, which I say, seeme strange, for both in Scripture, and in experience, many haue shined as lights for a season, and in shew of zeale and godly life, haue bin (both of the Ministers and people) in account aboue the most; who for all this, haue shamefully fallen from their first loue, such as it seemed sometime to be. And therefore no maruaile, though this vrging of the Christian armour doe not fauour greatly to them, which yet is fauour to the new borne in Gods household.

But concerning those men which haue seemed forwarder then they are, I haue here no fit place to deale further with them: onely let them consider what danger it carrieth with it, to haue bin in likelihood of goodness, & now not to be, & whether this be with the righteous so shine daily more & more, as the lights doth, vnto the perfect day. I conclude that which I propounded to answer, that the putting on the armour of a Christian, is not too strong meate for the youngest that is nourished vp in Gods house,

nor

*If any desire it
not, they may
suspect that
they are ba-
stards, and not
somes.
Note.*

Prou 4.18.

nor too weighty a burden to lay vpon them; but the very same, which of all other things they most desire; as they can discern it, that they may more fruitfully and cheerefully serue God thereby. And so I conclude likewise the whole Chapter; and therefore of the armour of a Christian this be said.

CHAP. X.

Of our owne experience, and what a speciall helpe it is to the leading of a godly life: also of the vse of company and family-exercises.

*The fourth pri-
uate helpe.*

I haue shewed how the forementioned three priuate helps, (watchfulness, meditation, and the Christian armour) are singular furtherances of vs to a godly life: Now I should passe to the next, that is, to the vse of company by conference. But I must here stay a while, to lay forth the benefit of experience, which I had done in handling the doctrine of the Christian armor, seeing it belongeth to one part of it: but I could not conveniently speake of it there, but as I haue done, briefly, lest among all parts of the armour, which I haue described in a short manner this which is but a branch of one of them, should haue bin discoursed of more largely; then all they together, which I did not thinke expedient. Now therefore of this our experience, as it shall be fit for the present purpose; namely, what an helpe it is to confirme vs in faith and obedience: which shall be proued, after that I haue shewed what it is, and how faire it reacheth. Now it is a branch of that part of the armour, which is called the sword of the spirit, that is, the word of God: and that knowledge which we learne by prooffe and triall for the bettering of vs. I call it a branch of it, seeing there is another besides it: and I say, it is the knowledge which we gather by prooffe seeing the other is that which men get out of the letter of the Scripture onely, & so haue it but by rule. For by the word of God we learne both: and that such knowledge doth better vs, shall appeare afterwards.

*What experi-
ence is.*

*Spiritual ex-
perience com-
pared with
worldly.*

Now, if we will see more clearly what this experience is, consider of it after this manner. Compare it with experimental knowledge in all trades and sciences, what a difference there is betwixt it, and bare and naked skill in the same without experience. So it shall the better appeare what this is, in matters which are heauenly and spirituall, in respect of the bare knowledge that men haue by rule or instruction onely. He that hath bin trained vp in an occupation, it may be, he hath got knowledge, and skill in his science

science or trade: but he is not able to vse it to the best aduantage & his own greatest profit, neither how, where, and when, to buy and to sell, and how to dispose of all things, that he may not decay and grow behind hand, but thrive and prosper. These (I say) and such like, he is ignorant in, and all for want of experience: all which, he that hath bin exercised in, and acquainted with, is able to doe, as God shall see good to blesse him in the same.

Even so it is in the spirituall trade. For a man that hath bin taught soundly and plainly out of the word of God and catechised in the principall points of Christian Religion, is able by the helpe thereof, to make a confession of his faith, and *give an account of the hope that is in him*: and to answer soundly to questions that shal be put forth to him. But all this is but the knowledge of the letter, if he goe no further: and it may delight a good man to see it in him rather, then yeeld any great fruit towards Gods kingdome, to himselfe. But the Christian, who hath had the prooffe of this knowledge, that is, how it hath bin effectuell to him, how it hath assured him of his own saluation, reformed & changed him, and cast out the filthinesse of heart & life, which was in him before, & so hath wrought in him many other waies, he (I say) that hath experience of this, hath recounted another manner of blessing then the other, & is like daily to receiue much more.

Such a thing is experience: for he considereth, obserueth, & applieth the things which he heareth, seeth and doth, to his owne vse: and by things past, thus duly regarded, he learneth and getteth wisdom to aduise and guide him for the present, and the time to come: no other wise, then the experienced husbandman doth in his calling and dealings. And by this, we may gather what experience is. Now to shew how far it reacheth, we may vnderstand, that it *maketh vs wise in all things, which are profitable to godlinesse, and eternal life*: in so much, as our life is litle worth if it be not helped by this. For till we begin to marke how true every part of Gods word is, and that God doth daily execute that in the world, which he saith in his word he will bring to passe; we reuerence it not, neither regard it, but onely in speech and in shew, and till we marke and obserue, how God punisheth the hollow hearted, and the workers of iniquitie, we are not to do ill: and so on the contrary, till we find how sweete and pleasant a thing it is, to be gathered vnder the Lords wings, and what a shelter and defence he is to his faithfull seruants, we make no reckoning of his seruice, but it is vnlawry and vnwelcome to vs. But the experience of Gods dealing towards vs, and of the cariage of our selues toward him, in what course we best prosper and find most rest to our soules, this bringeth the

Knowledge.
1. Literall.

Note.

2. Experientiall.

Note.

Our life litle worth, if it be not helped by experience.

Prou. 1. 6.
Experience of
the fruit of a
godly life, the
best means to
continue it.

Note.

Experience how
affliction hath
best end, is a
rule for ever
after.

Psal. 110. 1.

1. Sam. 17. 34.

Psal. 77. 10. 11.

Psal. 3. 7. 37.

Note.

true feare of God, which is the only wisdom. For the due consideration and remembrance of the time past, and Gods worke therein, is a forcible meane, through his blessing, to make vs go forward better and better in the Christian way. For when we can say, vpon good prooffe and triall, that we haue seene that it *hath alwaies gone well with such as are vpright in heart*, and innocent in their liues, and with our selues, when we haue walked after the same rule, and that when we haue kept our selues from the defilements of the world, *we haue seene good dayes*, and liued comfortably; this establisheth vs in the same course most firmly and constantly afterwards: and when we haue obserued, that God hath punished securitie, an ill conscience, rashnes, and wilfull sinning, (as they are very blind, that marke not that) this experimentall knowledge bringeth great wisdom in the choice of our waies, and causeth vs *to take heed to our selues, that it may goe well with vs*.

So when we are able to say, we haue in our troubles humbled our selues to God, confessed our sinnes, and sought pardon in faith, and had hope to see a good end of them, and patience to beare them, and haue (though it seemed very vnlike for the time) found and obtained it, this is a cleere demonstration to vs, that therefore in the like trouble, we shall finde the like blessing by the like meanes vsing. And this experience neuer faileth, if we rightly ground it, that is, if that which we haue marked to be wrought by God, hath bin agreeable to that which in his word hath bin spoken by him. This we finde to haue often stirred vp the deare seruant of God *Dauid*, both to be comforted in his afflictions, because before he had so bin; and also to be constant in a godly life, because that he had *marked that it euer bringeth a peaceable end*.

And what marvell should this be to any, who are trained vp in the Lords house? For this we know, that as in all trades or sciences the beginnings are hardest & fullest of discouragements; so it fareth with Christians, namely, that their first entings are most doubtfull, and fullest of weaknesse: yet who cannot remember that euen then, God wrought most louingly for them, and dealt most tenderly with them, when their faith was yet so weak & young, that they could not well discern it? For how hath he kept many of them from sore falles, holden them from manifold and great afflictions, & not brought many of their sins to light at once, lest they should haue bin discouraged with the odiousnesse and great number of them, (euen as he hath promised *to regard their weaknesse*) whereas otherwise they must needs haue bin driven to great extremitie?

These and many other such like, why hath the Lord done them, but that

his

his children should marke & obserue them, to learne experience by them, against the times which shall come after? And that they might safely and boldly promise vnto themselves, greater prooue of his assistance and fatherly kindnes towards them? And why hath he giuen a good end of their former chastisements when they penitently desired it? Euen to this end, that their hope may bee strengthened for the times that shall come after? As the Apottle speaketh of himselfe & of other godly people: *God haib deliuered vs, God doth deliuer vs and we trust in him, that yet hereafter he will deliuer vs.* Also why preferred he them from fearefull falles, when they earnestly craued it, or made the way of godlines more easie, then they could haue hoped for? But to harden them on to looke more confidently for the like grace and blessing, when they haue now receiued longer prooue of Gods kindnes toward them, and of his keeping promise with them, if they shall seeke him in the same dutifull manner that they were wont to doe?

2 Cor. 1. 10

Note.

For the Lords hand is not shortned that he cannot helpe, but is nearer to them, as they are better acquainted with him to beleue it. So that as men who haue found out the way to bring in profit, cannot be dissuaded from it: euen so it fareth with these, when they by good prooue haue found the sweetnesse of the Christian life.

Ely 19. 1

Rom. 5. 4

Woful charmen

learned experience.

Note.

Pro. 14. 6

But wofull it is, that where so great benefit and gaine might be reaped by so small trauell, euen by marking Gods manner of dealing with his seruants: yet that so few should be brought to this wisdome, & perswaded to *take out the best & happiest way*, which for all that, is not hard to them that would gladly find it. For I must speake the truth, and God he knoweth it, that few set themselves about this worke to get this experience, when yet they haue oft smarted for their foolishnesse; but for all that they loue to lie in it still, & more foolish then Children, who cannot bee made to come nigh the water, when they haue once bin in perill of drowning;) and so they verifie the words of Christ, *O ye fooles, how long will ye loue foolishnes?* Which is the cause, why not onely the most part of hearers are dead and cold praetisers, but euen many of the teachers, though they doe boldly vtter that which they haue read, yet are faing followers of that which they teach: or conceale much of that which they should deliuer, because they finde the contrary to be done of themselves, which they see, they should teach others, & would shun the reproch of the Proverbe, *Physician, beale thine owne disease.*

Pro. 1. 21

This is the

cause of such

colours in tea-

chers and hear-

ers.

Note.

And here, seeing so fit occasion is offered, I thinke it nothing out of season to adde one thing concerning this matter. I remember well & haue thought vpon it since I haue better obserued the course of mens liues, and those also

not of the worst sort, that when I was a yong man, and then first began to
 looke after the life to come. I was conuerfant with one who beganne to
 prebch; (I am not ashamed (I thanke God) to acknowledge that I loved
 and liked such company 38. yeares agoe) and the next that he should han-
 dle at a certaine time, gaue necessary occasion to him of reprobuing a sinne
 which he saw clearly himselfe to commit vially, but neuer obserued it so
 much till that time, in which he must speake against it. When he saw and
 better considered it, he was sore pricked in conscience to see such a blemish
 in himselfe, and as much troubled, for that he must inuenge against
 that sinne openly before the hearers, which he was guilty of in the sight of
 God, & of his owne conscience. He brake off his study, being in prouiding
 to preach the next day. He could not resolue to rebuke that in other, being
 himselfe an offender in the same kind; and so to lay burdens on others, and
 himselfe to seeme innocent. But humbled himselfe to God, confessed his
 sinne, and professed the forsaking of it, craving forgiveness of it, before he
 durst proceed in his study for his sermon. And after that, he was wary, to
 doe the like in his preaching, namely, that he might cleere himselfe of that
 sin, which he must condemne in others. Which thing euen then, I thought
 to be a vertue in him; but since I haue noted how rare it is in men of his cal-
 ling, I haue counted it an ornament, especially then, in his first beginning.
 And so they who turne their thoughts as he did, and their consideration,
 wisdom, and study to this, namely, to make conscience themselves before
 they vige others to doe so, and marke what is the blessed course of life, and
 how it is attained vnto, and that themselves cannot be quiet without it as
 they shall declare that they are wise, so shall they be sure to finde a singular
 helpe to godlines, which they shall neuer repent of travelling for.

It followeth in the next place, that we see, how God hath provided no
 lesse helpe for vs in company, then by our selues alone; which becaule we
 haue much vie of, and occasion to be ofcen in it, both in our owne family,
 and also with others; therefore lest we might possibly returne out from it,
 worse then we went into it, and offend much therein, (as the most compa-
 nies are such as doe make men more corrupt then they were before) there-
 fore the Lord hath taught his people how to carry themselves in all their
 meeting with others in such wise, as not onely they may shun the harme
 which is easily gotten therein, but also haue much helpe and furtherance
 thereby, to goe better forward in Christian duties. But this point is hand-
 led at large in the next treatise. Therefore I refer the reader thither,

*This way yong
 Preachers and
 Christians
 should begin to
 seek experience.*

*The first private
 helpe.
 Of the use of
 company in fa-
 mily entresies,
 and otherwise,
 as by conse-
 quence, &c.*

CHAN X I.

Of prayer and the parts thereof, thanksgiving and request,
whereunto is added confession of finnes.

HAuing now made mention of the two first kindes of the priuate helps, the third followeth, containing the helps which may be vsed by ones selfe alone, or with others also: as praier and reading. Praier is a calling vpon God according to his will: & hath these two parts, thanksgiving and request; whereunto is added the confession of finnes. Thanksgiving is that part of praier, in which, we being comforted by some benefit, which in fauour God bestoweth vpon vs, are drawne to loue and praise him, and shew forth the fruits thereof. In the which description we see three duties to be required of vs, and three motives or perswasions to draw vs to performe them. I will first meation these latter, and then proceed to the duties. The first motive is knowledge and remembrance of some benefit receiued or promised vs. Which may be seene in the thanksgivings of al Gods seruantes, as in *Dauid* after that he had receiued the fauour & seasonable counsell by *Abigail*, and in *Abrahams* seruant, when God had blessed him in his journey to *Aram*. The same may be said of the leaper, when he saw that he was cleared, after he had made request for it to Christ. And where there is no knowledge and due consideration of some particular mercy, how can there be any true, and hearty thanksgiving, howsoeuer in words there be a protestation for fashion sake? As in them who say, we must thanke God for all, when yet they consider of nothing that moues them thereto.

The first priuate helpe.

Thanksgiving.

Three perswasions to moue to thanksgiving.
The first.

1 Sam 25:38
Gen 24:37

Luk 17:15

The second motive to thanksgiving, is ioy and gladnesse of heart for the benefit which we thinke of, or call to mind. As appeareth by the Psalm, in them which returned out of the captiuitie, saying, *when the Lord brought againe* (that is, turned away) *the captiuitie of Sion,* (his Church) *we became like them that dreame: then was our mouth filled with laughter, and our tongue with ioy.* And so, (to apply it to our selues) except wee finde such sweetnes and comfort in Gods benefits either already receiued, or by faith imbraced, being promised, the duty of thanks can in no sort be performed. But this is verified which is commonly spoken, that is, a worke is vntowardly done, which is not cheerfully gone about.

The second.

Psalm. 126.1.3

The third thing that should moue vs to this duty of thanks, is that which is most fit to worke the foresaid ioy, and that is a perswasion that the benefit, for which we giue thanks, cometh to vs from Gods fatherly loue, which is a far greater matter to make vs glad, then the benefit it selfe, which is bestowed on vs. For if we should feare, that it is sent as a snare to intangle vs: or to heape hot coales vpon our head, and to make our condemna-

The third.

Phil. 1. 16. 2.
to 16.

Luke 18. 42.

Note.

Three duties
required in
thanksgiving.

1. Love of God.

1. Sam. 3. 23
Psalm. 116. 1.

2. Admiration
for his
glory.

3. Cor. 4. 13.

Psalm. 116. 12.

Psalm. 111. 2.

Psalm. 107. 8. 15,
24. 31.

3. As for her
proceeding in
obedience.

tion the more iust, as Christs giuing a kisse to Judas did, when he went about to betray him; small sweetnes should we find therein, but that which would bee quenched with that feare, and by an accusing conscience.

As for example, what hearty ioy, or sound thanks, could that of the Pharisee be, though in tongue he gaue the one, and in countenance shewed the other, when he had not this perswasion? But God be thanked, it is not so with his beloued ones: but they knowing, that their most louing father hath giuen them I. I. Christ, which is the greatest, doth much more of fauour giue them all of his things, which are of lesse account, which both reioyce their hearts when they remember any of these his blessings, and stirreth them vp to a much more hearty performing of this duty. And as these three former things must be found in vs to moue vs to true thankfulness, so to make it effectuell, three duties are required. 1. A continuance of our loue to God.

2. A desire to set forth his glory, and in words to professe and confesse his goodnes. 3. A further proceeding in obedience, and walking worthy his kindness. For how can we choose but loue and set our hearts vpon him, when we may see the fruits of his fauour on euery side, which do euery we turne our selues, and the same euery morning renewed? Euen as the Prophet saith, I loue the Lord because he hath heard my request, and for his great and many mercies, which there he reckoneth vp. But they, whose loue is set vpon the gift it selfe, & the benefit, being little affected towards the giuer and bestower of it, how wide soeuer their mouths are open in giuing thanks, they are far from the right offering of thanks to God. Now (to passe to the second duty) if we loue the Lord, we cannot but be carried with a feruent desire, that God might be knowne and beleued on by others, that they might come out of darknes: neither can we satisfie our selues in seeking to aduance and magnifie him. As we may see in David, who being stirred vp by the consideration of Gods benefites, had this affection in him, thus declaring the same: What shall I render to the Lord for all his benefits? As if he should say, Oh, that I knew, and could satisfie my selfe herein. And where this affection & desire is, can it otherwise be, but that by all good opportunities, there should be an expressing, & acknowledging of this his goodnes? Euen as the same person seareth himselfe down to vs for an example, I will praise the Lord, and call vpon him with thanksgiving, and else where, in the congregation in heart and tongue, and with instruments well tuned, and of many kinds. And that which he doth himselfe, he exhorteth others to, doe also foure times in one Psalm, saying, Oh that men would before the Lord confesse his louing kindness, & his wonderfull work, before the sons of men.

Now with these two before mentioned, if this last property be adioined, that we faithfully endeavour to walke worthy his kindness, & to keep our selues within

within holy compasse, which is to doe the will of our heavenly Father; then doe we rightly performe this duty of thanksgiving. The which one, if it be wanting from the rest, maketh them all lame and maimed; and as odious to God, as the mortlings and vntimely first borne of the beasts, which were offered to him in sacrifice. And how with our thanksgiving reformation of our lues should goe, *Moses* sheweth, by setting downe the danger of the contrary; saying; *When the Lord thy God hath brought thee into the land, which he swore to thy father, Abraham, Isaac, and Iacob, to giue thee, with great and goodly Cities which thou buildedst not, and Houses full of all manner of goods, which thou filledst not, and Wells digged, which thou diggedst not, Vineyards and Olive trees, which thou plantedst not, and when thou hast eaten and art full, beware lest thou forget the Lord, (in stead of remembering his kindnes and bounty) but feare and serue him.* So the Psalmist saith: *What dost thou taking my word in thy mouth, either in thanks, praier, or speaking of it, and boastest to be reformed by it?* And these are the three duties, necessarily required to be in true thankfulness.

Deut. 6. 10. 11

Psal. 50. 16.

Thus I haue shewed what thanksgiving is, and what properties are required in it, to the end it may rightly be performed to God. Now then, if this duty be thus performed of vs, in aduersity as in prosperity, (for so God will haue them doe, who worship him aright) & alone by our selues, as well as in company with others, that so we may be free from hypocrisie in offering it, must it not needs be a singular helpe, with the rest, vnto godlines? I say, when we shall many times from day to day, thinke vpon Gods louing kindnes, how great it is, and hath bin towards vs, and finde sweetnes in his benefis, as being perswaded that we haue them in Gods fauour, when for them we shall haue our hearts enlarged to loue the giuer, declare his goodness to others, with a desire to honour him, and be more ready to our particular duties, and when we shall frame our selues in all estates to this thankfulness, is it not a mightie and forcible meanes to mollifie the hard heart, and to hold vnder the sturdy corruptions of it, as impatience, discontentment, wrath and vquiemes for our afflictions, so that it may thereby become subiect to God, yea euen when strong prouocations doe draw to the contrary.

How thanksgiving is a helpe to godlines.

Iob 17. 10

Note.

2 Thess. 3. 18

Then we cannot be ignorant, that thankfulness is one helpe, and that not the least, to the continuance of a godly life: whether we vnderstand it of that solenne thanksgiving, which we adioine ordinarily to our supplications, or that which now and then we doe vse in a more brieue manner by any occasion offered. And this of thanksgiving. With this we are to adde supplications, which also containe confession of our sin: All which three in-

Confession of sinnes another helpe to a Christian life.

What manner of confession therefore we should make ordinarily in our prayers to God, by this may be seene: (if it be otherwise framed, that is out of our own braine, God will reiect it) and then shall we not (as many do, to their little comfort) coldly confesse our sinnes in generall, nor for fashion, but in particular, and those especially, by which we haue most offended God. Now this confession being from time to time oft made vnto God, shall not suffer vs to go far, and lie long in any sin, but hunt it out, before it be warme and nestled in vs. And when we see euery while in comming to confesse our sins, how we haue burthen enough of our sin, which by negligence and infirmities is committed of vs, although we sitte not wilfully, who seeth not, but that we shall be much persecuted euen by confessing them in this manner that I haue set downe, from dangerous falles & reprochful offences? So that the very cōfessing of our sins, which is but one branch of our prayer, is of great force to strengthen vs in a godly life.

And as for the objectio, of them, which say, that the oft comming to performe this duty, will make it common, & without force to kill our sins, I answer them thus: God hauing promised by this and such other helps, to chaine vp the virulencie of our nature, doth grant grace & libertie to his seruants, (for al the rebellion that remaineth in them) much to preuaile against it, so that ordinarily they may find ease & peace by these helps and a cheerful readinesse to the vsing of them, (which will put away tediousnes) and that much more then they, who by custome in earthly matters find hard things ealie.

Thus I hauing shewed how thank giuing & confession of sin should be vsed, & being so vsed, what helps they are to godlines; it remaineth that I speake to the same end, of request making to God: how that ought to be done, that the like fruit may be reaped therby. Of the which the lesse shall need to be said, seeing this point is afterward handled, & more is writte of it by many, then of the former two. Request is that part of praier in which first: we earnestly powr out our suits vnto God, in contritiō of hart, secondly, according to his will, thirdly, with a comfortable hope that through Christ we shall be heard, and therefore fourthly, for taking the time, which might hinder our suit, fifthly, we wait patiently. Wherein briefly note these foure things necessary to be ioyned with this duty wheloeuer we go about it.

The first is, that we shew this contritiō of hart, by being pressed with feeling our wants, vnworthinesse, miserable estate, & manifold necessities, earnestly desiring to be pardoned & eased, which shall not be found hard, if our confession of sins be hearty, & according to the rules before mentioned. For he can most freely make request to God, who can most heartily

1. Sam. 12. 10
How it is a help
to godlines.
Note.

Obiect.

Ans.

Request and
this duty shall
liue godly.

What request
is.

1. Sam. 1. 15.
The first thing
in request.

Luk. 18. 13;

Note.

Math. 5. 3

Psal. 145. 19

Math. 15. 28

Luk. 18. 1

The second

thing in re-
quest.

1. John 5. 14

John 14. 13

& 15. 7. & 16

34

The third thing
in request.

James 1. 6

Note.

John 16. 24

1. John 5. 14

accuse and complaine of himselfe. And our praying to God, is but cold & counterfet, when we be not touched with our owne vilenes, and so consequently, the better feele our necessities, which we desire to haue relieved. But if this be, we shall neither pray in lip-labour, which God abhorreth, nor thinke our selues too good to wait Gods leasure, (if at first he grant not our requests) but continue them as he commandeth.

The second is, that we aske of God no other things, then by his Word he alloweth vs to pray for, and therefore such as are agreeable to his will, and such as we haue a promise to obtaine, and that in such sort, as he hath promised them; and so doing, we shall not pray in vaine. Therefore the Apostle saith, *this assurance we haue of him, that if wee aske any thing according to his will, he will heare vs.* Which rule, as it suffereth vs not to hunger after our owne desire and will; so it is no small benefit, that whatsoever wee stand in need of, asking it according to his will, it shall be giuen vs. And who would desire to haue that, which our loving and most provident Father doth not see good for vs? Which if it content not some, make what they get thereby. For they aske, but they obtaine not, because they aske amiss; and further, they lose al their labour in praying, thinking them selues good Christians, if their lippes be going, when God in the meane season, counteth their supposed deuotion to be but much babling, and curseth it, being done in ignorance of his will.

From this second, ariseth the third, that seeing we haue so great encouragement, so precious promises of so many and great good things, as God hath bequeathed to vs, therefore we should quicken our selues to come in faith and confidence, and oft times, and cheerefully to this duty. Euen as men doe come cheerefully, and with good hope to their approued true neighbours in their necessities to borrow, when they haue often before promised them to lend.

And no maruell it is, though there be both seldome praying, and vniward going about it, where faith is wanting to set them forward, and assurance of obtaining, to bring them on with comfort. And in great wisdom and loue, hath God giuen vs leaue to reioice in making our prayers to him, by this beleeuing, that we shall receive somewhat thereby, (according to that which he saith in S. Iohn, *Aske, and ye shall receive, that your joy may be full*) both because we haue many things throughout our life, to make vs sad and heauy, and also because we are by naturall disposition so slow and unwilling to this duty, and distrustfull when we offer it. And if we be not so fully resolved of this, for want of experience, that both we ought, and may with cheerefullnesse come to pray; and with gladnesse be occupied in it,

(con-

Of the 6. private helpe, which is prayer, and the c^c.

The last thing required in making our requests righte, is to waite patiently
vpon God for the issue, to see what end he will grant of our petitions: for
this grace being wanting, taketh away the grace of our suites making: and
yee we are most prone to this impatience, for we can be content with no
other fruit, then we haue prayed for. But this impotencie must be bridled
in vs, because we know not what the Lord will do, whether he will grant
our desires, or make good the same some other way. I herfore the Prophet
who had good experience of Gods fatherly prouidence toward his faith-
full seruants, exhorteth them to waite vpon him, when they haue once
commended their way vnto him, assuring them, that he will bring to
pass that which shall be best for them, and so he willeth them to be per-
suaded. And this patience, so neede a companion to faith, doth hold the
mind in a sweet quietnesse, euen before the successe be seene which God
will grant; and being so, who can deny, but that it maketh our prair
well pleasing to God, and therefore with the fore mentioned properties, to
be a great helpe to the well performing of our duties.

And thus I haue seedowde the properties of making our requests to
God aright, to returne, I say, when all these three parts of Gods worship
now spoken of, shall reverently & humbly be adioyned together, I meane
thanksgiving, confession of sinnes, and request; (which ordinarily in our
praises ought to goe one with the other) they haue great force and power
in diuine vpholds a godly life, in body and especially, seeing by confession
of sinnes, a man acknowledgeth himselfe a guilty person, and debet to
God, that so he may be the slower to runne further in debt with him. By
making his suites, he declareth that he is a begger, and standeth in need of
all things, as hauing nothing of his owne, (if he know himselfe well)
but sinne and filthinesse; And by giuing thanks he confesseth, that what-
soever he hath, or injoyeth, he receiueth it of Gods infinite mercy & boun-
ty. All of them make him to see himselfe infinitely indebted vnto the Lord,
his pride to be abated; his heart stirred vp to seek vnto him, and enlarged
to loue and obey him. And if he be full, his prayer of suite will
make him see, if he be heauy, this will ease him, if he be dull this will
quick him. Oh, who can reckon vp the infinite & manifold commo-
dities that come of prayer, if it be accompanied of the fore mentioned prop-
ties.

Therefore I conclude, that seeing it is a present remedie to be oppres-
sed heart, a preferer of the godly minde, a giuer of strength to the weak,
and especiall means to make a man better in euery estate, which God
hath set him, &c. I conclude, (I say) that it is a strong & mightie helpe

to the godlie life. For pray well, and live well, and keepe thy selfe in case fit to performe this duties, as thou hast bin directed, and thou shalt not need to feare in thy life, any great annoyance. But how this, with some other of the helpe, are to be brought into use every day, that the fruite of it may be more certaine, shall be set downe in the next treatise of the daily direction, which is the place fit for it.

CHAP. XII.

Of Reading, and what an helpe it is to a godly life.

THe next helpe to godlinesse is Reading. The which exercise and dutie that the Christian (whom I goe about to informe) may find it an helpe and furtherance, together with the other meane, to a godly life, some direction I will give him about the same. And although much might be said to every good purpose to benefit the learned reader, about this treatise of Reading, yet I having applied my selfe throughout my whole booke, to further and helpe every Christian beleever to walke on the way to heauen, with more ease, fruite, and comfort, therefore I purpose in this argument to do the same. And to this end, I will draw out which I have to say directed, to five points, and in five questions and answers to them, include my whole mind and meaning about it. The first is, what should be read. The second, who they are which should read. Thirdly, when they should read. The fourth, how and in what manner. The fifth, why and to what end.

First question
about reading.

To the first question, what should be read, the answer is: first, the booke of God, which is the booke of bookes, such the canonical Scripture of the old and new Testament; and then other sound and godly bookes; for all bookes put in print, are not to be read; no, although the argument & matter be good. For the reading of many bookes, which can bring little profit, or much hurt to the reader, are to be avoided, as being wearisome to the flesh. And of those which are to be read, some are fitter to inform the judgement and the understanding, to make wise and skilfull the reader in knowledge of diuinities, as *Cassian's Institution*, *Peter Martyr's* *maxims*, *places*, *hexaemeron*, &c. Some helpe more specially to practice knowledge, by confirming faith, and encouraging to keepe a good conscience. Of which sort those which direct a Christian to a godly life, as *the*

What should
be read.

not be ashamed to say, that this booke in which I haue traualled & taken some paines, is one tending to that end. And some helpe to both, as the worthy labours of Mr. Perkins, are herein the principall of our time, containing the summe of many learned authors in a plainer manner about the matter of Christianitie. From hence it followeth, that seeing such books ought to be read, as haue bin mentioned, that therefore men should, as their abilitie will permit, haue such bookes in their houses: and such as cannot purchase them, they should provide the best that may be had of meane price, by the help of their faithfull & learned Teachers, and namely sound and plaine Catechismes, godly Sermons and Treatises of and concerning faith and repentance, counting them other manner of household implements, then Cards and Tables, & such like stuffe, as the house is thought to be naked, that is without them. And further, when they haue these books, their care must be, to see, that they be not cast into bench holes, nor suffered to lie vncoccupied & couered with cobwebs. For let the best know this, that if they vse not reading, they shall find much more incumbrance in their life, vnsauourines also, vniquietnes, vniuirtues and vncheerfulness, with such like; yea though they vse other helpes. It is further to be regarded of them, that seeing bookes, which are fit for the building vp of them in godlines, must be read of them, therefore they must not bestow their time, in reading filthy, leaud and wanton bookes; no, neither needlesse & vnprofitable, neither superstitious pamphlets, nor Machiauels blasphemies, (which is a shame should be suffered so, come into mens hands) nor the subtil deuices and deceitfull dreames and errors of the Church of Rome, except they be able for their sound iudgement, to discern them, that to they may be the better able to detect, and giue others warning of them. And thus be said for answer to the first question, namely, what is to be read.

Quest. Who should read.
Ans. All sorts.
 The next question is, who should read. And they are all such as for whom good bookes are written. But they are written for all sorts, as S. Iohn saith, 1 Iohn. 2. 14. *I write vnto you little children, yong men, and so-ther:* therefore all ought to read.

2. Children,

This answer seeing the Apostle writes to all, and yet to few of all sorts doe regard, but rather distaste the reading of good bookes, I will therefore stand a litle vpon it. S. Iohn (to begin with them in whose behalfe many speake, that there is little reason why they should be vrged to read, I meane children) requiring this duty of them, doth put to shame such as count it needlesse and almost ridiculous to mooue them to reading. For thus hee saith, *I write to you little children, because ye haue knowne the father.* Where-
 by

by he giues vs to marke, that children who are in yeeeres a degree vnder young men, are capable of the true and sauing knowledge of God, and that such were of them in his time, as knew God to be their father through Christ their mediator. And may not such read good bookes, with sauiour and sweetnes, who haue beene trained vp by their godly parents, to heare the same doctrine preached to them, till they haue either attained to the grace of beleeuing, or at least, doe see so much into the beaurtie of it, that they doe earnestly and vnfeinedly desire and long after the same? Such as *Timothie* was, who was brought vp in the Scriptures from his childhood. And the children of the elect Ladie, for they walked in the truth. And if they could sauiour faith, they were also fit to be framed to a Christian life. Now then, if children be capable of these great and precious things, as to know God, and to walke after his will, is it not a shame to such as affirme, that children should not be drawne to reade, disputing with the Apostle, that he was not well aduised, when he wrote to such, to the end, that they might reade the same? Therefore, howsoeuer the prophane and irreligious people, who loue reading little themselves, be led with error, yet let the well aduised Christian know, that children are to be exercised in reading good bookes.

The second sort of those who should read good bookes, are young men, who if they be such as they should be, and yet no other then the Apostle wrote vnto; then they should fight against the diuell and his instruments with their spirituall weapons, and preuaile against them by their holy courage, and manhood. *I write vnto you young men,* (saith he) *because ye haue overcome the euill one.* And who doubteth, but that such should make the word of God, which they heare and reade, as it is called the sword of the Spirit, a principall helpe and meane to vanquish Satan, and overcome their vnurly lusts, which waite them a mischeife, and will, if it be possible, bring them to vrier destruction? That so they may well proue; that, if they be vnmarried, they care for the things of the Lord and if they be not, yet that they are subiect to the Apostles precept to *Titus*, that they be sober, that is, well gouerned; for so he saith there in one word, *let young men be sober.* Now therefore, seeing young men haue so many and strong enemies to fight against, as all their corruptions are, and those (as it were) set on fire by hell; good reason; that they among other, should be diligent in searching the Scriptures, and in daily reading of other good books, to stablsh & strengthen themselves against them, and to edifie and build vp themselves in their most holy faith, that so they may proue, that young men of Gods nourtering shall prosper & thrive farre better, then such as walke after their own hearts desire,

Note.

3. Young men.

Titus 2. 3.

Note.

desire, scorning good bookes, and the reading of them.

3. Old men.

And as for old men, to whom he writeth, vntlesse they be such as be a reproch to their gray haire, they know the great workes of God, hauing not onely read of them in histories of Gods word, but also hauing marked them, and obserued them in their owne experience. They haue seene, how God hath threatned and pursued his enemies, the disobedient, and how hee hath beene good and gracious to his beloued seruants. And therefore they should be easily perswaded to reade, hauing so good encouragement by the times past. And they who can take no pleasure therein, hauing passed so many dayes of their life here, but affect the delights of the common sort of aged persons, that is, to heare and tell tales, to laugh and be merrie in a vaine and prophane manner, they are not such as the Apostle wrote to, but such as are to be bewayld, as being vnfauoritic to others, and such as may be ashamed of themselves, if they be not vterly blind and brutish. But the old men that he wrote vnto, were fathers, (as hee sayth, *I write vnto you fathers*) that they might be examples in grauie, integritie, wisdom, and in other good things, and therefore might still continue their course in reading, besides other meanes vsing, to bring their gray haire with peace vnto their graues. And these among others should giue themselves to reading, & not as the most of them doe, to prating, idlenesse, and worldlinesse. And this be said for answer to the second question: Who should reade.

3. Quest. When
they should
reade.

The third question is, When they should reade. Which question cannot be soone nor easily determined, as the former. For though it be expressly comanded to Ministers, that they should attend to reading, that is, giue themselves to it with all diligence dayly, as one part of their particular calling, vntlesse some speciall occasion doe hinder at some time, and that also of more necessitie for the time: yet of other men, who haue their seuerall callings to follow and attend vpon, one this way, and another that, we must not lay burthens vpon them, such as God hath not layd, and therefore too heauie for them to beare; by enioyning them other duties, which cannot stand with them; neither therefore this of reading. Which saying yet, must wisely be receiued: not to lay pillowes vnder their elbowes, to nourish them in sloth, who are too backward alreadie and too vnward to reade: of which sort there are too many. For doe we thinke that the holy Ghost exempteth any from it? why then doth he moue all thereunto (as we haue heard) and pronounceth them blessed, who ioyne reading with the doing and practising the things which they reade? What is then to be done (ye will aske) betwixt both, seeing none are to be exempt

Reuel. 1. 3.

Note.

empt from it; neither yet any to be tyed vnto it, as the Minister is: I
 answer: As euery man hath more freedom and libertie in his calling
 then other, also fewer lets, more encouragements and helpe, by wealth,
 and abilitie; the more time he is to yeeld thereto: and they who come
 behind in these, they must be content (in respect of the other) with lesse
 vse and exercise herein, and they may rest with peace, although they
 cannot enioy the benefit so liberally and amply as some other. For as
 some of them who receiue the word into a good and honest heart, some (I
 say) bring forth thirtie fold, some sixtie fold, some an hundred fold: e-
 uen so, some cannot vse the meanes so many nor so oft, as some other;
 neither therefore attend so much to reading, which is one of them. But
 let all that looke for fruit of it, keepe and shew an honest and good con-
 science in doing that which they may; and stirre vp themselves earnestly
 hereto, as knowing how much vntowardnes there is in our flesh, as dui-
 nes, coldnes, vnwillignes, yea and rebelliousnes against it. For if men
 giue place hereunto, they shall hardly begin, and more hardly goe for-
 ward. And if they be vnfit to reade one good thing, (for it is with men
 in this, as with sicketfolke to their meate, that they haue techie stomachs,)
 then let them reade another. And oft set before them the benefit thereof,
 how many waies they may take good thereby, as shall be shewed afterward:
 and let them againe consider why they intermit their course of reading at
 any time, and whether it be for waightier occasions, and not rather to seeke
 libertie to the flesh, and to roue after their owne phantasies one way or
 other. And although some must reade when they may, who cannot keepe
 any ordinarie course in reading; yet seeing other some haue leisure and li-
 berty thereto, let such be carefull to keepe their course constantly, especi-
 ally at the first entrance into it; and when they breake it off, by any neces-
 sary occasion, let them supply it at some other time. Besides, let them not
 in keeping a course in reading, so much looke to the obseruing of their
 take ceremoniously, and for fashion (as some vse to doe,) as heartily de-
 sire to profite thereby, much lesse let them doe it superstitiously, as putting
 holinesse in the deed done, and as thinking that the very action pleaseeth
 God, whatsoever the intent and end of the partie be therein. But whatso-
 euer rules be giuen about reading, I cannot sufficiently bewaile the state
 of them which reade seldome, euen when they must needs, for feare or
 shame, or curious noueltie. Both thes faults are too commonly commit-
 ted euē of Christians, and that because some of them for following the
 world one way or other, can finde no leisure thereunto: other some ta-
 king their full scope in play and pleasures, cannot attend to such sad mat-
 ters.

Note

Note

Note.

ters, as they count them, whiles the other are so welcome to them. Others through idleness, sloth, and swarms of vaine cogitations, or dangerous lusts carrying them, or through grosse ignorance, needlesse and idle talke, neglect so good a worke and necessarie duties: whereas, if they had learned to make conscience of it, they might shake off much noysomnes, by watching their opportunities, whereby they should not neede to feare, but that their labour therein should be plentifully rewarded. As for tying any to reade somewhat dayly, though it be a good helpe to them who can, and do so: yet in no wise it is to be imputed vpon any of necessitie, neither doth God inioyne the same, but as every one may yeeld moost time thereto, so hee may be sure he shall lose nothing thereby, but gaine greatly in respect of others. And this for answer to the third question.

4. *Quest. How
they should
reade.*

Note.

In the fourth place, it is demanded how they should read, and by what means they should be directed therein. Which is a point of great weight to be learned and obserued about this matter. For wee may not thinke, that every one which taketh a booke to reade vpon, when he is disposed, or now and then readeth for nouelties, may looke to profit by his reading, but as it giueth great hope of benefit, if it be well regarded, so some good heed must be taken in going about and vsing it. And although for the learned sort and students in Diuinitie, the vnderstanding of the Arts and tongues, and the knowledge of the Scriptures phrased and such like, be great helpes, which private persons attaine not vnto: yet there are many helpes for them also, by the which they may attaine that knowledge, which is meete to guide, quicken, and comfort them, while they liue here. And first it is requisite, that he who desireth to make good vse of his reading, be soundly catechized, and well instructed in the principles of Christian religion, that being made a sound Christian by the assurance of his saluation, and his sanctification, he may grow therein as by other helpes, so by his reading. For otherwise, though hee haue both wit and will, to reade and heare many other good things, yet shall hee neuer haue the right vse of them, but be like them who haue much household stuffe, and many implements for such vse, but no house to place them in. So he may haue many fragments and broken peeces of knowledge and skill which may be able to doe some good to others, but he shall goe without the chiefe good himselfe, because he wanteth that, for which al the se should serue as helpes, as I haue sayd. And this is so true, that not onely the common hearer is not the better after many yeares bestowed therein, yea though he haue his part in reading sometime; but euen he that is affected and well moued, by his hearing and reading, ioying and sorrowing as oc-

casion

callow is offered, yet is not helped so like as nor holiness thereby; but his good motions and affections soone fall, as they soone rise, and vanish as the sparkles of the furnace in the ayre, because the heart is not well seasoned with saving knowledge, which is the first beginning of any thing that is good. If he be thus ground, he must in his reading, vnderstand that which he readeth, so as he hold it to be agreeable to the fundamentall points of the Catechisme. Which shall be a meane to keepe from many errors. It will be also a good helpe, to vnderstand cleerely, the summe and contents of the severall Chapters which he shall reade, with the drift and scope of the whole booke; and withall, the things that goe before, and those which follow any difficult place. And he may be the more enlightened and helped thereby, if it could be, to digest his reading by meditating on it afterwards. To all which, he that can adde the reading of sound interpreters, and take opportunitie to conferre with the learned, is like to find much fruite and profit by his reading.

Now followeth the first and last question, to what end men should reade. And though in generall, the answer may be truly made thus, even to know and practise the same; yet seeing the Scripture doth more particularly set downe the ends thereof, they shall more cleerely appeare to vs, if we heare them as they are set downe to vs in the same. Now the same ends for which the Scripture is written, are the ends why wee should vse them, both in our reading, hearing, &c; but those are specially five; therefore so many and the same ends there are of reading them. The first foure are mentioned in the second Epistle of S. Paul to Timothy, chapter the third, the 16. verse, where he saith, *The whole Scripture is given by inspiration from God, and is profitable to teach; to convince, to reprove, and to correct.* The fifth end is to comfort, as in the Epistle to the Romans, the 15. and 21. verse, is shewed. And to these ends we are to reade the Scripture: which in few words I will lay open.

The first end, namely to teach or instruct vs, is worthily set in the first place, for all the other depend on that: For till we know the truth and vnderstand the will of God, (every one in his measure) wee can neither condemne any thing for error, neither finde any fault in our life; nor amend it, nor be comforted by it. So that knowledge is the first to enlighten vs, and thereby we have vie of the rest, if we ever at any time have them. So that we should reade, to the end we may get vnderstanding in all the parts of the will of God. As to know God aright, and how hee is to be served aright, and beleueed in, how we should walke through this our pilgrimage, and after attaine and enjoy the presence of God, and felicitie

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thereby

1. Quest. To what end.

Five ends of reading.

2 Tim. 3. 16

Rom. 15. 4

Note;

therby for ever. And what a darke and dead living is it here, without this? As if it were considered duly, men should be constrained to confesse. For such walke in darknesse, which who knoweth not how vncomfortable it is to walke in? And were it not, that men deceiue themselves with a perswasion, that the following of the deuires and desires of their owne hearts, (as they see the most doe) were the best happinelle, they were neuer able to liue out the tenth part of their dayes without wearinesse, deadly disquietnes, yea and very madnes it selfe. And for all the deceiuing of themselves that way, many come to little better state and end, especially if they know that such vnderstanding, as I haue spoken of, be to be had in this life, and is also enioyed of some, and yet they themselves haue it not. So that to be without such effectually and sauing knowledge, is both brutish and miserable, as *Salomon*, though somewhat couerdy, declareth, when he saith, *Without knowledge the heart is not good*. Where he condemneth all such as, though they haue some literall knowledge, yet liue shamefully & offensively, as they must needs doe, their hearts being filthie and euill.

The second end of reading, is therescuing of errors and false doctrine, as *Poperie*, *Iudaisme*, *Turcisme*, and the rest. Which notwithstanding it be required of the Minister chiefly to cuthem off by the sword of the Spirit, as it belongeth vnto him chiefly to teach, correct, and comfort, to the end that he may be furnished every way to guide the people aright, yet doth it also appertaine to all private Christians, as they shall be able to attaine it, to discerne false doctrine by the true mete-yard of the word of God, and so to take heed that they be not peruerced and spoyled by it, but abhorre, and, as from a serpent, flie from it. And they, who are well grounded in the knowledge of the principles by catechising, and liuing vnder a sound and profitable ordinarie Ministerie, shall by their reading be able to discerne many dangerous errors, that they may auoid them. Therfore *S. Iohn* willethe the Christians to whom he wrote, as well as their teachers, to trie the spirits, (which breathed out doctrine among them,) whether they were of God or no. And our Saviour willethe to beware of false Prophets. And the men of Berea, and Thessalonica are commended for trying the Apostles doctrine by the Scriptures: whereby it appeareth, that they were able to doe it, though they had knowne the Scriptures but a while. Which was no small benefit to them, as all other also may finde it, who hauing attained sound and sauing knowledge of the truth, are able to singe out errors, as they did, in their readings. And this is the second end of Reading.

The third and fourth end of reading, is this: (For seeing both may fitly

Note

Pro. 19. 2.

T. 2. 2. 2.

D. 1. 2. 2.

1 John. 4. 1.

Math. 7. 15.

Act. 17. 11.

3. 10. 4.

and well be handled together, I will ioine them together, for breuities sake.) First, that all vices, sinnes and faults that they reade in the Scriptures, or any other sound authour, they condemne them for their owne parts, as odious things, which God cannot abide. And therefore in themselves especially, if any such lie lurking either secretly within them, or cleaue to them in their behauiour, and outward actions: And all such reproofes of sinnes as they shall meete with in their readings, that they apply them to themselves, as forbidden to them, and condemned in them; or if any of that sort shall hereafter winde in with them and deceiue them, that they censure them in like manner. And then secondly, that whatsoever duties or gracious actions they shall reade to be commanded of God, those they take to be commanded to themselves, to shew forth in their liues, and to giue good example thereby. Thus the Lord hath appointed their reading to be, with other good helpes, the meanes to flie euill, and doe good, and in a word, to liue well. Both which are effected by him, while they who are made such, haue honest and good hearts, into the which they receiue the word and good instruction. And this is a singular end of reading, to helpe forward in Gods people this reformation. But of this the whole booke almost intreateth, therefore I will with more breuities passe it over.

The fift and last end of reading, is comfort by all the foure former. For they, whereape that fruit by their reading, which they doe by their hearing, to know the way to happines, to discerne the by-ways, and to follow their knowledge in practising that which is good, and declining the other, may for good cause be comforted, yea and that comfort shall abide, without which there is no other that is sound, and will stand by a man in his greatest neede. And (to say no more of this) if the end of the Scriptures, and so by consequent of the reading them, be to comfort vs, how are they deceiued, yea and grossely bewitched, who thinke, that no sound comfort can come from thence, but rather, that they (if they should exercise themselves therein) would take all delight and comfort from them? And thus, saying no more of these five ends of reading, then of needfullie I must, with a few obseruations and watch-words, I will end.

And first this is to be obserued, that in reading the Scriptures, they reade not heere and there a Chapter, (except vpon some good occasion) but the Bible in order throughout, and as oft as they can, that so by little and little, they may be acquainted with the Historie, and the whole course of the Scriptures, hauing before the grounds of Christian Re-

igion laid) and so may haue the more comfortable and liberall vse of them.

And further, that which I haue said of laying the grounds of Christian religion, is well to be marked, seeing they being by apt and fit coherences laid together in the minde, and working vpon the heart of the beleeuing Christian, are able to make the reading of other good bookes, and especially the bookes of bookes, which is the booke of God, cleere in many respects, and profitable; which to others shall seeme as a claped booke, or full of hard difficulties and obscuritie.

And in reading of other good bookes, they are to be counselled rather to reade some one or two well penned, either of the whole Christian Religion, or any particular argument, and matter, and chenuoſen, rather then a lease of one, and a chapter of another, as idle readers vse to doe for nouelties sake. Often, I say, because a good booke is of the most part of Christians little seene in so, at once or twice reading ouer, much lesse the vse of the doctrine of it respect and enioyed of dull heads, suppers memorie, and weak prouers, such as it is too well knowne, that the most Christians are.

And therefore the greatest part not hauing leasure to reade many bookes, shall finde most profit by diligent going ouer of the same often, making their choice of the best and necessarist, by the helpe of their faithfull Teachers.

Now as concerning the manner of readings, beside that which I haue said before, it must be with an hearty good will to learne and profit thereby, desiring God to prepare vs with reuerence, to lighten our vnderstandings, that we may conceiue that which we reade, and seeing our selues for the time of our reading to be attentive, and so to abandon the wandering of the heart, as much as may be, the which will be the easilier done in reading, if it be well watched ouer (as hath bene sayd before) in our course of liuing.

Likewise, that all the generall promises made to the faithfull in the Scriptures, we apply to our selues, and that all exhortations and admonitions quicken and stirre vs vp from slothnes, deadnes, and idleness, and all reprehensions checke vs for our faults escaped, and all threats feare our boldnes, and appale our securitie, which is too easily and readily kindled in vs; that so we may make that vse of them, which the Apostle requirerth when he saith, *that all Scriptures are giuen by inspiration of God, and is profitable to teach, to reuere, to correct, and to instruct in righteousnesse: and that in matters as well concerning God as men, and amongst men, all particular*

Note.

Rules more particularly about the manner of reading.

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kindes

kindes: and therefore Prince and subiect, noble and base, men and women; and more particularly in families, husbands and wives; parents and children, masters and seruants. Thus to reade, that thereby wee may be made fit vnto euery good work, and to glorifie God thereby, is vndoubtedly to make our reading, as it is appointed of God, an especiall helpe and meanes to grow forward in a godly life.

A reproofe of negligent reading.

But this one thing I cannot omit, that the benefit and comfort of this exercise of reading being so great, and the substance of the Scriptures being so brought to light as it is, both in our owne language, and in the interpretation of them; both which, Popery hath a long time deprived vs of; and such varietie of good bookes being granted vs of God: that yet, euen such as looke after eternall life delight so little in them. For I speake not of the prophane and vnruly, whom nothing will moue to read, no not so much as to heare Sermons, till God make them see how they haue deceived themselves. But I am sure, it is one speciall cause, why heart is taken from many learned and godly men to set out any new worke in print, seeing the professors of the Gospell doe bestow so little labour and time in reading of those which are extant already.

Note.

And herein these two things, I thinke meete to adde, in regard of some Christians, that such as haue not the gift of reading, may endeavour to follow the fore-said rules, by vsing the helpe of others: exhorting all by their losse and discommoditie, to haue reading in greater reckoning, then it hath bin; and still is with most, at this day. The second is, that besides the former rules, such as haue better helpes of vnderstanding, memorie & leisure, doe besides their publike hearing; note their doubts, and as they shall haue opportunity, seeke resolution of them, at their learned Pastors hands.

Two observations about reading. The first, that it is a necessary part of the seruants duty.

And though there are other things besides these, which the learner may take profit by, as I haue said, yet they being more out of the reach of the greatest number of Christians, they doe not so neerely nor necessarily concerne them. And it must be remembered, that I propound not to say, as much as may be gathered together about reading, but how it may be profitably vsed: to helpe the Christian to be fruitfull in a godly life. And let him know, that this which I haue said, is available therunto.

How reading is a helpe to godliness. Note.

For he that shall consider; how many waies the conscience is appeased, the iudgement enlightened and enlarged, the heart perswaded, the memorie relieved, the affections moued, & in a word, the whole man drawne by that which he may read; shall not neede to doubt, how great the benefit of reading, together with the other helpes, is to the reachable Christian. And that it being vsed as oft as possibly it may, in such manner as hath been pro-

scribed,

scribed, and so many good things drunk in and received of vs, as we shall meete with in our reading, who doubteth but it shall be a singular helps & furtherance with the rest, to a godly and Christian life? For a munde well seasoned before, shall be undoubtedly better seasoned & refreshed, when it shall lustily and oft *drinke the water of life*, out of the sweet fountaine of Gods word by reading. And of the helpe of readings, and so of all the ordinarie means both publicke and private, whereby a true Christian cometh to a godly life, and groweth to further ripenes and perfection therein, thus much belaid.

The extraordinary helps to a true Christian life.

The first extraordinary help is solemn thanksgiving.

An example of it.

After 4 16 & 9 1

After 9. 16. 21

Now follow the extraordinary helps, which are not commonly ordinarily in use, but sometimes, and that according to the extraordinary occasions which the Lord offereth. And these are especially two: First, solemn thanksgiving: and secondly, fasting, with prayer more then usual adioyned. The first is, when in some rare and unlooked for deliverance out of desperate danger, wee doe by the Commandmentes of God, and examples of the godly, who have gone before us in a much better manner, and more then common, yeeld praise to God for the same, and rejoyce heartily in the remembrance and consideration of it, as if it were as if it were in a renewing of our holy covenant, more specially to the Lord, and to chuse both these by signes of vntained good will to our brethren.

For which let us be seene most cleerely and truly, in that famous example of *Hagar* and *Abraham*, that in chiefe no other for breuie sake; who being with the rest of Gods people in those Countie, marked out, and as it were appointed by *Murder* and such malice, to be slaine; did yet by prayer and fasting obtaine deliverance, when to mans judgement, all hope was past, not this only, but also their hearts desire against their aduersaries, with great honour of the King (whom God had made of an heathen enemy a mighty friend) and much wealth and prosperitie: Wherupon they caused a day and time to be appointed, in the which the Lord might be praised; and that they might expresse their reioycing, and *that for the sake of the Lord*, to bestise their love unto them, and shew their love.

And this is that solemn thanksgiving, which I call one of the extraordinary helps to be performed in godly life, which of all Gods people by the

the like occasion is to be offered up to God, differing (as yet see) apparently from the same duty daily performed, as inferuencie of the spirit, so in other solemnities, beside a longer time of continuing the same. This duty (when the occasion of it, belonging to a whole Church, is publicly performed) ought to be accompanied with the preaching of the word, to quicken the assemblie to the more lively professing of their thankfulness, accordingly as their solemn feasts vnder the law, were with an holy conuocation. And if the cause of this extraordinary helpe be priuate, concerning some one person alone, or a familie, or some few, then it is to be offered in private of them, (whom this great benefit concerneth) with Psalmes, and praising of his name, speaking of his workes, and reading Schiprestending to that end; as Psal. 105. 106. 107.

And because I find one place very fit for this purpose, which teacheth a most right manner of the practise of this duty, whether we shall be occasioned publicly or priuately to performe it, I thought it very expedient here to put in the same: which manner of praising God was appointed by the man of God, *David*, at the setting vp of the Ark of God in the tabernacle. Some of the words are these: *Praise the Lord, and call upon his name, declare his workes among the people, sing vnto him, sing praise vnto him, talke of all his wonderfull workes. Reioyce in his holy name, let the hearts of them that feare the Lord, reioyce.* And this of solemne thanksgiving;

The other extraordinary helpe is fasting, ioynd with most fervent prayer. And this is a most earnest profession of deepe humbling our selves in abstinence, with confession of sinnes and supplications (for the greatest part of the day at the least) to God, to turne away some sore calamity from vs, or for obtaining of some speciall blessing. This description in few words I will lay open for their caute, who perhaps haue not read nor heard much of this exercise of fasting, neither haue bookes at hand to helpe them to the practise of it. I say, we must be deepely humbled, and make earnest profession of it, more then in the ordinarie abasing of our selves. For though not as we doe pray, and confesse our sinnes we ought to doe them heartily and deepe, yet neither in the like continuance of time, nor in the same measure of hunger, can they be as at, and in this exercise they ought to be.

Secondly I adde, that with this profession of our humiliation, abstinence must be adioyned; I meane thereby, that we must deprive our selves of such worldly pleasures and pleasures of this life as meate, drink, and more than ordinary sleepe, and such like carnall delights, which we in other times are free for vs to enjoy, thereby declaring, that we haue by

is to be vsed according to the occasion.

Publicly.

Or priuately.

Phil. 4. 6. All, Scriptores sic for it.

1 Chron. 16. 8
to 19. & 29
10. to 15

The second extraordinary helpe is fasting. what it is, Note.

what it is, Note.

our sins made our selves unworthy of them. And thirdly, in that I say it must be done the most part of the day, that is, to the end that by this long time of our humiliation and abasement, our hearts may be more calt downe, and thoroughly touched with our distressed estate, then in a shorter time they are like to be. Fourthly, supplications, which containe our lutes and confession of sins, are added, to teach vs, that the chiefe part of this exercise consisteth therein. Fifthly, in that this is done for the removing of some great calamitie, that is to be vnderstood, either of some fore affliction outwardly hanging ouer vs, or the whole Church, or alreadie vpon vs, or for some grievous sinne committed, or long lien in of vs. The which when weaker means remoue not from vs, these are inioyned vs of the Lord, to deliuer vs from them, wholly or in part, or else to stay vs, that we may rest our selves on God, *that his grace may be sufficient for vs.*

And here we must know, that to bee required, which I said to be in thanks, whether private or publicke, that to enable vs to this doutie the rather, we must in the one, vie the benefit of sermons, and fit Scriptures to this vs vp. In the one, and in the other to meditate of the like Scriptures particularly, for the well carying of our selues through that so weighty a busines: but in both, let this be regarded, that we take them not in hand, except we come in true & vnfaigned repentance, which as surely as we bring thither, so sure we may be, that God will be with vs there, and heare vs, which will make the whole action more salutary, and the end of it to be with comfort, which is the right manner of taking it in hand: That as we began our fast with penitentes, and hanging downe of the head, as we saw we had good cause, the Lord hauing humbled vs, and thereby sending vs to testifie our vnfaigned grieft, by such kind of abasement; so we hauing sought and sued to his Maiesty in such vnfaigned repentance, to the which he promisseth his accepting of that our sacrifice most graciously, we may lift vp our selues againe, and be comforted at the heart for the same. Now therefore the nature and quality of this exercise being in some sort kindred vnto vs, as the former was, if we duly weigh the force and vfe of them both in their proper kind, namely, how the one raiseth vs to a ioyfull recording of Gods wonderfull kindnes; the other bringeth vs low, for our vilenies, more especially remembered; both of them do exceedingly draw our hearts in more loue and obedience to God: Who can deny, that they both, in the time wherein they are to be vfed, euen as a long time after, we most effectually meane to set vs forward in the godly life?

...I have not thought it expedient, therefore, to add the whole weight of the hope, their few canons, I would

Note

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NoC 14.2.3

How these two
are helps to
goalposts.

with to be had of thee, diligent reader, (to the end thou maiest haue the right vse of them) namely to vnderstand them well, & consider thoroughly of them, and of the comm-dity which they may bring : and so with a quiet & meeke heart set vpon them, in that māner that thou hast them set down vnto thee. And encourage thy selfe hereunto by this reason, that seeing some one of them hath so great force, to the well framing of the heart and life, (each in his kind) then much more, all of them together, being so vsed must needs bring a more large & liberall blessing that way. But as they are perfections and haue an excellent end, so hold still that account & estimation of them, and vse them with all high reuerence, as thy frailty will permit, and not for fashion, (as the counsell of Hesh will be) which will make the best things vile and common in a short time. Neither giue place to wearinesse and slacknesse in vsing of them, either in the first entrance, or after long continuance: yet if by vnawares, or any other way, these fautes escape, be diligent and ready to espie them, and hidethem not, but checking thy corrupt heart, confesse them to the Lord in secret, and he will heare thee and forgieue thee, & then set vpon the vse of the forementioned helps, freshly and sauiorily againe as thou didst before.

There remaineth onely this, at what time, so farre as we may know it, we should vse them, and which of them should bee vsed euery day, and which, otherwise ; which is a point most needfull to bee knowne.

But this requiring another place, cannot conueniently be set downe here, but shall follow in the next Treatise of the daily direction.

Cautious how to vse the helps mentioned in this Treatise. Vnderstand them well.

Note. Haue them in high account.

Vse them not for fashion. Vse them constantly.

If they were vsuall, giue no place to such decay, but more to God for the former grace.

The end of the third Treatise.



THE



THE FOVRTH TREATISE, DIRECTING THE BELEEVER VNTO A DAILY PRACTISE OF THE CHRISTIAN life.

CHAP. I.

Of the summe, order, and parts of this Treatise.



Ow that I haue shewed who is a true beleeuer, and next, described the godly life, in the second part of this booke, & haue set down last of all, the helpes and meanes by which a Christian groweth in the same: It might seeme that any seruant of God hauing these three before him, should neede no other direction to helpe to the practising of this godly life, but might easily set vpon the same. And so should I thinke, (hauing

*This Treatise
is necessarily
be ingyned with
the former.
A simile.*

these once of that minde) but that I haue perceiued by diligent marking and experience, that it is seldome seene and hardly found so. Generally (I confesse) it is obtained, but particularly it is with them, as with the Surgeon, who hauing learned what is a good medicine for a dangerous sore, can lay it to, but hauing not particular skill how to prepare the sore, how

to diet the party, and when and how to apply the medicine, doth long keepe him at one stay, or sometime better, sometime worse; but healeth him not, neither doth by degrees bring it to any good estate: So the Christian who hath onely some knowledge how and by what meanes he must grow in godlines, and resist the diuell, and overcome his sin, shall finde it hard and awke in particulars, and on one day as well as another to doe it with peace, except he haue full resolution as well as knowledge and skill, how to vse and apply the meanes euery day to the diligent obseruing of his waies, both at home and abroad, that he may haue the testimonie of a good conscience, and reioicing thereby.

Note.

And this is it, which I meane in this Treatise, to acquaint the Reader with, namely, that the godly life, which is to be continued by the many helpe before set downe; is neither left to men sometime to be practised, and at other times may bee neglected; nor generally, (which is farre off from Gods meaning & will) but particularly in all their actions, and euery day, and throughout the day, to be looked vnto and regarded. This is my meaning, and that which I aime at, in this present Treatise. Which is thought of many to be too strict a tying of men to duty, who are so giuen to seeke carnall libertie, and it is counted strange, that they should beholden within bonds euery day and houre, who are not wont to call themselves to any great account through the whole weeke or more: who if they be reprooued neuer so iustly now and then, (for it is to be feared, that few reprooves will be admitted or borne, to such a point the World is come) they count them nice and too holy which rebuke them, they are so little vsed to it. Will they not (thinke we) straine hard to cast off this yoke of watching and obseruing their liues, and (as they shall see cause) to find fault with themselves throughout euery day?

The generall summe of this Treatise.

Note.

I haue had experience, how hardly such haue beene able to heare a kind and friendly rebuke for foolish iesting, swearing, vnseemly talking, &c. But they haue counted it precisenelle: there is no doubt, but they will impatiently beare it, to haue their whole bad course controlled and brought within compasse.

Note.

It is out of question therefore (I say) that both such as I haue here spoken of, and many better then they, and which haue the Christian life in more reuerence, then many such, hauing giuen themselves much liberty in their liues, will thinke it strange that euery day care should be had ouer their brain and waies. But why thinke they so, but for that, partly through ignorance, and securitie, and partly through custome in both, they haue long bin estranged and held backe from it, and so are vnacquainted with it. Al-

Some hold that Christians should thinke strange to be held in compasse euery day.

Of the summe, order, and parts of this Treatise.

so they see few examples to leade them to it. Among whom, yet (God be blessed) there are some, yea numbers, I am well assured, who if they knew better, would imbrace it.

Such therefore, as are ready to cast any mists of fleshly obiections before the eyes of the simple, and most of all to put out their owne light, that thereby they may be hindered from seeing the pathway of this Christian direction, to the end they may not walke in it; such (I say) I exhort to heare me patiently. To whom, as to all other who shall regard it, I offer a cleerer knowledge of the will of God, which hath long bene smothered by the bold contempt of some; and a sifer way of their owne happiness, then is commonly found of the most Christians; that is, that (as I said) they must euery day looke to their waies and liues, and settle themselves constantly therein, and not thinke they doe well, till they doe so, but hold it for a great offence to God, and a bold tempting of him, (howsoeuer they offer him some manner of seruice; and therefore shall pay deare for it,) when they dare let any one day in the weeke passe by them without good regard had of pleasing God in, and through it.

*The end why
this Treatise
was written.*

Tit. 1. 16

Note.

This was the principall end of my writing, euen to helpe to bring the Christian life into practise, and consequently, into price and estimation with professors, yea with some good persons and people, more then it is. For though in word many profess themselves followers of Christ, and that they ought so to doe, yet with their deeds they deny him, and the power of godlines also. And likewise though the Christian life be in some account with others, yet it commeth to passe, that it is not the chiefest reckoning with the about other things, without the which it is neuer practised to any purpose. Which is one great cause, why both many weake Christians are not better then they be, and why the bad and vireformed persons please themselves in their ignorance and loose estate, and make so slow haste (as they doe) to amend and be changed.

*How doe we
followe godly
godly euery
day.*

For they see in many our professors, that there is no euen and constant course kept in the practise of godlinesse one time as well as another, and in one thing as in another. Generally we say all, (as I set downe before) we must liue godly; but in particular, the godly life is seldome and hardly found, euen amongst those who say so. And as for any certaine time, when this should be practised, (as no time should be free from some part of it) though we affirme, that it should be so to the end of our life, yet it is so little considered, that it is most cleere, that sundrie euen good men doe shine but dimly, and are too oftentimes, yea and too grossly, out of the

way

way. And as there are many which doe not honour God by a good conversation, (as they know they might) if they would bend themselves to it, (for this point of wisdom is easie to him that would understand,) so a great number (who gladly would) cannot tell how to goe about it.

For many a one may approve of a Christian life, and giue good precepts to another, finding them in the word; which he neuer followed nor practised in his owne life. And thus, while it is not found nor seene by experience, what is the beauty, fruit and comfort of a Christian life, but amongst few, and they for the most part not of credit with the men of the world, to perswade that which they know it lieth dead in a manner, & so Gods exceeding kindnesse in appointing vs such an happy and sweet way to his kingdom, is not only not intioied, but of the most counted wearisome and tedious. I say more, it is vile and in no reckoning nor account with many, without which they forgoe a great part of their happinesse. It is not mistled among men, nor asked after, though it be the best of all others.

It might worthily grieve him who knoweth the gaine, beauty, sweetness, and honour of it; to see so many hunt after all these, euen beauty, gaine, and honour, where they cannot be come by; and if offe they be attained, yet as a flower they soone fade and are gone: and to bestow no labour for them, where they may all be had truly and indeede, and constantly kept and inioyed. And where as it is granted, that *one day in the gods life is better then a thousand elsewhere*: yet what curtesie is amongst men, who should begin to make proofe of it? And what holding backe is there, least they should doo too much?

And therefore that this Christian life may bee brought into some more estimation and reckoning with men, then for a long time it hath been with the most, I haue taken some liitle paine to vnfold and lay out this happie estate, and to teach a more sound vse of it, then the most that professe, haue acquaintance with; by shewing, how it is to be made an euery daies worke, and to be brought into daily practise, that so the whole being seene in her parts, euery thing in it may be better perceived and discerned, with the manifold priuiledges and benefits thereof, as a great house, when the seuerall roomes of it, are with their furniture particularly viewed, and not confusedly beheld.

For the faithfull obseruing of our liues, through the day; and taking heed thereunto, by the helpe of such rules, as God layeth out to vs in his Word, we shall see our selues carried through the diuers and manifold affli-

Note.

Psal. 84. 10
Pro. 8. 11, 18

Note.

A simile.

*Daily directing
of our lines af-
ter Gods word,
brings a safe
and peaceable
state.*

Note.

Math. 11. 19

*The parts of
this Treatise,
four.*

1

2

3

4

ons of the day, safely and peaceably, seeing the following of a well ordered course bringeth greatest peace and safetie: And thereby we shall learne what to avoid, and what to embrace, and that with such ease and freedome from vnquietnesse and danger, that wee shall say, wee neuer saw the fruit of godlines so sweet and great, nor the true seruing of God (though to the flesh a yoke, as it is meete it should bee) *so easie, safe, and comfortable.* And thus hauing declared what I intend and propound in this Treatise, with some reason thereof, I will shew how I meane to handle this point.

First therefore I will by good prooffe declare, that the beleuer and true Christian must haue direction for his life euery day, and that Gods Word doth lay it out to him, and leaueth it not to himselfe, to serue God by the great, nor the grosse, as we vie to speake.

Secondly, I will shew what this daily direction is, and what are the parts thereof.

Thirdly, I will helpe him against all thoughts of counting it too tedious, by shewing how much to be desired it is, yea profitable and comfortable.

And fourthly, I will adde an enlargement of the direction and parts thereof, more briefly handled in the second point of these foure. But I will say no more of the daily directing of a Christian in general at this time, nor of the fruit and comfort that it bringeth, nor in the commendation of it: it shall speake for it selfe, what benefit the faithfull practise of it doth bring to euery one, as he shall indeuour to performe this duty carefully, and for that I haue appointed in the third part of this diuision, to speake more particularly of the benefit of it.

CHAP. II.

*Of the first reason, why there ought to be a daily direction
to guide the beleuer.*

Therefore to come to the first point, because it is like it will be denied to be necessarie, by many, whose practise little fauoureth of it, I will set downe some reasons to proue the necessity of it, namely, that we ought to bring the godly life into euery daies practise: and that not at aduencure, as euery man thinks best, before he haue learned how to goe about it, but to be directed therein by some certaine rules in the word

of

of God, without which, he shall faile exceedingly, whosoever he bee. These I will set downe, both to take away all scruple and doubt from the weak Christian, that I goe about to draw him after any novelty, whereof God is not author, (though I feare it is some-what too new to most men) and to let before the eyes of the careless and prophane, how far they are off from that which they thinke they have ; and I hope, to them that have well begunne already, it shall not be vnprofitable, though I know that the vrging of this, (that it must be looked to every day) will be so vn-
favour to many, (with whom little godlinesse will serue) that the Diuell will open the mouches of such, to disgrace and discredit (as much as lieth in them) whatsoeuer is more then they are willing to follow, till they most disgrace themselues among those who are godly indeed.

Note.

And first to shew, that Gods Word doth direct the Christian beleever, how he should liue every day, (and therefore that it is to be knowne and practised) all that list may easily see, by that which the Apostle Saint Peter writeth, namely, *that we (who call God Father) should passe the whole time of our dwelling here in feare : and that we should spend as much time as remaineth of our life, not after the lust of men, but after the will of God.* Now therefore if we be commanded to liue in the feare of God and according to his will *the whole time of our dwelling here, vnto our end,* then are wee commanded to doe this euery part of this wholetime, and consequently every day, throughout the day, as we may attaine to it. Whereunto belongeth that which is written to the Hebrewes, 3. 12. *Take heede that there bee not at any time, in any of you an euill heart : Therefore not any day.*

The first reason, consisting of proofes of the word.

1. Pet. 1. 17.
1. Pet. 4. 3.

Heb. 3. 12.

To the which most liuely agreeth that which we reade in the song of Zacharia, the father of Iohn Baptist, Luke 1. 74. 75. Who testified that, *God had sworne that he would grant vnto vs, that wee being deliuered out of the hands of our enemies, might serue him in holinesse and righteousness before him all our daies without feare.* By all which it followeth, that we should call in our hearts and affections from carrying vs disordredly, and against duty, euery day, and in one day as well as another to consecrate our selues to God, and according to our knowledge to walke with him, whatsoeuer our workes, dealings, or businesse be, that therein we may keepe our peace with him, and declare that we feare and honour him thereby : which is it, that I contend for, and seek to draw Gods people vnto, and would thinke, I had obtained a great matter at their hands, if we agreed and consented herein.

Luke 1. 75.

Note.

For it is too manifest, that this is far off from the very perswasion of many who,

*Many, if God
be publicly
worshipped on
the Sabbath,
looke no fur-
ther.*

who are yet to be hoped well of, and yet rest in this, that so as the Sabbath be passed in religious exercises, it is not so great a matter, if the other daies be parted betwixt God and them. I meane, they looke not to be called to so narrow a reckoning, as to see their words and workes, especially the thoughts of their hearts, to be framed after the will of God. Nay the Sabbath it selfe is farre enough off from being had in due regard, euen of the most which goe for Christians, but is spent idly and vnprofitably, if not in worldlines or vanity, especially a great part of it, euen almost as much of it, as is free from publike exercises; and yet I would euen that part of the day were not iustly to be complained of, but that men did present themselves reuerently before the Lord to their profit *when they come together*, and that they had sound and plaine reaching in all places among them for that purpose. But what may then be looked for of such vpon other daies?

1 Cor. II. 7

*Many of good
hope thinke it
not needfull to
live godly every
day.*

Note.

It is too manifest, that it is not so much as seled in the iudgement of many, which are of the forwarder sort, that every day our greatest care should be, how God is pleased and serued in it, and that it ought to be our chiefest worke: and yet where men thinke so, how many make conscience of it, or shew, that they dare doe no other, but hold fast and nourish their good desires to serue God, day by day, and one day as another, so that there might be felt and found some agreeablenesse betwixt every daies seruice, the one and other, except it be to make them all alike in security? For then there should not be in many, that professe with the best, such bold taking of libertie, on some daies to be secure and licentious; and others, who beare an outward shew aboue many, should not haue so many apparent and foule blemishes, and yet mixed with sundrie good actions (which iarre witnesseth, that no euen nor constant course is sought after of them) that I say nothing of their many secret wounds of conscience. All these and such like paternes in Christians (as they are hoped to be) doe proue, that few are acquainted with this, to look to be guided in the whole course of their liues by the word of God, one day as well as another; and therefore that they goe astray dangerously, seeing Gods word directeth vs how to live every day.

Note.

CHAP. III.

Of the second reason of a daily direction, consisting of two branches.

BVe let vs proceede to other reasons. Therefore, for further prooffe thereof, I say, that seeing it is commanded vs in the Scriptures that wee keepe a certaine course in serving God, and walke in a certaine and plaine beate[n] way, namely after the word; and the same course is commanded there also, to be daily and euery day: it followeth therefore, that the Christian life is a certaine, dayly, and euery daies directing of vs in our way, and not an yncertaine, generall, and confused lining according to knowledge when we thinke good. By a certaine direction I meane, not that the selfe same particular actions and duties should be euery day, but yet all euill auoided euery day, and such good done as in our calling and life shall be occasioned.

Pro. 10.9
Gal. 6. 16
Psal. 119. 9

What is meant
by this daily
direction.
Note.

And seeing it is so, if we dispence with our selues to lay aside this care any day, (as though it were allowable before God, and lawfull for vs so to doe) euen that libertie taking is our sin, and that intermitting of duty any such day is a breaking off of our course, and a going out of the way, euen into crosse paths and by-waies, wherein the least danger is to returne backe againe: which if it were but the losse of one daies journey in a long and tedious trauell, (especially, when we goe about any matter of weight) would be no small griefe, especially when our businesse is weightie and requireth speede, and therefore much more in this Christian course, being the high way to heauen, from whence when we haue strayed willingly, we cannot easily come into the way againe, but rather goe further out, to our exceeding hurt and danger. This with much inconuenience besides, will follow, if the word of God requiring a daily walking with him after such rules as he giueth vs, we notwithstanding shall not regard them, but walke at random, and someday frame our selues thereunto, and some day not at all, or one day keepe compasse, and another day none, or be well occupied in some part of it, and in the other, doe what we list.

But for prooffe of both points of this reason somewhat is to be said, that so waighie a matter, and so hardly perswaded to many, (namely, that euery day we are to follow some certaine direction for the well ordering of our liues throughout the same) may not depend vpon my bare report and credit.

For the first point therefore, that a Christian must be directed in his whole life,

The proofs of
the first part of
the second rea-
son, namely,
That a certaine
course of godli-
nes is comman-
ded in the word.
Psal. 119. 9.

life, and therefore may not be left to his owne discretion and government, that which is written in the Psalme, doth cleerely proue it: when a questi- on was put forth by *David* the man of God in the person of a yong man, (who of all other is hardiest kept in order) for the edifying of the whole Church, saying: *By what meanes may a yong man, who hath had his sinnes pardoned, cleanse his wayes* afterward, that so he may be blessed? He answereth the question himselfe, thus: *Euen by taking, holde thereto according to thy word*, O God. And as he taught this in doctrine, so hee brought his owne example in the seven verses following, to shew that hee sought to proue himselfe happie the same way. And this all will graunt, that Gods word must be our guide, in generall termes this will be affirmed of the most, but what is this which they say? 2.

For they object through the ignorance that is in them, and other in- firmities carrying them, *as a whole winde*; that they are not to be vrged to follow this word of God so particularly as here it is vrged vpon them, for it distracteth them fore; but euery man in the estate he is in, (they say) is to carrie himselfe, as he thinks good in his common actions and businesse: they hope men be no children, to be appointed what they should doe: when yet, God ceaseth not to sound in our eares continually, *Whether we ease or drinke, in what former wee doe esse, let all be done to the praise of God*. So that I may well answer them, that God hath not left his Scriptures among vs, to the end we should in such a loose manner looke after them and fall into grosse errors for not knowing them, and so become nothing the better for them: but he hath taught vs to draw (as it were) a copie, and a certaine plat forme for our liues out of the same, the poore, the rich, the old, the yong, the married and the vnmarried, all are (I say) to draw out of them, direction for their vfe.

And what other thing is contained in the words of the Prophet? for in saying that *we must take heed to our wayes*, that is to our course of life and the actions thereof, doth he except any one more then another? So that it is manifest both by the doctrine of the word of God, as also by the ex- amples thereof, that not only there ought to be a generall guiding of Gods people by the word, but also a particular trying of their wayes thereby, and that this ought to be a trade to be followed in one point as in another, ac- cording to the knowledge of euery one, and therefore as to be made an or- dinarie course, to seeke to haue direction in all things. So that in the more actions of our liues, that we are ignorant and to seeke, whether wee doe them awfully or no, the more we must see our debt to God, and find fault with our selves, that we may see how much we neede to sue for pardon, which

Note.

1 Cor. 10. 31.

Note

for doe see. And therefore are the particular duties set downe almost in every Epistle, which all Christians ought to performe, and the contrary sinnes, that they may see according to the occasions offered, how to imploy themselves; and also more specially of Men and Women; old and young, rich and poore, Masters and Servants; both inward affections, and externall actions: All which, to what end serve they; or why should they haue beene set downe, but to teach this; that men must tie themselves shorter, and denie many noisome liberties, which now they take and ruine after; and also to teach, that every part of a Christians life requireth direction; that he must shunne that which is naturall, I meane his owne; and be guided by that which is spirituall, namely, by the Word of God.

And therefore it is not to be counted as a common sinne, but as the head of many sinnes, that as though the Scriptures were among vs but for fashion, or for the deciding of some rare and hard doubts, and controversies in religion, which is but one vse of them; the most thinke themselves by their naturall wit and skill, able to direct their wayes. What opinion with their practise, what doth it differ from that which is written of the Heathen Gentiles, of whom the holy Ghost speaketh thus? *God in times past suffered all Nations to walke in their own wayes.* And thus be said for the prooffe of the first part of this former reason; namely, that all their actions must bee squared after the rule of Gods Word, throughout their life.

The second part of this reason; namely, that it ought to be daily and every day; and so through the day, the saying of the Lord both cleerely pronounced, where he saith, *Blessed is the man that feareth alway.* And againe, *Whether ye eate or drinke, or whatsoever ye doe esse, doe all to the glory of God.* And to Iosiah, *Thou shalt meditate and exercise thy words in this booke of the Law day and night:* As if hee should say, daily and in all times of the day, that his heart being well seasoned with the sweete favour of knowledge, his tongue might utter the same, and he might be exercised and well practised by the help thereof in the manifold actions of his life. So also when he writeth of the widow that should be chosen to looken on the poore; he describeth her by this one note, *whereby a good Christian is discerned amongst men, namely, if he have beene daily given to every good work.*

And he whom it may well become vs to follow, did not only make it his daily word to be directed by the doctrine of Gods word, but euen the day itselfe was directed by the doctrine of Gods word (as it were) the day into one good doing.

The second part of the second reason: namely, that it must be practised every day.

1 Cor. 10. 31
Iosias 1. 8
Pro. 18. 14
1 Tim. 5. 10

Psal: 119. 97.

Psal: 71. 15, 14

doing or other, for these are his words: *Oh Lord, what a long have I to thy law I all the day long in my meditation in it*; that is, I am musing still, now I may please thee, whatsoever my actions are, which I goe about. Again, *Every day will I praise thee*: Euen so (if it may be) let vs be doing good, & that in an holy and right manner every day, and when we cannot, yet let vs avoid and shun euill. But if thou wilt doe neither, nor endeavour after the same constantly from day to day, then renounce Gods word, and doe what thou lustest.

Pro 4. 13

Pro 23. 17

Note.

Why this doctrine is so strange to men.
Note,

And why should not mens hearts be daily giuen to the Lord, who is most worthe of them? What haue we to doe in the day more necessary, as it shall appeare one day in all, who now will take no knowledge of it? *Weigh what I say, and the Lord giue thee understanding*, that in thy heart and life thou maist every day serue him: Doth the holy Ghost, when he saith, *Keepe thy heart with all diligence*; and againe, *let it be in the feare of the Lord continually*, doth he (I say) meane any certaine time, or one day, and not every day? so when rules for praying are giuen, are they not to direct vs in all our prayers for euer?

If thou saist, why is this then so strange to men? I say, first naturally men desire to sauseie God with alirde, and soone to haue done with him, and to serue him in ceremonie and for fashion, and few will weigh particularly and daily, what they ought to be, and how to walke one day, as well as another, but are content to goe the easiest way to worke, (as they think) & slubber vp their sins: And are therefore neuer long confident in, nor bold with God, as they might be, and as some others also of his deare Children be, and they themselves also perhaps sometime haue beene. Whereas if it were the matter which is in account with them, who doubteth but that it would be daily looked to?

It is no novelty in scripture.

Note

Again, if yee say, why are we troubled with these nouelties now, more then in times past? I say, men are content to haue such things to be nouelties vnto them, with which they desire not to be acquainted: for else, these are not nouelties in the Scriptures; and that is seene, seeing there are diuers, who, as they haue learned it to be the will of God, that all good duties, as they may, should euery day be practised: So they doe carefully and conscientiously prune off that behaviour in the day, which could not well be thought vpon and remembered at the euening, without any vniudged wound and accusation. For what can lesse be gathered out of the Scriptures before alleaged, then that Christians should be daily *giuen to reuerse good works*, that is, to iune thereto, though when they haue done all, they may finde themselves to be much behind hand, and vnprofitable ser-
uants?

And

And what meaning else hath this Scripture? *Herein I exercise and occupy my selfe, that I may haue a good Conscience both before God and men alwaies*, that is, (I take it) one time as well as another: and therefore much more one day as well as another, seeing it reacheth further, that is euen to the one part of the day as well as the other. The which if it can be done, except a man doe tie himselfe to take heede to one, as well as to another, I know not what to make of it. And if he had meant herein, but a generall looking to his conscience, he could as easily haue said, and left out the words (*before God and men*) which include both inward and outward actions: likewise, the word (*alwaies*) and to haue restrained it to some-times.

Acs 24.16

The like saying is in another Chapter: *To the which thing hoped for, or to the which promise made to our fathers, our twelue Tribes serving God day and night alwaies, doe trust to come.* Hee saith not barely that they serued God, (which all will grant ought to be) but that they looked to it, *day and night*, euen early and late, yea and alwaies, that is to say, constantly, and with continuance.

Acs 26.7

And as these and such like Scriptures do proue that a godly life should be alwaies and euery day: so in other places of the Word, the same thing is set downe in another manner, as by that in the Psalmes may be gathered: where the Prophet expresth it by the meanes and helpes, whereby such a life is led, that is, by prayer and praises, saying thus; *euery day*, or according to the Hebrew words, *Beas I am: on every day, I wil blesse thee & praise thy name for ever and ever.* So that howsoeuer few aime at it, that they may by their owne experience haue the prooue of it, yet it is euident by the Scriptures, that it ought to be thus, which is the thing that I haue taken in hand to prooue, that there may be more conscience made of it among the godly hereafter. Therefore, if the Scriptures commend vnto vs a certaine course to walke in with God, and a particular directing of our liues, (of what estate or calling soeuer we be) according to his word, and further requireth the same to be duly kept and followed of vs, (as hath been shewed) then Christians must be guided by some daily direction in the leading of their liues.

Psal. 145.3

Of the third reason of the daily direction.

*So many parts
of a daily di-
rection as will
sufficiently di-
rect a man, be
imagined in the
word of God, to
be used daily.*

Furthermore, if so many parts of a daily direction, as will sufficiently direct a man, be enjoined in the word of God, to be daily vsed, then a certaine and daily direction is commanded of God: but the fift is manifest and cleere: therefore the latter cannot be denied. Now for prooffe of this, that so many parts of direction, as may well guide a Christian through the day, are set downe in the word of God, it is cleere, for we are directed there, how to begin the day, how to proceede in the seuerall actions of the same, and how to end it. I exclude not any one. For we are directed how to carrie our selues in companie, how alone, how at home, how abroad, how to beare troubles when they come, and to prepare our selues for them before they come: and how to vse prosperitie, as health, friends, peace, libertie, goods, and whatsoeuer blessings besides, God shall any day bestow vpon vs.

In all these (I say) with other such, we are directed in the word of God, and how we may euery day, as well as some one, serue God in them, as occasion shall be offered, which shall more cleerely be setne afterwards in sundrie particulars. Which if it be so, what ordinarie actions in any lawfull calling are to be done of a Christian through the day, but God hath in his word guided him how to doe them, in such wise, as he by the helpe thereof, may with peace and comfort bring the day to an end? and contrariwise, *he that knoweth his will therein*, and walketh not after the same, shall neither find peace in his life, nor happinesse after. Which, if it were duely weighed and considered, would keepe Christians in another and that more safe, well ordered, and heavenly course, then they now are which know it not, or haue not conscience to seeke experience of it: whereas without it, many, who might bring great glorie to God by their liues, and themselves liue very sweetly, yet because they are strangers from such a daily course keeping, doe neither of both, or at least, very meanely, and yet because they haue no acquaintance with any better, are not content to be disquieted, and roused out of that vnprofitable course wherein they are.

But because I thinke it will be looked for, that I should proue that by the Scriptures, which I haue said of the parts of the direction, that so many as may well guide a Christian throughout the day, are as well particularly required euery day at our hands to be obserued, as generally all our life long, I will therefore satisfie the teachable reader in that which he desireth.

And

Note.

And where I said, that we are guided by the word how to begin the day, and how to goe through it, *Salomon* in one sentence directeth to both for when he had said, *The commandements and instructions should be alwayes bound to our hearts*, that is, had in continuall remembrance, and *tyed about our wickets*, that is, as jewels had in speciall account, he addeth, *that at our awaking, they shall talke with vs, and when we walke, they shall leade vs.* As if he should say, if the word of God be carefully kept in minde, and held in precious estimation, it shall guide vs from the morning to the euening, even from our vprising to our lying downe: so that God hath not left the governing of our liues in our owne hands, as though he had taken no order for them, but hath appoointed in his word how the whole day should be passed.

Note.

And further where I said more particularly, that the Christian life, which we are daily to leade, consisteth in a carefull declining from all euill, and contrariwise in well liuing, and bringing forth the fruits of faith and amendment of life, and also in the vse of such helpes and meanes, by which this faith and holy life are nourished, and preserued, it is very true: For there are no meanes necessarily to be vsed euery day, nor any parts of godly life, which we are bound to performe daily, but the Scripture doth particularly require them to be vsed daily. That which I say of the helps shall be proued afterwards. And for the parts of good life, which we must needs practise daily, they are, that wee should be daily occupied in those good workes, which in our place and calling, wee can see to be required of vs: as brotherly kindnes, loue, sobrietie, patience, iust dealing towards all, mercifulnes, meekenes, and such like. And these be like necessarie all the daies of our life, as in any one, so that it is our sinne, when wee doe the contrarie.

The parts of a
godly life to be
practised daily.

Furthermore, the workes which must of necessitie be done daily, are to carrie our selues both in prosperitie, and vnder all blessings rightely, that is, cheerefully, thankfully, & fruitfully: and in our afflictions patiently, meekly and with contentation. And who doth not know, that these both should be daily? For, first that praises and thanksgiuing in our prosperitie are required to be daily, as long as that estate abideth, consider what the Psalmist saith, *My tongue shall alke of thy righteousness daily*; and in the eight verse of the same Psalme, he saith: *Let my mouth be filled with thy praise, and with thy glorie euerie day.* Likewise in the Psal. 35. 28. he saith: *My tongue shall utter thy righteousness and thy praise euery day.* And that meant *S. Iames*, *In our prosperitie to sing praises*; and *S. Paul* wishing vs to *giue thanks in all things*, bringeth vs to the same duie euery day.

In prosperitie.

Psal 71. 34

James 5. 13
1 Thess. 5 18

Phil. 4. 4

And although the word (*daily*) be not there mentioⁿed, neither where he saith, *reioyce in the Lord alwaies*; yet who doubteth that he can mean any lesse then this, by saying, *in all things*? For thereby he meaneth, even such, as come to passe daily and euery day? And yet euen this word (*daily*) is in other Scripture vsed in the like case. For, *as the mercies of God are renewed daily upon vs*: so Gods people are in the example of the man of God (whose praise is so great in the Scriptures) taught, that as they enioy them euery day, so they are euery day to sound forth his praise thankfully and cheerefully, as such who feele and acknowledge thereby, the exceeding sweetnes of Gods louing kindnes and benefits, and that is to make the true and right vse of them.

Lamen. 3. 23.

In afflictions.

Dan. 6. 10.

Two things required about afflictions.

James 1. 5.

3 Chro. 29.

3. 4.

Lamen. 3. 27.

Psal. 32. 6. 7.

3 Sam. 15. 26

And as daily praises are to be offered for benefits, so must the patient and right bearing of afflictions be daily also, and earnest prayers to God made for the remouing of them, as we read the Prophet *Daniel did daily, & three times in the day*. But about afflictions God requireth these two things of vs: the one, that we should prepare and make ready our selues to be troubled as from him, in such quiet manner, as that we be not vsfled nor troubled at the heart by them, when we heare of them: the other, that when they come, we shew our selues to be such indeed, and through the encouragement which we haue from him, submit our selues (euen as our necke vnto the yoke) willingly to goe vnder them. Now though no wise man doubts, but that Gods meaning is, that we should be patient and obedient in one as well as another, and one time as well as another, yet that it may plainly be seene, it isto be knowne, that both these are giuen vs in commandement euery day.

First that we prepare our selues for them before they come.

Note.

Pro. 30. 2

For first God hath taught vs in the fourth petition (*give vs this day our daily bread*) so to pray for all things needtull to this present life, as his most wise providence seeth meetest and best for vs; and therefore if he in wisdom doe see afflictions fit for vs, though we are not to pray for them, wee offer our selues ready to receive them, and take them as a part of our *daily bread*, or else wee vnderstand not what God teacheth vs to pray for, nor what we offer to him in making that prayer. For wee desire of God in it, blessing fit for the time, wherein we are euery day: and therefore not only in peace and prosperitie, the blessing of thanks, &c. But vnder affliction, patience, contentation, and such like graces, euen *the thing of the day in the day*, as *Agur* saith, that is, euery thing in his time, and as the time requireth. For in prosperitie, the time requireth one blessing, in affliction another; that so we may hang on God euery moment.

By this it may be seene, that Christians ought euery day to prepare for troubles

troubles, and that is a speciall part of their duty in the day. The other thing about afflictions is, that we beare them willingly when they come every day. And this is that which our Saviour Christ teacheth, *wheist he said, that shall come after me, must deny himselfe, and take up his crosse daily*; and this is another part of our duty in the day, so needfull to be looked vnto, as none more.

So that God hath taught his, that whether their life be incumbered with afflictions, or whether it be passed in the vse of commodities and benefites, they shall in both estates learne of him how to be directed daily. Yea and to shut vp this point, and make it more full, not onely every day hee hath directed vs how to liue in both estates, but euen through the day also, according to that which is written by *Mosis* in Deuteronomie: *The beloved of the Lord shall dwell in safetie vnder his protection all the day long.* When Christ saith, *Watch and pray, lest ye fall into temptation*, what day, or part of the day, doth he warrant vs to be free from danger, without these meanes, as experience also sheweth?

Dent. 33. 22
Math. 26. 41

By these things which I haue now spoken of, namely, that we should daily be giuen to euery good worke, and looke to our selues, that both in prosperity and aduersitie we be daily well ordered, wee see that a Christian may be able to gouerne himselfe safely through the day, although hee had no further direction. But yet more particularly the word of God doth direct him how to passe the day in his calling, in company, alone by himselfe, and consequently in all the actions of the day. Which because I haue appointed after ward to proue it, and would avoid tediousnes in not repeating it againe, I will defer it, till I come to the more particular handling of the daily direction.

Note.

But yet the meanes and helps, whereby a godly life is preserved daily, (as I promised before, and lest I should not so particularly handle them in the direction following) I will in few words set downe: and shew, how God hath inioined to many of them, as doe necessarily helpe to the practise of godlinesse, daily to be vsed, and though not the same, yet one or other, as prayer, meditation, *exhorting one another*, praise and thanks, with attending to the publike meanes of the word daily, as oft as we may enjoy it. These meanes God doth not onely inioyne daily to be vsed, but also in such wise, as he who weigheth how the commanding of them daily to be vsed, goeth with the commanding of the godly life daily to be continued by the helpe of them, shall cleerely see, that God meant not coldly and ceremoniously to haue them performed of vs, but that of them both, a true and holy seruing of him daily, should be framed: that so we might be one day,

Helps to a godly life are to be vsed daily.

day,

day, as another, and not fickle and changing alwayes, as otherwise we must needs be. For prayer and praises that they should be daily, may be gathered by that which hath beene said out of the Psalmes, yea and by *Dauids* example we are taught to offer them thrice in the day solemnly, besides occasions at other times of the day, which a man that looketh well to his waies shall finde to be many. Watchfulnesse, which is a due considering of our waies, and a taking heed to them, is required to be through the day, and all the day long, not on some, more then other. Our *exhorting one another*, is commanded to be daily, as we shall haue occasion, howsoeuer the practise of it be strange, and out of vse with many Christians, (who yet are they which ought to vse it, if any be,) and this when wee haue opportunitie, is to be done to supply the roome of other helpes which cannot then be well inioyed. As for reading the booke of his law, and speaking of the infinite wisdom of God reuealed in the same, howsoeuer that place of *Isaia* doth not so precisely and strictly tie them to it every day, as other scriptures doe to prayer, thanksgiuing, &c. (because the day may possibly be passed in the seruice and worshipping of God aright without that, but not without these, and a good Christian may necessarily be hindred from that, by other duties for a time more necessary) yet who doubteth, that euen that was commanded by the Lord to be vsuall and oft, that is, so farre daily vsed, as when more necessarie things in the way do not occupie vs? The same I say of publike hearing the word of God, as may bee gathered by that in the Proverbs, in these words; *Blessed is the man that watcheth daily as my gates, and giueth attendance at the posts of my doores.* And the like is the saying of *S. Luke* of the godly who were in *Ierusalem*, that they continued daily in the temple, hearing the Apostles doctrine. I goe not about to tie any (as I said) to the vse of all the same particulars euery day, which cannot possibly be vsed euery day, but onely of those that may: and of the rest, but some one or other, as we shall haue opportunitie, that we may be well able to answer for the Christian passing of euery day. The summe thereof is this, that God hath commanded, and in his word set downe so many parts of a daily direction for a Christian, as by the which he may be guided holily, and safely through euery day: and therefore that one day as well as another, is to bee consecrated vnto God, and not left free to our selues, to passe it, as we thinke good; and as too many (in a yerie vnprofitable manner) doe, and yet such as professe the Gospell.

Prayer and
praises.
Psal. 55. 17.
& 119. 164.
Pro. 6. 33.
Watchfulnes.
Psal. 119. 97
Exhortation.
Heb. 3. 13

Reading.
Iosh. 1. 8

How far we are
sied to them
daily.

and yet such as professe the Gospell.

CHAP. V.

Of the fourth reason.

A Nother reason for the perswading of vs to looke to the daily guiding of our lues in some certaine manner, is, for that hee, who will let loose his heart any day or time of the day to any intemperance, or vnlawfull libertie, doth fall into some of *Sabans snare*, and is caught with the *deceitfullnesse of sinne* immediately, some way or other, if he be not hardened also: yea though he be the best of many, he shall finde to his cost, how needfull the counsell of the Apostle is, *watch in all things*, and therefore at all times, so that there shall be no time wherein he may cast off feare of euill, that so he may be the man that is spoken of, *Blessed is hee that feareth alwaies*. Yea he shall finde that he is more weakened and endangered by one daies negligence in kinde regarding his soule & his actions, (whiles other things of lesse value are carefully looked to) then in an hundred, wherein his care and conscience were continued, besides that he shall not easily recover himselfe againe. For although *God keeps his Children from many euils*, whiles they desire it, yet if they be secure, he lea-
 neth them to themselves, and doth punish their sinns, as he doth other men. And who would be willing to haue his life filled with many feares, disquietes, reproches, and such other crossings, when he might be free and merry?

But besides, nothing is better prooued to vs then this, that *the enuious man* watcheth all opportunities, yea when men least suspecting, to *sow tares*, with the good seede, to vntettle them, to steale away their heart & loue from God, to giue it vnto creatures. And therefore much more, when wee haue remitted our care, and left off our watch, (whereby he knoweth and seeth, that wee are now, as an *house swept and trimmed vpreade to receive such a guest*) much more (I say) doth he then take his opportunity to enter, and keepe possession in vs more strongly, and so depriveth vs of our former liberties. And euen as *Sampson*, when his lockes were clipped off, was afraid and troubled at the voyce of his wife, saying, *The Philistims be vpon thee Sampson*, but yet *thought with himselfe, I will arise and escape their hands as in times past*, but could not: so when the Diuell hath secretly stolne our hearts from our true treasure, euen from attending vpon God, and hath fixed them vpon some other thing, as pleasure, profit, advancement, or such like, we are like to doe as in times past, when we had our

The danger that followeth the neglecting of it.
 Math. 16. 41
 Heb. 3. 13

2 Tim. 4. 5

Pro. 28. 14

Psal. 33. 6, 7
 Psal. 91. 11
 2 Sam. 7. 14
 2 Chron. 16. 9
 Pro. 10. 9
 Psal. 89. 31. 33
 Note.

Math. 13. 33

Math. 12. 44

Iudg. 16. 20

Psal. 130. 5
 Psal. 123. 4

hearts

hearts at commandement, doe goe about to doe our first workes, but in vaine. For our strength which we had sometime, is gone, and we by seeking libertie amisse, and shaking off the Lords yoke, doe finde by experience the fruit of such folly, I may more fildy call it madness. It is not therefore without cause, that we are so earnestly warned by the holy Ghost, that *we keepe our hearts with all diligence.*

Note.

Pro 4.31
Pro. 33.17

And againe, *Let thy heart be in the feare of the Lord continually:* which a man would thinke should be vnderstood by vs of one day as well as another, that it be not neglected at any time. For although God *will direct and guide vs, in the way* wherein he hath set vs, as I haue said, yet out of this way, (if wee will needs waxe weary of it) wee shall finde nothing but awknelles and crossing of vs, wandring and vncomfortablenesse, because that in no such estate, hath God promised to gouerne vs. But *stirre up the gifts of God which are in thee,* and that powerfull grace, which thou hast receiued, daily pray, to haue renewed in thee, by such direction as may bee giuen thee, and thou shalt finde thy selfe to bee set forward with such ease, as thou wilt beware that thou forgoe it not againe.

Moreover, if any would shake off this doctrine, as sitting him more narrowly, then hee can well like of, and therefore would for the seeking of more libertie to the flesh, cauill at these Scriptures, as misalleaged, such an one must needs maintaine, that there is some time, and some daies, more liberty giuen to man, then at other times, and on other daies. But he is driuen from that hold, by manifest Scripture, as he is tied to a daily direction by the former. For to the stopping of such mouthes, is that written by the holy Ghost, *Take heed that there be not at any time, in any of you an e-will heart, and so departing thereby from the lining God.* If not at any time, then much lesse any day, wherein are many times, seeing it is manifest that there are many times, yea houres in the day, wherein the heart may possibly start aside from God, that is, from doing his will. So that nothing shall be gained by resisting the truth, but it shall turne to the swifter damnation of them, which doe it. Men may say, (I deny not) that it is hard to haue that rule ouer their hearts, but it will not serue them, to the reiecting of the truth, (which God hath brought to light vnto them and made manifest to their consciences) but that they must for all that grant, that it is a duty to be yeelded vnto of them, and therefore to be set vpon and gone about rather then resisted, assuring themselves, that an honest indencour shall not bein vaine.

And if wee see this in common reason, that a man which hath a long journey to trauell, as an hundred or two hundred milles, will not count
this

Heb. 3.13

this sufficient direction, to goe on Eastward or Westward, as his way shall lie, or by a generall rule onely, but will take a particular note by what townes he must goe euery day, and how he must passe from one to another: what maruell should it be, that they who are to trauell this great and long voyage to the kingdome of heauen, yea and that through this large and wearisome wildernesse of the world, doe not reckon their way generally by the yeece, but particularly by euery day, and through the day consider the diuers kindes of dutie, which they are to performe, as a part of the way by which they should goe, that at night they may reioyce, that they are so much neerer their iourneies end, (and that in safety and quiet) then they were in the morning at their setting forth, and haue not (with the greatest part) lost their labour, by going out of their way?

Illustration of the former manner by similitudes.
The first.
Note.

Euē as *Moses* teacheth vs, by his owne example in the Psalme, where he saith: *Teach vs, O Lord, to number our daies* (that is, to consider the shortnes of our life by the daies of it) *that wee may apply our hearts to wisdom*: that is, in those few daies thereof. And as the Steward of some Noble mans house doth not make a generall reckoning and account of much money laid out, but writeth the particulars, daily and houely as he giueth out and receiveth, that he may not be deceived: so and much more (as the Christian life is more precious then all earthly treasure) doth the wise man looke daily to his waies, and through the day, that his account may the lesse trouble him at his lying downe, and consequently at the day of his death. Yea, and more then that, so will he euē set downe many parts of his life in writing: also, such as are principally to bee kept in record, (as Gods benedict, and his owne sinnes) as he is able, and all to helpe him to be better directed in it.

Note.
The second.

To the same purpose of daily looking to our waies, our Christian life is compared to a *course* or *race*: that they which run, keepe their bounds and course, and goe not aside out of the way; so should they who runne in the Christian race, looke before them, and see that they keepe in their way, & not run on vn certainly, or wandring they know not where, whither, nor how, by peruerter their waies.

The third.

It is also compared to an high way, in the which, if we guide and keepe our beast, although it be laden, it commeth safely to the market with the carriage or burden; but if we suffer it to goe out of the plaine way into cart-rakes, and to climbe vp to the browes and rough waies, it is cast and wearied: so if we keepe in the known and beaten way, we goe on our Christian course safely, although with some difficulty, and with many incumbrances; but if we peruert our way, and goe out of it, by and by fall into danger,

The fourth.

Note.

Pro 10.9
Psal 89.32
Ysa 58.1.

Note.
a Tim. 3.10

21.09.109

Gen. 1.22-24
Gen 7.1
Heb. 3.1

danger, we know not how great, as by wofull experience many fearing God haue found it to bee with them, who then wished they had been circumspet, when it was too late.

So it is compared to a rule, so guide vs, that as well in our talke with other, as alone by our selues, in our earthly businesse, as our spirituall seruice of God: in our affaires abroad, as well as in our dealings at home, and in one thing as well as another, we should haue certaine direction for euery part of it. And the very same thing did the faithfull seruant of God Saint Paul teach *Timothie, his beloved and naturall son in the faith*, by his owne example when he said: *Thou hast knowne my course and manner of lining, &c.* As if he should say, what hath bene my daily carriage of my selfe, (for else hee could not haue spoken so) and particularly, that it hath bene beautified with faith, loue, patience in great afflictions and persecutions, with gentleness to all, and long suffering, and bearing much at the hands of vnworthy persons, thou hast knowne also my minde and purpose, what I haue desired yet further.

The same is to bee said of other faithfull seruants of God, as *Enoch walked with God, Noah was a iust and upright man, and walked with God: And Moses was faithfull in the house of God.* Which speeches vnder of the holy people of God in those times, wherein things were set downe more darkly, what can they testifie of them selfe, then this which I say?

So that it is manifest, both by the doctrine of the word of God, and also by the examples thereof, that not only there ought to be a generall guiding of Gods people by the Word; but also a particular trying of their wayes thereby, and a framing of them thereto: and that this ought to be as a trade, to bee followed in one point as in another, according to the knowledge of euery one; and therefore to be made an ordinarie course of them euery day, to seek to haue direction in all things.

CHAP. VI.

Of the fifth reason, first, seventh, and eighth.

The first, that
daily direction
is fittest to keepe
vs well, while
we be well: and
to raise vs up
being fallen.

Furthermore, if a certaine direction daily to guide vs, doth best keepe vs well, when we be well, and when wee step aside or wander out of the way by any occasion, if this be fittest to bring vs backe most easily to consideration of our selues; and hold vs from going further from God: if (I say) it be the best and fittest estate, thus to order well, and see

side our lines, in comparison of any other; then who doubteth, but that it is chiefly to be laboured for, and looked after, and holden as most necessary? But that it is so, who can denie? Who will say, but that he which resoluerh with himselfe every morning, to looke to his waies all the day following, and to keepe a good conscience towards God and men, and for that purpose seareth himselfe to follow such speciall and particular rules, as by the which this may bee best effected, shall in farre better sort performe this, (bringing the day to a good end) then they, who though they be in Christ also, yet are not so prepared and well furnished?

Note.

I meane such as haue onely a minde to doe well in generally, but doe not particularly set themselves to obserue their waies; but as it falleth out, (which is the case of many) much lesse doe they one day as well as another, keepe an euen course: For they omitting their care any one day, are the easilier brought to the like securitie many daies after. Which men, although I denie not, but in some of their actions, and at some time, doe honour God highly, and performe many duties well, (and that is for the most part when they haue bin quickned by the preaching of the Word, or their owne meditation and prayer, or reading, &c.) yet they being vsually carried, by such libertie taking to themselves, far out of the way, doe pull downe againe that, which they had builded, and cause their best profession to be still spoken of, and their former commendation becommeth ridiculous, and they are themselves soone vnticed by euery light occasion, dulled by worldly dealings, vnquiet by prouocations, incensed to reuenge by iniuries; and much estranged from the life of godlinesse in many points, whereas some proportion and sutable agreement should bee in the whole course of Christians. And yet thus it will bee, as I haue said, (which is bad enough, if it bee well weighed) with such Christians, as doe not learne how, and seeke with all diligence, to bee able to preuent such dangers.

Note.

For they being subiect to the same infirmities, occasions of offending, and prouocations inward and outward, vnto the which the best armed people of God are; and yet not so afraid and suspicious of them, not daily making it the chiefest matter to walke well fenced against them, (as the other doe) which without a daily and continuall watch (as farre as frailetie will permit) cannot be: they must needs finde discontentment in their lines, and discomfort, as also farre more loosenesse and distemperance, then the other do. Besides this, they not accustoming themselves to any certaine course of walking with God, nor following any direction to order their waies, they doe bring this burthen vpon themselves, that when they

All good Christians being as like subiects to sin, must likewise be fenced against it.

Note.

The first reason
drawne from
the ten Com:
being perpetual.

The Com: are a
perpetuall rule
to worship God
by daily.

Note.

And to live
with men daily.

are fallen, they lie long, and hardly rise vp againe, and make it also an harder matter for them to serue God, as they were wont to doe, vnlesse (which is worst of all) they make a light matter of sinne, and so returne too hastily for mercie to God, before they haue well weighed and considered their falles and offences. And by this, consider on the contrarie, what the safetie of the other is, who count Gods seruice perfect freedome, and therefore will not bee drawne from it at any time, or if they fall, yet lie not still, because they haue setled themselves to be well guided daily.

Besides all that hath beene said, this appeareth cleerely, that God looketh for it, that Christians should euerie day be directed, as well as some one day, by the order that he hath set in the ten commandements. For whereas all dutie to be performed of vs, is either to be shewed towardes God or men: he, to teach vs in what sort and manner this is to be done, hath thus set downe his will vnto vs, saying: Concerning my selfe, for the sixe daies throughout the weeke, or yeere, for your whole life, worship and serue me, both inwardly, and outwardly, as in the three first Commandements I haue bound you, and on the seueneth day, as the fourth Commandement inioineth. And this is your direction in all dutie to mee for euer. Concerning men, without any respect of any day or particular time, frame your selues daily and alwaies, as the sixe last Commandements doe require. Who doth not see, that the Lord, setting downe his minde in the Commandements after this maner, hath of purpose set downe a perpetuall direction for his people throughout their pilgrimage?

For although all see it not, neither consider it, what then? *Shall the will of God be of none effect*, because of the ignorance of men? but they who see the will and meaning of God aright in them, see no lesse then this, that I haue said. Neither let any obiekt here, that there is no other direction giuen vs, then generally to follow the commandements for our guide, seeing euerie commandement is to be vnderstood spiritually: & therefore reacheth to all particulars of that kind, yea euen those which are inward. For he setteth downe more then that, namely, that both on the sixe daies and euerie of them, one euen course of worshipping and seruing him be vsed and aimed at in our particular actions, and on the seueneth day, another perpetually to be obserued on the Sabbath for euer, diuers from the former. And because the duties that wee owe to men are in the sixe last Commandements indifferently on the one, as well as on the other, (and not at our pleasure when we list, or as we thinke good) our care to practise and faithfully indeuour after them, is to be continued, and so the contrary sins in like sort are to be renounced. Now in that many of Gods people see it not

to be thus, nor make any such use of it, it is by reason of their ignorance of Gods will in the Commandements, and unwillingness to take pain about the same, and acquaintance with a daily endeavouring and setting themselves to the particular practising of duty in every Commandement, according to their knowledge, as every one hath heard the same laid open unto him.

But further, that we should thus be fully resolved every day to live religiously, and that in particular, and not serve God by the groise, it is plainly declared in the Epistle to the Galathians: namely, *that wee should not esteem one day above another*, neither attribute holiness to one, more then to another and so neglect one in regard of another. And although it may be said, that they in so putting difference in daies, did therein shew themselves superstitious, but we are not so to be iudged of, though we doe not as carefully worship and obey God one day as another: I answer, that both in that place and to the Collossians, he rebuking that sinne of putting difference in daies, doth condemne as well our securitie, who seeke not to glorifie God as sincerely and holily, on one day as another, as their superstition, who grossly thought one day holier then another. And consequently, looke what certaine and cleere rules the Scripture giueth vs, for directing our liues one day, the same must conscionably be applied to every day. And in this respect the Sabbath it selfe, though appointed by God to holy exercises more then other, yet is neither in it selfe holier then other, nor we to thinke, that we may be lesse holy on other daies, then on that: but so to looke to our hearts and our waies, that although every day cannot be as the Sabbath, through want of the helps, which on that day we may enjoy, and by reason of many hinderances, which fall out on other daies rather then on it, yet we should endeavour to walke in the sanctification of our hearts, and innocencie of life on the other daies, as well as on that.

*The 7. reason,
holiness should
be on all daies.
Gal 4. 10
Obiect.*

*Ans.
Col. 2. 16*

Note:

And to conclude, if our conversation must be in heauen, even whilst wee live here on earth, that is, if our whole practise and course, not some part of it ought to be squared out after the heauenly paterne of the word of God, then who seeth not, that we must be led after some godly direction one day as another, to glorifie God in our conversation? Neither let any object, that because the severall actions of our life are many and infinite, therefore no certaine rules can be propounded to be followed of vs: for as many as they are, both throughout the day, and the yeare, yea our whole life, yet may they all be brought vnder, and fitly referred to a few rules, which will shew when we be well governed, and when it is otherwise with vs.

*The 8. reason,
drawne from
our conversation.
Phil. 3. 20
Phil. 1. 27
Obiect.*

Ans.

And if it were not thus, that wee both may and ought to be daily guided by some certaine and good direction, and haue our hearts also readily disposed, ordinarily and for the most part, throughout the day, *unto every good worke*, then in vaine should that be written, which being spoken of *David*, must be praised of all the faithfull: *I beheld the Lord alwaies before mee* (that is, I liued by faith) *that I might not be shaken*, Acts 2. 25. Or if we will say, we need not that constant heed-taking, it must needs follow, that our hearts would be ranging out so many waies amisse, that we should be driuen to exceeding toile to bring them backe againe, and yet should not alwaies obtaine it neither, though we laboured for it earnestly. And so we should make a deadly and endlesse toile of godlinesse, and yet be far from the power of it, and fall so oft and so dangerously, that it would breed fore discouragement from seeking to rise vp, and recouer our selues againe, much lesse should we perswade other by our example to feare God: and we must of necessitie leaue vndone many duties which ought to be done, and thereby breed most miserable distractions, so that *the life of God in vs* should weakly & little be discerned. Lo, such effects would follow this loosenes & liberty-taking, whē according to that *which we know of God, we should not honour him as God*. As I am my selfe priuie to it, that it is the case of many weakē brethren, who yet (it is to bee hoped) feare God: and for that they will oft take libertie which God alloweth them not, (*stolen waters being sweet to them*) they purchase for an inch of vaine pleasure, an ell of sorrow, and when they would after come backe againe to an holy course, either they dare not, or know not how to doe it, or be ashamed, as the idle Scholler is to goe to his booke againe, when (through his negligence) his fellowes are got before him.

And by this which hath beene said, it may easily appeare, that the Lord doth require in his Word, that such as beleue vnto saluation, shall renue their care to glorifie him in their Christian conuersation, and therefore euery day to be constant therein, and set themselues earnestly thereto, and if they fall by infirmities, not to lie still, but speedily seeke to recouer. He will also haue them to know, that it is a fore blemish in them, to bee loose and vnstable in a godly life, sometime hauing their hearts in awe, and sometime not, and so their tongues and liues after the same manner, which seruice God abhorreth. And therefore we may be sure, that much more the disordered life of many professors & ciuill persons, whose irreligious liues are couered with some outward exercises of religion, are nothing lesse then pleasing to God, but vterly abominable. Now seeing all duties cannot be practised euery day, and yet euery day must bee passed holily, wee must of necessity

Note.

Rom 1. 31

Pro 9. 17

Note.

Note.

cellifices how to be guided daily, so that neither we neglect those which must be done daily, nor our consciences bee not troubled for omitting those, which we are by no necessarie bond of Gods word, tied to performe. And of the reasons why the beleener should be directed every day to liue godly, which are the summe of the first part of this Treatise, thus much.

Acts 23.1

C H A P. VII.

Of the description of the daily direction.

I Having now proued, that the word of God setteth out vnto vs direction for our liues every day, it followeth to shew, what this direction is. And although it may in some sort be gathered by that which hath been spoken already, yet to the end wee may more cleerely see the will of God, and our duties for the more easie guiding of vs through every part of our life, I will further lay forth and describe the same. Yet let none thinke, that I meane to set downe to them particularly, what actions they shall doe every day, for they are for the most part variable, and innumerable, (on the sixe dayes especially) and therefore impossible to be inioined, but onely such as binde the conscience every day, and cannot without sinne bee omitted: and yet such, as are neither too many to bee learned to the troubling of the memory, nor so few, but that they may, and doe yeeld great furtherance to the true Christian, for the well passing of the day. This daily direction then of a Christian, is a gathering together of certaine rules out of Gods Word, by which we may be inabled every day to liue according to the will of God, with sound peace: and therefore the following of such direction is a faithfull and constant indeuour to please God in all things every day, as long as we liue here to the peace of our conscience, and to the glorifying of him. Let this description be opened more plainly, and then I will set downe the parts thereof. And before I goe further, I thinke meete to giue the Reader to vnderstand, that I set not downe this, as prescribing any other direction, then Gods Word hath taught, but whereas through common ignorance and negligence in obseruing that which God hath taught, the most dofaile, this may be an help to bring them to see the light, after which they ought to walke. It is first called an indeuour to please God, to teach vs, that neither full perfection is required by God, nor to be looked for in the best Christians, nor to be thought that it is

*The second part
of the fourth
Treatise.*

*A description of
this daily di-
rection.*

*Five things in
this description.
1 It is an inde-
uour to please
God.*

3 Cor. 8. 12

tended of me to feare any weake conscience with it, or thrust it vpon him, but onely to shew, that the will and desire of the heart, and the indeuour of the life in the beleuer, is accepted of him through Christ, and as well pleasing to him, as our actions themselves should bee, when they cannot be performed.

Psal. 119. 2

Luke 12. 18

And if it were not so, what comfort could we haue, who see daily, that we are holden backe from many duties, which yet because we know wee desire with all our hearts, and strue to performe them, we haue peaceto God-ward? And thus are the places to be vnderstood, which make mention of keeping the Commandements, that *they are blessed which keepe them; Blessed are they which heare the word of God and keepe the same*: As it is to be seene by conference of other places, as 1. Chron. 28. 7. *If Salomon thy sonne shall inuincour to keepe my Commandements, I will establish in kingdom for ever*. And in Hosea. 6. 3. *Then shall wee inuincour our selues to know see Lord.* In which places, the knowing and keeping of Gods Commandements is interpreted by the holy Ghost in the Scriptures, to be an inuincour to know and keepe them. And this inuincour is eury day necessarilie to bee found in vs to please God, euen as euer wee did any day, neither can it bee neglected of vs at any time, but God is offended.

Pro. 23. 17.

Math. 26. 41

Ephes. 6. 14

* Ephes. 4. 27

A&S 24. 16

For it is a neere companion to the feare of God, euen a fruit of it, which must be in our hearts continually. Which is to be marked the rather, for that we see how commonly it is neglected many daies of Christians, and how they thinke it meere bondage to be tied to this care of looking to their waies, without which yet, they lie open to all the craft and malice of the diuell, *being taken of him at his will*. And therefore it is, that when the Apostle hath charged the Ephesians to take vnto themselves *the whole armour of God*, he addeth, *that they must stand fast in it, and giue* no place to the diuell*. So that as we must not be pressed with practise of that which is out of our power, but rest with peace in this, that we inuincour and goe about it: so neither can there be lesse offered to God of vs then this, but we shall bee iustly charged to be secure and carelesse. And this meant the holy Apostle, when he said: *Kindemour alwaies to haue a good conscience both before God and men.*

2 This in-
uincour must be
heartie and con-
stant.
Note,

But we must remember that this inuincour must be hearty and constant: hearty, and not constrained or hollow, that our beginning may be good as well as our proceeding; and constant, that wee faint not but hold out therein. For many make faire shewes, but they are not sound and true from the heart, and therefore soone vanish: other meane well in practising
that

that which they have bene taught, but seeing they doe not strongly renew their covenant from day to day, and that with as good courage and desire as they began first, and nourish and preserve integritie, they therefore break off, and waxe faint and wearie; before they have brought their worke to an end; that is, before death. Whereas we should know, that for as much as the Devils attempts will ever be great, with new devices and by occasions in every part of our life, to breake off our care; (and yet we can never grow cold in it, but it shall be to our cost, seeing whensoever it shall be so, it will be our great sinne) therefore we should goe as cheerfully about it, as at the first we began it, (I meane to continue our care) that so we may proue our selves to be constant, and not iustly charged (as they in the Psal. 78. 37.) to be unfaithfull in our covenant.

The third thing in this description is, whereto our indevour shall tend; even to this, that we may please God in all things, for God will not admit any into his service to doe it by halues neither can we serve two contrary masters. This is Saint Pauls praier for the Colossians, *That they might walke worthy the Lord, even that they might please him in all things*; and in the Epistle to the Hebrewes *Pray for vs; for we are assured that we have a good conscience in all things, desiring to live honestly*. Now, who doth not see, that this is a worke of great weight, and requireth the taking vp our hearts wholly from other hindrances, that we may attend to this? And therefore this excellent point of Gods will much condemneth the backwardnes and rebelliousnes of such, as looke not after this duty, to desire unfainedly to walke with God in all parts of their life, but are off and on, soone, hot, soone cold, and in many things holding backe altogether.

All that hath bene said in this description, is fully included by the Apostle in this one sentence, when he saith, Acts 24. 16. *Herein I doe exercise my selfe that I may have a good Conscience both before God and man alwayes*: that is, indevour after it both through all the daies of my life, and to the end. And hereto agreeth that of Solomon, Prov. 4. 26. *Ponder the path of thy feete, and let all thy waies be ordered aright*. If all our waies must be ordered aright, then no day can be excepted, but every dayes actions and waies must be ordered aright. So Paul Acts 26. 7. When he would note the constant and continuall course of the Fathers in a godly life, saith thus, *The rumour Tribes instantly served God day and night*. And this daily walking with God, is the life which honoureth God, 1. Cor. 10. 31. And that onely which worketh our ioy and peace, 1. Cor. 1. 12. as the last part of the description of the daily direction declareth.

By this which hath bene said, though it may in some sort be gathered,

3. It must tend to the pleasing of God in all things.

Luke 16. 13

Col. 1. 10

Heb. 13. 18

Psal. 119. 6

4. To his glory.

5. Our owne peace.

and that of the most of Gods children, how the day ought to be passed of them, yet for the simpler sort, whom I do chiefly respect & regard through this my whole labour, for their sakes I say, I will adde vnto this direction somewhat more particularly a briefe summe of such rules, as of necessity must guide vs, and which doe bind the conscience to a daily practise of them, which I may call the necessary parts of it, and they (among others) are these following in the next Chapter.

C H A P. VIII.

Of the necessary parts of the daily direction, being the second branch of the second part of this Treatise.

First, that euery day wee should be humbled for our sins, as through due examination of our liues by the law of God we shall see them.

1 That euery day we be raised vp in assured hope of the forgiveness of them by the promises of God in Christ.

2 That euery day wee prepare our heartes *to seek the Lord* still, and keepe them fit and willing thereto.

3 That euery day we strongly, and resolutely arme our selues against all euill and sinne, fearing most of all to offend God.

4 That euery day wee nourish our feare and loue of him, and ioy in him more then in any thing, and indeuour to please him in all duties as occasion shall be offered, *looking for his coming.* 2. Thes. 3. 5.

5 That euery day our thanks be continued for benefits receiued, and still certainly hoped for.

6 That euery day we watch and pray for stedfastnesse and constancie in all these.

7 That euery day wee hold and keepe our peace with God, and so lie downe with it.

And this is the direction which euery Christian must practise euery day in his life, and these are the necessarie parts of it, which may not be omitted any day at all without sinne: nor carelesly and wittingly without great sinne. To the which, if it should be said, that they are *dark and hard to be vnderstood*, much more to be purin practised, yea and although they could, yet doe they not sufficiently nor thoroughly guide a Christian: I answer, he that vnderstandeth so much in the Scriptures, as that hee knoweth thereby himselfe reconciled to God, and so hath sure hope to be saved, and

Obie.

Ans.

and to be one of them, whom God hath chosen out of the world from the rest which shall perish, he can easily vnderstand the meaning of this direction, and the points and parts thereof, and is fit to be directed by it, (as for any other, who make not that the chiefeft, I know he can finde no fauour in it, neither in the Scripture it selfe) although through *the law of his members, which rebell against the law of his mind*, and through ignorance, and the malice and subtiltie of the diuell, he be much distracted on the other side, and hindered from that which hee seeth he ought to doe, vntill experience hath made him better acquainted with it. Rom. 7. 23

But this is the battell, which he must feele and haue with his lusts, and which euery true beleuer must be exercised with daily: and yet this resistance and rebellion against Gods grace, which he feeleth by this corruption and sinne daily, is a most fit whetstone to sharpen him the more to imbrace and follow these rules in this direction set downe, because hee shall see that by them he is made strong against these his rebellions by little and little, whereas without some such direction, he could in no wise be able to resist.

How the beleuer should be enabled to keepe the rules of direction.

Note.

Now whereas it is objected that although it should be practised, yet it is not a sufficient directing of him, for, and throughout the day, seeing euery rule and point hath not his certaine time set downe, in which it should serue, and in the which it should be required; to this I say, that wee must not imagine, that there is any such direction, as though thereby we might keepe from all sinne any houre of the day; but this direction teacheth, how by the wisdom of Gods spirit, according to the measure of our knowledge, we may be led through euery part of the day in peace and safetie, and doe all the outward actions of the day, as by occasion we shall be called thereto; more purely and dutifully, and with more ease and cheerfulness, then otherwise might be looked for, especially after wee haue by longer experience beene exercised therein. For God doth teach his children wisdom; when and how to vse thanks, &c. when to make requests, what sinne to oppose themselves against, as their weakness shall require, what duties to follow, how to watch over their hearts, and life, and by all, to *finde and obtaine rest to their soules.*

Obiect.

Ans.

And although through infirmitie, which is in the best, they shall neuer fully reape the fruit, which the rules doe leade vnto, for they faile through ouer-sight, dullnesse, and by other naturall corruption are much feebled, and therefore must needs come short in performinge dutie, as they ought: yet through the grace that God giueth his, they find and still may obtaine by the helpe hereof, such ease in the seruing of God through the day, as

Although through infirmitie we come short, yet much ease shall wee finde in seruing God, by following direction.

Note.

they thought before impossible, and neuer looked to enjoy, that they may truly say, notwithstanding the *sinne that cleaueth to them*, that they haue oft most sweet communion with God, and hold their sinne in great subiection to their admiration, which was wont full sore to imbondage them. Neither shall this seeme strange or doubtfull which I say, if it be well considered.

For hath not the Lord promised to make his children *partake* of the *divine nature*, even the grace of his holy Spirit, whereby they shall flee the corruption that is in the world through lust? hath hee not said, that if they watch and pray, they shall not fall into temptation? but be delivered from evil, and that if they resist the devil, he shall flee from them? and by the witness of a Christian they shall stand fast against all infernall subtilties? And hath hee not said, that the weapons of our warfare are mighty, casting down strong hold, which seemed impossible to be cast downe? hath he not taught vs that hee is greater which is in vs, then he that is in the world? hath hee not promised them his Spirit be comforter, which the world cannot have, that they might not be heere as Orphanes and desolate? and that he will lay his hand upon his, then hee will make them able to beare the world.

And what should I say more? hath hee not giuen them singular prerogatiues, that they being vpholden by them, may passe by the deceiueable baits of the world, that they may not poison them? And by this little which I say, of a great deale which might be said out of the Scriptures to the like purpose, doth not God heauen and encourage his, to trust in him for *that strength and grace which shall be sufficient for them?* and hath hee not taught them daily to thinke much of these things? Now then, when his poore seruants come to know his minde, and will in them, and how he is affected to them, yet, which is more, when they shall be further instructed, that his will is, that they should daily occupie their minde in thinking of these and such like things, is it any great maruell, if they grow more heavenly minded, and be more constantly seled in an holy course, and so become acquainted with the practise of dutie more usually and continually? I thinke they were wont, when either they knew not that any such thing was required of them daily, or how to bring their hearts daily to like of it?

And when they shall be well and thoroughly perswaded, (whatsoever the wandering and inconstant course of the most be) that God requireth of them, characteric day they shall awfully themselves, wait to honour him in : by prophecies and service, which they owe to him, and count it their chiefest work to be usefully to his glory, and to recreate up him in thanksgiving daily renew their faith, and hope of salvation, and other things will

FAVORS:

2PC-1.4.1

Mach. 36.41

March 6.42

James 4:7

Ephes. 6. 14.

2 Cor. 10-4.

Note

John 44

Joh. 14:17

2 COL 10 12

The prerogatives of a Christian.

2 Cor. 12.9

ॐ नमो भगवते वासुदेवाय
 श्रीकृष्णाय नमः
 श्रीगुरुभ्यो नमः
 श्रीगणेशाय नमः
 श्रीविष्णवे नमः
 श्रीशिवाय नमः
 श्रीब्रह्माय नमः
 श्रीमहेश्वराय नमः
 श्रीमहामातृभ्यो नमः
 श्रीमहामातृभ्यो नमः
 श्रीमहामातृभ्यो नमः

fauours of his; when, I say, they shall see that God commeth thus neere to them, whiles they are absent from him heere on earth, and offereth them this familiaritie as his friends, & not vling them as seruants; is it to be marvelled at, that they accept of it daily? and when they haue tasted once, that this may be their vsuall and ordinarie diet, (this sweet communion with God, I meane, which was wont to be but their feasting now and then) is it to be thought strange, that they should reach out their hand to this their welfare?

Note.

No, no: if God once perswade his, that they may walke in his fauour euery day, and with more acceptation and better welcome, then when they could haue but a small glimpse of it, once in a weeke, moneth or quarter, they will not starue when they may banquet, they will not eate as horks with swine, when they may be fed with Angels foode, they will not ioy in the companie of wicked men; when they may haue communion with the God of glorie, and with his deare seruants departed out of this life by the good memoriall which they haue left behind them, and with those which remaine here still, being such, as in whom the Prophet had all his delight. Neither will they want on any day forgoe the liberties of the children of God, namely, confidence, peace, and ioy in the holy Ghost, to solace themselves in earthly things (which bring great bondage) with the profane sort of the sonnes of men.

Note.

Ioh. 14. 23

Reuel. 3. 20

Psal. 16. 3

Indeede I deny not, but whiles Gods people are tied short of the cleere knowing their liberties, and are holden in blindness and ignorance of these things, as many are, but that they are also kept in vnbeleefe, not being perswaded, that God affordeth such liberties to them; and then moreover the penurie of good examples to goe before them herein, doth much hinder and hold them backe from inioying their part in them. But who doubts, if they knew these things, and were perswaded of them, but that they would be as ioyfull to heare of this heavenly and happy news, as they were to haue the tidings of saluation at their first calling, especially, seeing they be now better able, to discern the beauty, and benefits of heavenly things, then when they first beleued?

Many good Christians lose their part in them, because they know them not.

Note.

These and such like, which God doth admit his deare Children vnto, should be taught them oft, plainly, and wisely, and fely applied to them. Ministers should dwell in them, and know by themselves, who haue in a long time growne but in small inward acquaintance with them, that the people doe not in two or three teachings of them, so nor so many years teaching, reach to the cleere vnderstanding, much lesse the vse and fruit of them: not onely because they require practise, but daily and continuall

Ministers should teach them oft and plainly. 1 Tim. 4. 16

Practise,

Note.

practise, and that of them, who were wont to haue their hearts and their headstaken vp and possessed of worldly cares, and worldly lusts, which with no small, but much labour and loue of the Minister in teaching, as well as the peoples liking, reuerence and diligence in hearing and praying, must be beat out againe.

It is much to be lamented, that so few are fit to heare them.
Note.

(And yet (which is most pittifull to thinke) through this, that few are by diligent and sincere preaching brought to Christ at all by true conuersion, it cometh to passe, that there are very few, for the most part, in one congregation who are fit to heare or be taught this doctrine. And those that are, doe seldome meete with it, and therefore partly for want thereof, and partly for that they see how hard it is to get necessary helpes and maintenance for this life; and that care, to be in greatest request among men in the World; euen they also grow sicke of the same disease, and while the chiefe thought is how to liue in this World, and to bee provided for, and their helpe small to liue daily to God, they haue leane soules, and now and then onely are in a well ordered course, and that with much adoe, so farre w it off, that they haue any daily taste and sauour of heauen in this life.

Many that are fit, are not helped.

Which estate how commonly soeuer it is to be found almost in every place, where God hath any Church, yet we must not thinke, that it can be no other wise, as though Christians and the people to whom the Gospell is preached, were not able to reach and attaine to any daily seruing of God joyfully, if diligence were vsed in bearing things into them off: (for both we may find here and there, some few, who doe happily enioy that care and libertie daily, and also many more and long for it euen at the first hearing, when they haue but a dimme sight and small taste of it) but they are not trained to it, nor furthered in it, to whom otherwise it should be most welcome. And though men thinke that Christians haue other things to looke after, then the worshipping and seruing of God: yet I say, in good aduisednesse, that if they could obtaine this, to giue God his due daily with all good conscience, euen this were the needest way for them, to come by all things which they haue neede of in this world, as our Saviour saith;

Note.

Math. 6. 33

First seek the kingdom of God and his righteousness; and other things shall be cast upon you.

For their sakes this was written.

And therefore I haue written this Treatise particularly of the daily directing of the people of God, who haue already consecrated and giuen ouer themselves vnto his seruice, that it may put them in minde, that this their conuenant with God is to be renewed daily, & that best way to please him, that euer they had, euen their last love, to be still continued; and that they must daily abide in his love. And in a word, the rules which I haue before

John 15. 10

for

set downe for the keeping of the heart in good plight and order, one day as well as another, and so consequently the life, must from day to day be about all other things looked to and regarded: whereas otherwile there are things innumerable, as trailes and snares laid by the diuell, to deceiue, distract, and vnsettle them, and turne them out of the way, and so they shall finde it a hard and wearisome worke to returne againe. And if any see ought in this which I say, fit to benefit him, let him be carefull to perswade and helpe on others to enioy the same.

Note.

But I will returne to that, from which by occasion I digressed: that is to say, that wee should inure and acquaint our selues with these rules which are before set downe for the well seasoning and ordering of our hearts, that thereby wee may be fit to gouerne our liues every day, and that by the helpe of them both, we may be fenced from great dangers, and walke with God all the daies of the life of our pilgrimage, and this is that lining by faith, which the Scripture maketh mention of, when it saith: *The iust shall live by his faith*, and which is said to haue bene the life of our fathers; (who yet were much more darkly led and guided then wee) as is to be seene in the Epistle to the Hebrewes, where it is said of *Abel, Noe, Abraham*, and many other, *All these died in faith, in the which they had liued and continued vnto their end.* And *Paul* spake it of himselfe, who was an example to all Gods people, *I liue no longer, but Christ in mee, and the life that I lead, is by faith in the Sonne of God.* This forme of direction, that we ought to be guided by euery day, or any other agreeable to the Scriptures, is both by good reason, and the testimony thereof, proued vnto vs to be that which we must follow, that so we may *live by faith*, as I haue said. For (to speake in a word for the instruction of the simple) seeing euery day is one part of our whole life, wherein we are by great likelihood in danger to offend and prouoke God, yea even then when we haue fewest stops in our way to hinder vs, and most helpes to further vs; it standeth with most sound reason according to the word of God, that we be fenced and prepared to passe one day as well as another, if we make account well to passe and goe through our whole course. And therefore to see how this forme of daily direction is drawne out of the word of God, let every part of the whole **prooue, and testifie vnto vs.**

To line after direction of the word, is to line by faith.
Habac. 2.4

Heb. 11.13

Gal. 2.20

Note.

CHAP.

C H A P. I X.

Of the illustration or more full declaration of
the former parts of the direction.

Thirft point
of the daily di-
rection.

Humiliation
for sinne.

Ephes. 4. 26.

Job 1. 5

Psal. 6. 6

FOr the first point, that we must be displeased with our felues, and humbled for our sinnes euery day, as ignorance deadnesse of heart, rashnesse, vncharitablenesse and wrath, or any other, that shall giue vs occasion, yea, euen the bodie of sinne it selfe; that verse of the Psalm: 51. 3. doth proue: where *Dauid* seeking pardon of his sinne, acknowledged into God, saying: *I know mine iniquitie, and my sinne is euer before me*; and then no day to be forgotten we know: So the Apostle saith, *The Sinne must not goe downe vpon our wrath*, meaning thereby, that wee must not forget and forgue, and compound our controuersies, and breake off our strife, and not lie therein till the euening: therefore daily confesse, and be humbled for them, which cannot be done (we know) to the pleasing of God, except our hearts be broken with relending and melting for them. And if *the Sinne may not goe downe vpon our wrath*, neither (by the like reason) any other sinne may be suffered to lurke or abide any time in vs; who doth not see, that it should be a good part of our care throughout the day, both to cast out such draffe, (as we haue drunke in) by lamenting our estate, euen as it ought to be another part of it, to hold and keepe so. And if *Job* when his sonnes and daughters did feast together for the preseruing of loue euery day in their course, if he (I say) did commend them to sanctifie and cleanse themselves euery day; and did in like manner, offer burnt offerings for them himselfe euery morning, because hee thought they had some way displeased God; would he (thinke we) on other daies, when they were like more to offend, count it a needlesse matter for himselfe or them to doe the like? Which cleerly teacheth vs, that we should cleanse and purge our hearts from all such sinne; as might infect them; euen euery day we should doe this (I say) as well as vpon any one, seeing there is cause and neede euery day; and when wee goe through the day in the best manner that it may be passed, new guilt by sinne molest against vs. And if *Dauid* for his great and grievous sinnes, did euery day wash his bed, and water his couch with teares, for a space, (as he testifieth) can wee thinke, but that he kept some proportion on the other daies, (although he had not euery the same particular cause) in lamenting, bewailing, and acknowledging his sinne? Especially seeing we read of him, that *three*

times

times in a day his visuall manner and custome was to praise and pray vnto God. And if the wicked are said not to bee vp and readie any day, as the Prophet speaketh, *until they haue wrought some mischiefe*, (so naturall and ordinarie a matter it is with them:) should any doubt, but that we should hold it for one peece of our chiefe worke, daily to cast downe our selues before the Lord, and to humble our selues, in the heartie confessing of our sinnes? And it was one of the principall things that God meant to teach vs, by the morning and euening sacrifice, and prayer daily in the Law of ceremonies. But I would all good Christians did as duly and conscionably performe this dutie to God every day, and binde themselves resolutely thereto, as the Word of God doth cleerely prooue that they ought to doe so: as for them who may please themselves in outward humbling of the bodie, and confession of the mouth; in a word they must know, that the chiefe glorie of it is inward, though to be expressed in words, and outward gesture of the bodie, when it shall be meete to be so, and thus is the house of our hearts to be swept every day.

Psal. 71. 2

The second point followeth, namely, that every day we ought to bee raised vnto a cheerefull and liuely beleeuing, that our sinnes thus bewailed, confessed and repented of, are forgiven, and freely remitted vnto vs, for and through the onely and full satisfaction of Iesus Christ. And for the prooue of this, it is sufficient, that these two are neuer parted, but goe together, as *Peter* saith: *Repent, and yee shall receive the forgiveness of your sinnes*: and in *Hosea* the people were thus taught to seeke and come by it: *Returne vnto the Lord from your iniquities, and then say to him, Take away all our iniquities, and receive vs graciously, and hee will heale your rebellion, and loue you freely, for his anger is turned away from you*. And our Saniour command.d his Apostles to *abide in his loue*, euen as they had tasted how sweete it was. Now then, if every day we ought to turne from our sinnes, we ought also every day to imbrace the promise of mercie. Besides, in that the Church of God is taught this for an Article of her faith, to beleue her sinnes to be forgiven; and the Articles are firmly and constantly to bee holden and beleued, and all vnbeleefe is sinne at any time, therefore as wee are to be raised vp by faith in Christs merits, that our sinnes are pardoned now, euen so wee are at other times, and one day as well as another to bee vpholden. For as the bodie without the soule is dead: So is that dead to God, if it liue not by faith for the forgiveness of sinne.

The 2. point.
Forgiveness of
sin.Acts 2. 38
Hosea. 14. 2. 3

Ioh. 17. 10

1 Pet. 4. 7

Againe, as in our common prayer which is called the Lords, which serueth for euery square out our prayers by, and therefore for euery day, the word

Lam. 3. 23

word (*this day*) is exprest, ſeruing for every day of our life, that we may know, that there is no day of our life, wherein this prayer in effect is not to bee made; no day wherein we pray not for our *daily bread*, euen all neceſſaries for this preſent life: ſo is there no day in which wee aſke not, and ſo in which wee ought not to enioy it by faith, I meane, the forgiuenes of our ſinnes. And if euery morning Gods mercies be renewed, of which this is chiefe; then wee alſo muſt in the ſame manner embrace them by faith as our owne, and ſo partake them, they being otherwiſe none of ours.

Math. 6. 31

So that this bindeth the conſcience alſo as the former, that euery day the true Chriſtian muſt be perſwaded of the pardon of his ſinnes, and that no day he ſhould loſe his part in ſo great a treaſure, though it is to bee feared, that many good Chriſtians enioy it not. Neither indeede can this ſecond rule be faithfully obſerued and kept, but it will cauſe all the other to be well looked to and regarded. Bring wee therefore our hearts daily to count it our treaſure, that ſo they may delight in it: (*for where our treaſure is, there will they be alſo*) and then we haue well and wiſely provided for our ſelues in that day, and our greateſt toyle is ouer (as they ſay) for the whole day following. And this will be done, if, as it is the greateſt of all other, ſo wee reſolue, that none is greater nor in more account with vs. To ſpeake more largely of theſe points heere, is not my purpoſe, for that they haue bene handled before in the firſt and third Treatiſe: only thus much, to teach the Chriſtian Reader that he muſt vnderſtand and referre this beleeuing of pardon to euery day. And that which I ſay of this, I ſay of all the reſt, that euery one of the points and parts of this daily direction (the which I haue taught in other parts of this booke, how they ſhould be attained and come by) muſt be kept of the true Chriſtian euery day.

Note.

The 3. point,
Preparation
and arming of
our hearts a-
gainſt euil, and
that we be rea-
dy to good.

Heb. 3. 13

The third point is, that when we ſhall be ſtrongly haled after ſinne, (for we muſt know that euery day giues occaſion thereof) that wee ſo account of the libertie of our hearts and minds, to keepe them well diſpoſed and armed againſt all ſin, and moſt of all, our ſpeciall infirmities, that we let them not looſe at any time in the day, to be *hardened with the deceitfulneſſe of any ſinne*, but kept with all diligence poſſible, from the loue and liking thereof, that ſo our outward actions may bee well ordered. Therefore is that charge giuen in the Epiſtle to the Hebrewes, *that our hearts bee not made nauyght and rebellious as any time*, and therefore by conſequent on any day, whiles wee ſuffer them to be *hardened with the deceitfulneſſe of ſinne*. And agreeable to this, the Lord in Deuteronomie, aſſwering Moſes (when he brought him word, that the people would willingly be ruled by him, although

although before they refused (so to bee) said: *This people hath said well all that they haue said: but* * *Oh that there were such an heart in them, that they would feare mee, and keepe all my commandments alwaies, then it should goe well with them.*

Deut. 5:29

So that we must see such necessitie of holding maisterie ouer our hearts, and keeping them in feare of offending, that we may make a daily practise of it, and so keepe them for continuance: neither can wee otherwise shew our selues to regard that weightie charge of the Lord giuen vnto vs, *Thou shalt loue the Lord with all thy heart and soule.* For they who are euerie while off and on, and vnsted in their hearts, can neuer bee long well ordered in their liues: therefore the Lord requireth this constancie, that we must euerie while be looking to them, euen alwaies, that so we may be out of danger. Behold how needfull a thing this is, to keepe and hold this maisterie ouer our hearts daily, when nothing goeth well forward, where they with the affections of them be not well ruled. But this shall beshewed in the next section following. Neither let men object their necessarie businesse, (though they will not pleade for carnall libertie, they say) and multitudines thereof, which will distract their hearts. I answer, of multiplicitie of earthly dealings, which will hinder holy peace, let wise Christians beware: and so doing, it (as farre as they are able) they set themselves to haue care of all parts of Christian obedience, they shall in good manner prouide thereby, for the well ordering of their earthly businesse also, which is one part of it, and none of the meanest.

Math. 22:37

Pro. 4:23

Now from this heart well governed, the next two points (as two armes of a tree, from the body or stocke) doe issue and come. The first, that we should euer keepe from euill: which shall not be hard, if alwaies and euerie day we be held in feare of offending, as we are directed before. The second, that we alwaies indenuour *to please God*, and therefore *in all things* 3, and as was said in Deuteronomie, *to keepe all his commandments*: which we may see cannot be, if we haue not our hearts so prepared to seeke the Lord, that we may be ready in one dutie as well as in another, to shew our selues obedient. All which three, namely, 1. to haue a heart to feare God, 2. to flie euill, 3. and to labour to please him in all things, as by that one Scripture before mentioned they are required daily to be found in vs, so there is no man, but may easily see reason, why it should be thus. First, seeing the one cannot be without the other: secondly, the keeping of such agreeablenesse betwixt our hearts and liues is our beauty and honour. And on the contrary, it is most harsh and offensive, when they which beare a faire shew, and are content sometimes to be governed, shall yet at other times be nothing so.

The 4. Flou-
er.
5. Follow
good.

Deut. 5:29

Note,

I

I will say somewhat the more of these two, seeing it is one of the chiefest causes, why I entered into this present treatise, as may appeare by that which I have already said: namely, both that the Christian should be every day free from all reprochfull euill, (inasmuch as if by any occasion hee be turned out of the way, yet he should speedily retorne :) and also that he should be daily *giuen vnto euery good worke*, watching his opportunitie therew, that so he may haue a good conscience in all things, and may bring forth much fruit, that God may be glorified. Yet I meane not that hee should spend the whole day in reading, prayer, hearing of Sermons, or other religious exercises, (excepting the Sabbath) but in one lawfull thing or other about his calling, or any other in stead thereof, which may be as well defended, and as pleasing to God as the duties thereof.

More particularly to appoint or prescribe is hard, and this is plaine enough for euery true beleuer to vnderstand, and apply vnto himselfe for I exclude not the commonest and meanest seruices and works, so as they be such as God alloweth, and without vicious affections gone about of him. As in the man; Plough and Cart, Sowing and Reaping, and all worke thereto belonging, if he be called to it, or other worke in the man of occupation, as hee hath beene trained vp and fitted for it: As also all prouision of things necessary to the maintenance of his familie by lawfull skill and honest meanes, and praying, and receiuing of that which is due.

In the woman, to haue care, that all be frugally and thrifely done within the house and without, which is vnder her hand; that she be diligent to see her children Christianly brought vp according to their age, her household to haue all that is meet *in due season*: and more particularly among the rest, spinning, sowing, knitting, being done as to the Lord, and being those works which he appointeth them, and such like, are commendable, that they *may be neither idle nor vprofitable*. And these I name in some particular manner lest any should thinke, that I goe about any new-found-out holinesse to tie Christians vnto, as some will be ready enough to imagine and thinke, when they shall see and vnderstand, that they must every day well be occupied, (which few will be tied to) and doing of one good duty or other.

And yet this I adde, that as these and such like must be done, and in one or other of them the fixe daies must be bestowed, yet (I say) this must be added, that all these lawfull works must be done of them *in faith*, that is they must know that God commandeth such works to be done of them, and therefore they doe them readily and willingly, not for necessity onely,

or

1 Tim. 5.10

John. 15. 8
A godly life
daily, consisteth
not onely in the
exercise of reli-
gion.

We may serue
God in our or-
dinary and
meanest works.
The man in his.

The woman in
hers.

Pro. 31.15

2 Pet. 1.8

They must be
done by faith.
Now.

or for feare of punishment, or shame of the world, or because they would berish: all which are carnall, sensuall and diuellish respects, as I said before, in forbidding all vicious affections in mens lawfull actions; neither doe they please God which thus goe to worke. And further, they must doe these lawfull workes in periuasion and confidence that God will blesse them therein, and giue them good successe, & take that for their daily bread and blessing, which God in their thus going to worke, doth bestow vpon them,

Not for carnall respects.

Committing the successe to God.

And lastly, they must doe these without adding the common sinnes, which wicked persons doe vse at their worke, as swearing, lying, negligence, idlenes, falshood and deceiuing, cursing, quarrelling, impatience, and contention, &c. These and such other of their owne deuiling, the wicked doe bring in, among the lawfull workes which God commandeth them to doe, and mixe such euils with the doing of the workes, which of themselves are good, that they vtterly mar, and deface them thereby, deprive themselves of Gods blessing, and cause their callings and trades to be meanly accounted of, & in discredit with such as are not able to iudge; as though none could vie them better: whereas others as poore as they, and as much put to their shifts, yet taking better direction, and depending on God, and carefully abstaining from such sinnes, as are wont in the most to accompany their lawfull workes and dealings, doe liue in them contentedly, peaceably, and holily, and doe in that manner put honour and beauty vpon their callings, and testifie that God hath to singular ends and purposes appointed and giuen them vnto vs.

Avoiding the common sinnes that prophane ones ioyne with them.

Men disgrace and mar their lawfull callings, by their sinnes.

And thus would God haue Christians goe to their worke, and doe all their lawfull businesse, not as hirelings, only in regard of their bellies. And this were a goodly and most beautifull sight to behold in all sorts, masters, seruants, buyers, sellers, and euen in the poore labourers; yea, *cutters of wood, and drawers of water*: and they that are of meanest place in families may liue godly in them, while religion rules their actions, and while they desire to doe them as they are taught in the Word of God. And they, who goe to worke after this manner, may be merry at their worke, and merry at their meate: and yet I meane not as the prophane and earth-wormes, who sometime are merry when they haue more caule to be heauie, seeing neither they, nor their worke are pleasing to him; but the other may reioyce and be glad by Gods allowing, yea commanding it them, where he saith: *Reioyce thou and thine, before the Lord thy God, in all that thou puttest thine hand vnto.* And againe: *Serue the Lord thy God* (that is, in that thou art appointed by him to doe) *in iynfulness, and with a good heart for*

The true Christian only may, and ought to be merry at his worke.

Note.

Deut. 12. 18

Deut. 10. 47

Ephes. 5. 19.

the abundance of all things. And this is the mirth and ioy of heart, which the Apostle willeth vs to take our part in, saying, *speake to your selves in Psalms, and Hymnes, and spirituall songs, singing, and making melody to the Lord in your hearts, with thanks for all things through Iesus Christ.* In this sort hath God allowed his seruants, who haue learned and resolved to obey him in all things, to reioyce; and goe about their worldly affaires; and in like manner, doth he allow them to vse all their lawfull liberties in this life: all which he knoweth they haue need of, to allay the tarmeisse, and allwage the painfullnes and griefe which through their afflictions and crosses are infinite waies ready in all places to meete with them. And not to doe lawfull busines and iworks thus, and with the three former rules set downe, but as the vnruled and disorderd people of the world doe them; is to make the lawfulllest and excellentest callings, base and meane, and to the persons themselves most hurtfull, while they stand forth against them as accusations, for that they haue vsed them vnlawfully, which in themselves are very honest & lawfull: which I say, that I may answer the brutish and irreligious sort, who say, they know no difference berwixt those who are counted godly, and themselves; seeing they are faine (say they) to worke for their liuing as well as we, their godlinesse will not feed them, and we see no difference berwixt their liues and ours. The difference let them who are willing, learne from that which I haue said.

Note.

I haue also spoken this by occasion, for the satisfying of the simple hearted, that they may not thinke, that in requiring that we should liue every day in a godly maner, I doe vrge any to leaue off, and lay aside their callings and businesse: and yet this I shew to be required by the Lord; how, and in what maner those lawfull workes ought to be done of them, that he therein may be pleased. And so I conclude, that the belecuer ought euery day to arme and frame himselfe to a godly life, and to cast off all that fauoreth not thereof, (as in some which are most vsual actions I haue shewed) seeing his whole *conuersation must become the Gospell*; remembering what the wise man saith; *All that thine hand shall find to doe, doe it with all thy power, for there is no work in the graue whither thou goest.*

Phil. 1. 27.
Eccles. 9. 10.

Which if it were perswaded throughly to men, that it ought to be so, and that it is as necessarily to be looked after, as their maintenance, health, yea, or their life it selfe, (which none well aduised will denie:) then should there not be this posting it off from one to another, which now there is: not this refusing to be subiect to God in this maine and great Commandement of *doing all to his glorie*, which they that refuse, doe refuse godlinesse it selfe.

And

And there should not bee this parting of stakes betwixt God and our selues, that sometime we will be forward, and sometime backward, in some things obedient, but in others denying our obedience, which causeth such patching and pecking of duties, as is farre from holinesse, without which yet, we shall neuer see the Lords face; whereas yet by constancie in dutie, and keeping of a daily course therein; much dulnesse, deadnesse, barrennesse, sloth, idlenesse, and the fruites thereof, leaue lusts, and many such dangerous euils should be auoided, with which euen many good Christians (to their great heart-smart afterwards) are annoyed, because they know not how to doe better.

1 Cor. 10. 31
Noce.
Heb. 12. 14

The sixth point of our daily direction is thankfulness: I meane, a renewing of this duty to the Lord euery day, that so we may still see and acknowledge our selues in debted vnto him, & be the fitter to go vnder any of his fatherly chastisements, which he shall lay vpon vs, which without it, will presse vs downe, and raise bitternes in our hearts, and also that by it we may the oftener call to mind Gods many kindneses, to cheere our hearts, which are too soone forgotten of vs. The Prophet *Jeremie* forceth this daily dutie to be continued of vs, when he saith, *that the mercies of God are renewed vpon vs daily*: and what followeth vpon that, but this, that our hearts should conceiue, & our mouthes should set forth and declare his praise accordingly? For if we be commanded, as the Psalmist teacheth, to continue this duty long after his benefits be receiued, (as he saith, *Let Israel now say, that the Lord is gracious*, long after his bountifullnesse had bene declared vnto them) how much more ought we to praise the Lord for his mercies daily renewed vpon vs?

The 6. point is
Thankfulness.

Lamen. 3. 23

Therefore did *Dauid* the faithfull seruant of God force himselfe to performe this duty, as being too slothfull in his owne iudgement, though wee reade of none more continually occupied in it, *Psalme 103. 3.* saying, *Praise thou the Lord O my soule, and all that is within thee praise his holy name*: and further he saith, *that he will be ever setting forth his goodnesse, and praise his name alwaies.*

Psal. 118. 3

And yet that none may hinder this dutie in vs by saying, wee are not bound to follow, no not good examples in all things, let vs well weigh the Commandement of God by the Apostle, saying, *in all things bee thankfull*: as if hee should say, that our whole life ought to bee a thanksgiving, and therefore it is no life, when wee cannot bee thankfull. And what the thankfulness is, which should daile bee in vs, looke in the former Treatise.

1 The. 5. 18

The next dutie to bee daile performed of vs, is watchfulness and pray-

The 7. point
Watch and

Prayer

ev: of which two, as the first ought to be continually, even to other-set our whole worke in and through the day, and so looke before vs that all may be done to the glorie of God; (for as the eye-lids preserve the tender eyes from annoyance, so doth this our life from offence, and *our feete from falling*.) So this latter, namely prayer, is to be as an helpe and hand-maid vnto that.

1 Thes. 5. 17

And although I prescribe no certaine time, nor set houre to the solemne performing of this dutie, because we are taught to *pray alwaies*, that is, at any time, as we shall haue fit opportunitie, yet ought our hearts both to be lifted vp to God often, (though in few words sometime) hauing euery occasion: and sometime solemnely, and by set prayer, in powring out our complaints, and making our requests more largely vnto him. Both of them are so far to be in vs with vs, as we are desirous to retaine sound peace and quiet minds towards God, and to be free from, or at least, not to bee overcome of temptations; which seeing wee are subiect vnto euery day, it cannot bee doubted of vs, but as the one should not cease, I meane watchfulness, but be working in vs continually, and keepe vs waking out of spiritual slumber throughout the day, so the other which is prayer, should quicken and sharpen it, and both of them strengthen vs, being oft and vsuall with vs, against all occasions, which might else ouermatch vs.

And can any beignorant, when our Sauour taught vs to pray euery day for *our daily bread*, but that we should pray euery day for grace to be guided aright and comforted, there being as great neede of it, and more then of the other? The same thing he meant, when he vttered a parable to them to this end, *that they ought to pray alwaies, and not to waxe faint*, but euery willing, though not euery able. So that the life of a Christian is no day well passed, when prayer (as it hath bene before described) is not one member and part of it, with watchfulness adioyned, as an inseparable companion of it.

The 8. Peace.

2 Cor. 1. 3.

2 Cor. 1. 3.

Rom. 5. 1.

The last point of our direction is, that we by meanes of all these, as our faith, and feare of displeasing God, &c. may keepe and hold fast our holie and most sweete peace with God; *and our reioycing*, which is the fruit of this Christian walking, and an vnseparable companion vnto the same. I haue taught this in generall, before: onely now I shew, that it is dayly to be kept and maintained of vs, in such wise, that as wee regard our bodilie maintenance while wee liue here, so should wee provide that this our peace, which possesseth all, *stand*, be not broken off betwixt God and vs. If it be asked, how this shall be, the Apostle saith, *If we be iustified by faith in our Lord Iesus Christ, we haue and doe enjoy it*. And we haue heard, that

the Lord hath both giuen libertie, yea and commandement to his children that they should daily beleue, *and lay hold on eternall life*, and rest themselves in the assurance of his loue: and how can this peace which we speake of, be absent, where that faith is present?

Nay, our reioicing in the Lord, which is rather a degree beyond this peace, wee are commanded to entertaine and retaine alwaies, that is, at all times, that none may imagine, that I meane, we should onely some one time in the day or other possesse and enioy it. Neither indeede is any part of our life any day pleasant vnto vs without it. Therefore the Apostle doth verie fitly meete with an obiection of ours in the forenamed Scripture, thus: that if any of vs dare not presume so farre, as to take our part in continuall reioicing in the Lord, or if we should thinke, that the Apostle was not well aduised in offering so great libertie vnto vs, he repeateth his words thus (*again, I say, reioyce*;) as if he should say, you who are carefull ouer your selues, and ouer others, (for to such he speaketh) *be ye merry and ioyfull in the Lord* from time to time, yea and so as no worldly sorrowes doe breake your reioicing off.

Phil. 4.4

1 Thess 5.16

Now I haue shewed, what are the necessarie graces which should accompany the life of the beleuer daily, I wish him to view them all at one sight together; to see, if he may be well without any of them: as without certaintie of the forgiveness of his sinnes, without feare of offending God, a thankfull heart, and cheerefull watching and praying against euill, &c. And as he cannot walke void of any of them, so yet hee must not thinke, but that there are other particular actions besides these, but they be all to be well ordered and governed by these. And now somewhat I will set downe about them, not vnprofitable and needlesse. I haue briefly proued, that some certaine maner of directing a Christian daily, is required in the word of God, and that it is no fancie of mans braine, thus needrely and narrowly to looke to himselfe; and haue set downe a draught thereof out of the Scripture, and therefore men must know, that it is their sinne, when they are not guided by these rules in the daily course of their liuing: I say, when these accompany them not, whatsoever their calling is, or the actions which they are occupied about; it is their sinne, whether it be of ignorance, that they know them not, (which is the lesse, if they be willing to learne;) or carelesnesse, or wilfulnesse, that they doe not, or will not regard them; and being sinne, it is to be resisted, seeing no sinne is to bee borne withall, or rested in.

*Advertise
this to the
Reader about
the direction.*

And that it may be thought more necessarie to be daily guided in this maner, we must know, that these graces which I haue spoken of, are not at

*What the belee-
uer is to vnder-
stand by the di-
rection,*

Note.

Heb 10. 35
*Flowers for a
Christian to
smell on.*

Note.

*The unruly
heart, the chief-
est trouble that
a man hath.*

Some fruit of it.

*Daily direction
the chief re-
medy against it.*

some one time or other of the day to be thought or spoken of, (think not this to be my meaning, in saying we must haue them euery day) for so, we might possibly bee little the better for them, (as if once in a day a man should pray, giue thanks, looke to his waies, to his peace, &c.) a man might doe all these and the like, and yet not of necessity well guided for all that, through the day: but this I meane, that this holy furniture should cloath and beautifie our soules throughout the day, and haue their seded abode in vs; and not ebbe and flow as the tide doth, nor goe and come as passengers that tary not; but home-dwellers: as for example, that our peace should not be broken off by any occasion, our watching should not cease, we should keepe our selues from euill the whole day, and so likewise bee readie to one dutie or other, and we should cherish our weake faith from timeto time, and cast not away our confidence, retaining minds thankfull, and walking in the strength of our praiers, though wee be not euer vtering and expressing in words either praiers or thanks.

So that our hearts may be well seasoned with these, as the chiefe things, which we should regard and looke after, and yet neglecting no needfull worke that must be done, but doing it much the better by meanes of these; and so the froth of our owne braines; as endlesse and needlesse wandrings, vaine cogitations, and foolish and noisome desires, shall be much restrained and allaiied in vs. This is it (all wise men doe know) that most troubleth vs, and of the which, we be euery day in greatest danger; I meane, the looseness and disorderednes of our hearts: for they, as they be neuer vnoccupied, but prone to euill a thousand waies; so if they bee not bridled, holden vnder, and suppressed, they are so soone fixed vpon some obiekt that cometh in the way, that they carry vs headlong after it, we being then impotent for the time and vnable to resist, when we haue let them loose, and giuen them scope.

And from thence arise (I speake of the better sort of vs) great heauines and vnquietnesse, to seee such changes wrought in vs: and this is the best that cometh thereof, vntill wee recover our selues againe, if a worse thing follow not, that we fall not into some further vnseedednesse and distemperature, which will cause no small annoiance. Now what is a like remedie against this, and all other baits of this deceitfull world, which the diuell laith in our way, as to haue our hearts daily fenced thus with watch and ward against them, as I haue said, to hold such sinne execrable alwaies, to keepe in loue with piety and goodnes, to retaine hope and confidence, that God will make vs strong against them, to liue in his fauor still that we may want nothing that is good, and to enjoy most sweet and sound peace to comfort

us to our liking, that wee may not neede to haste greatly or gape after such allurements, which are no better then deadly poison? What (I say) is like this precious remedie, to keepe vs in safetie euery day? Which God hath therefore giuen vs, that wee may be preserved from infinite fearefull dangers, which are in this World, and that wee may also liue with much comfort; yea, hee that *giueth his heart to the Lord*, that it may bee taught all these rules of the daily directing of a Christian, can tell how true this is, and what reward is found and ioiued daily of such as take delight in them.

Psal 19.11

But many Christians, who beare good affection to the Gospell, and generally meane well, yet will not particularly trouble themselves (as they count it) to bee brought (in their whole course) within a narrower compasse, and to a more neere acquaintance with the Lord, no although they heare that it is to be come by, and may be attained: but would faine beare themselves in hand, that they are well enough; when yet they are oft constrained to feare, yea and to feele the contrary: for what doe they finde but much wearines and grieffe, checks and accusations, yea and are sometime also noted of others, to be but cold and barren professors, when they haue followed so much and so far the deuices and desires of their owne hearts? And besides this, how much detract they from the beautie and excellencie of the godly life, and what iniury offer they vnto it, when they are able no further to commend it then as they finde, (for as they finde, so they will speake of it) whereas it cannot sufficientlie bee esteemed and accounted of, neither can the seruants of God, who haue experience of the benefit of it, satisfie themselves in setting out the excellencie thereof.

Some Christians (say what may be said) will goe no further in practise of religion, then they haue already.

Note.

I deny not, but there are many, who for want of knowledge, doe not see that which sundry others of their brethren doe, and yet are faithfull in that which they know: but they rest not satisfied with their present estate, but long much to see the will of God more cleerely, and desire feruently to attaine to greater measure of grace. And to all such I know, how welcome it will be to haue more cleere direction, then as yet they haue found: and such I would haue to know, that for their causes I was perswaded to vter that, which God hath reuealed to me so far as concerneth them. But as for such as like so of their present estate of seruing God, that they haste not to be acquainted with any better, (seeing there is euer in Gods children a desire to grow, and a longing to be better) whatsoever they thinke of it, and how highly soeuer they account of themselves in it, they shall goe forward euery one his way, till they shall be as blind as the Moale, *as deaf as the Adder,*

Note.

Reuel. 3. 17
The wicked
shall waxe
worse.

Encouragement
to the teachable.

Note.

A bewailing of
them who resist
in this state,
not seeking to be
bettered.

Phil. 4. 10

Note.

Daily direction
necessary
1 Thess. 4. 3

der, as dumbe as he that openeth not his mouth, and as vnprofitable as the
salt that hath lost his sauer, and is good for nothing, but to bee troden under
foote, and cast vpon the dunghill.

Neither let the people of God count this any burthen to be thus direct-
ed: but it is their flesh and corrupt wisdom which burtheneth them,
whereto they are not debtors. And what doe I perswade vnto, but the vse of,
and continuance in that holy condition, which euery true beleuer hath ta-
sted of, and hath his part in, but that many such, through ignorance and
vnacquaintednes with it, haue not attained vnto stedfast continuance in
it? But to returne a litle to the other: O people, I may iustly say, to be la-
metted and euer pined, that they being borne to great honour euen here
in this life, should forgoe it so contentedly, and suffer others to ioy in it:
whom I require to heare me, saying vnto them, that if they were wise and
well aduised, though they might hie as their heart desireth here, and should
truer be called to their account for the same, yet they would flie from a li-
centious life being but a sweete poison, and would chuse to spend one day
godly, (euen for the fruit and pleasanties of it) rather then a thousand daies
otherwise: which many heathens in their kind, and according to the light
and knowledge they had, as *Caro, Scipio*, and others did, that is, in morall
vertue and honesty; to the perpetuall shame & iust reproch of many which
goe for Christians.

And this is that which I goe about, that in this shifting and godlesse
world, some, who are very willing already to be guided well, but are un-
able to direct themselves, may haue some helpe by this which I haue writ-
ten: who if they should be hindered thus, namely, that they thinke, for all
that can be said, yet there will be wandrings out of the way, earthlinesse of
mind, frowardnes, and much rebellion, and therefore to small purpose it
might seeme to be, to take great paines for little profit: I say (by the grace
of God) their profit shall be great, and their paines small, for the benefit
which they shall reape by it, yea in time it will become pleasure to them,
after they shall accustomethemselues daily to seeke the Lord in such man-
ner, as I haue here taught, and as his Word prescribe, and they shall see
their strongest rebellions much weaknd, and vniuersall desires much abated &
allwaged in them, and they themselues prepared and made fit by this well
seasoning of their hearts, to make the actions of their liues correspon-
dent.

And to vphold our *clayes in helnesse* thus as it is required of vs, no lesse
helpe is needfull, then the daily keeping of our hearts in this estate, which I
haue set downe. For although while the heart is thus looked vnto, as it
would

would be of vs, if we counted it the necessariest worke that we haue to doe throughout the day) while the heart (I say) is thus looked vnto, euery thing doth well follow our hands, and much good is done in our liues : so yet, except we make great prouision, that this worke may be daily and constant, we cannot chuse, no noe the best of vs, but we shall commit many things in our liues vnbecoming our profession, and finally to our owne comfort. And howsoeuer the rebellious world cannot away with it, yet (as I said before) all the godly, if they knew it, would, and so farre as they doe know it, doe aime at it, and would thinke themselves happy, if they could be partakers of this libertie. I meane, when they can and doe aduisedly, and with good consideration keepe stedfast daily in this holy and sweet course, and are not peruerterd and turned out of it, as sometime they haue been.

I confesse, all are not in a like measure enlarged, either by knowledge to see the excellency of it (as I haue said) or in heart to desire it. Seeing they are not acquainted with it : but yet when they doe see how God of his abundant kindnesse, hath shewed them a way to make their liues more pleasant, and his seruice more easie, then they haue thought or could find, they will with a part in this wisdom (thus to guide themselves) before all other pleasures, though the flesh could neuer so much rebell against it. And if might be granted, that the heart will strive sore against continuance in this course, and rebell, and be discontented with this, that all vnlawfull libertie should be utterly and euery denied vnto it. But as they shall see more cleerely into this blessed estate, & haue daily more experience, both that God doth giue them power to mortifie and overcome themselves, and make this holy course sweeter vnto them, the more their hearts shall be serpen in, to desire and long after it, & to haue it in an high account, which is the greatest matter, and the hardest piece of worke to be obtained, especially with continuance and stedfastnesse therein.

For if it were mens pleasure and delight throughout the day to be well occupied one way or other, and in all that they should goe about, to haue their hearts ready to guide them aright therein, and all other vaine saying desires of the flesh should soone be withstood and resisted; although not altogether overcome, and the occasions, by which they were wont most of all to be hindered and withdrawne, should be carefully shunned and avoided. And this may much set them forward in this course, that if they seek to restrain constantly any one of their eight rules, which are set down to guide them daily, they may know, that it will bee no hard matter to iunioy all the rest with it, seeing they hang together as links of a Golden chaine.

Note.

The flesh will
spurne against
daily direction.

Note.

Follow one of
these rules
thoroughly, and
all the other
will be familiar;

chaine. For they cannot arme themselves with a minde free from the loue of sinne present, but they must be repentant for their sinne past, and embrace forgiveness by faith, and *finde rest to their soules*, and bee filled with thanks: and so I say of the rest, if they know this point of Gods will, that he requirerh it, that one of them should daily goe with the other, as indeede the one cannot be well without the other.

Obiect.

And if any say, belike I goe about to make men perfecter and holier, then the Lord euer did, and to perswade that they may serue God without strife and battell with their owne lusts and the Diuell: I aske them againe, if this course of daily keeping our hearts in frame, and spirituall government can be without most diligent obseruing of our waies, and strong setting of our selues against all aduersary power? And further I answer, that I goe about no other thing then this, to shew Gods seruants how they may be best fenced against the common *corruptions, which are in the world through lust*, and may honour God in the best manner, and themselves liue with the most comfort, and that they may know and be perswaded, that he of his mercy hath provided this sweet path-way to Heaven, for his poore seruants who are despised in the World, lest they should be discouraged and pressed downe with sorrow beyond measure. And they who haue not as yet experience of this seasoning of their hearts with grace daily, I with them to desire it aboue all other things, and in no wise to hold themselves contented without it, if they desire to doe well, and to see good daies. And let me obtaine this at the hands of all well meaning Christians, that they beleeue it.

Note.

But now having spoken of the foundation, that should be laid in the heart of all Gods people, vpon which the building of a godly life every day is to be set, and without the which faithfully indured after of every one, it can in no wise stand, &c. that is, an heart indued with the seuerall gifts of the spirit, which I haue set downe; I haue thought it very meet and necessary to adde one thing to this which I haue said: and it is that, which the diligent reader will require and looke for, especially if he be not well experienced in the practise of Christianitie. And this it is: why men are not directed how to leade their liues daily, and to gouerne their tongues, as well as to rule and beautifie their hearts, and why they haue not direction how to doe all their outward actions daily: (for of these, they say, no rule hath bin set downe in this whole treatise) but only of the well ordering of the heart, whereas that toucheth but some part of mens duties in the sight of God: but all other things are left (as it seemeth) to our owne discretion, which are to be done in the eyes of men.

Obiect.

To the which I answer, that the heart of true Christians being kept thus purged from euill, and refreshed graciously, (as we haue heard) *good life and behauiour will come from thence*, as *Salomon* saith: and according to the diuers occasions, which shall fall out to euery one daily, his knowledge shall and will guide him either in his calling, or in the supply of it, by other necessary duties. But more particularly, they must not looke, that there can be any certaine direction giuen of the actions of our liues, which of them should be done euery day: because the actions of our liues are variable for the most part and innumerable, as all doe know; and therefore cannot all be done vpon any one day. And men are constrained by sundry occasions, to doe some duties one day, and some on another: and oft it falleth out, that such as they must of necessity doe on some one day, or else they shall sinne; (as following their callings painfully and diligently) they cannot doe on some other, but they shall sinne; as to visit their parents on their death bed, or make peace betwixt men, when it is required at their hands.

But further, and to the more full satisfying of such as would desire it, this I say; that although there can bee no certaine and perpetuall rules giuen more particularly for the actions of our liues, which are as necessary one day as another, (except we would lay burthens on Gods people, which he himselfe hath not done) but such as concerne the heart inwardly, euen the eight graces before mentioned, yet there are certaine duties of the life beside, more common and vsuall then some other; and they are such as do concerne all true people of God, and for the most part, fall out euery day, at least one or other of them, if not all. These therefore which shall bee of so great vse among Gods seruants, I thinke not amisse to set downe, and to satisfie their demand so farre as Gods Word giueth leaue: not of necessity to tie any to the practising of them all euery day, (which I would haue well to be marked) but as euery one seeth that he is bound; yet some one or other of them must be done euery day, as we shall see afterwards. And for the other, which doe not binde the conscience euery day, (which I doe set downe now immediately following) and yet are profitable, and helpfull to liue well and happily, let a Christian vse them, and so many, and as oft as he may, and as he hath occasion offered him, and as he gaineth thereby in godliuesse, and winneth peace to his heart, and knoweth not how to doe better, seeing it is an hard thing for the most Christians to see particularly, how to passe the day in the diuers parts of it from one houre to another, (especially when they must intermit the workes of their calling) but it shall bee in an idle and very vnprofitable manner, without

some

Ans.
Pro 4.23

*No rule is nor
can be giuen,
what outward
workes are to be
done daily, seeing
they variable
and infinite.*

Note.

Note.

Note.

some such helpe and furtherance. A briefe summe therefore of these I will set downe, with some short explication thereof, and utter my minde more fully of them afterwards. And they are neuer done aright, nor in their kinde, except they proceede from the heart well ordered, as I haue said before, and from a person that hath the inward furniture mentioned in the seventh Chapter of this Treatise. And they are in number nine, and they are set downe in the next Chapter following.

CHAP. X.

Of the actions and duties of life, most commonly to be done daily, but not of necessitie.

*The first duty:
To awake with
God.*

*The same more
fully.*

THe first, that wee awake with God. That is to say, that as soone as we haue broken off our sleepe eue-ry morning, we bend and reioice with our selues to gaue vnto the Lord the first fruit of the day: and that either directly, by thanksgiving, confession of our sinnes, and request making for our selues and Gods people, we lift vp our hearts to God in a briefe manner; or indirectly, that is, though we tie not our selues to this manner and forme, yet that wee make it our first worke after our awaking, to commune with, and looke vp to God, drawing our hearts to the loue of and reioicing in him, that Hee being first in account with vs, may bee also throughout the day chiefe with vs, and present to guide, blesse, and comfort vs: The first action (I say) of the day is, that wee doe this, till in a more solemne manner we set our selues apart from other things to pray.

*The second duty
Morning
prayer.*

Hosea 14.2

*The same more
fully.*

*Hosea 14.4
Phil. 111. &
116.1*

The second, that wee provide (if it may bee) solemnly and vpon our knees, to make profession of our repentance, by confession of our sinnes, requests made to God, with thanksgiving, *taking to vs words, as Hosea speaketh*, that is, with our mouthes uttering them, preparing our selues by meditation hereunto.

That is, before we enter into the affaires and dealings in the world, if it be possible) we make this our first worke of the day: and in our confession, let our speciall sinnes be mentioned, by which wee haue most displeased God: in our thanks, let some particular fauours of God be remembered: in our requests, let vs craue pardon of our sinnes with faith to obtaine it, and

all other necessities; and namely, that we may well goe through the day, and haue Gods blessing in all that we shall set our hand vnto in the same. To proceed the better in all these, let vs meditate either on some of Gods mercies, or our owne sinnes, or on some other things profitable; that by meditation and prayer before we enter into our affaires, we may be the better prepared to passe the whole day after, in much better sort, then otherwise we might be like to doe.

3. That (if it shall then be most expedient) we with our minds still kept well ordered, betake our selues to our calling and vocation.

The 3. Our calling.

The same.

That is, that we willingly and diligently set our selues to performe duty in that worke or seruice, for the which we are fitted, *and to the which we are called: and therein abide* as we are able, except any weightier matter draw vs from it: alluring our selues, that we please God no lesse therein, then in obeying his other Commandements. And that we bee therefore chearfull therein, (it being the busines that God hath set vs about) and confident, that we shall find good successe, seeing we haue a promise of blessing from him; and so doing, that we take heed, that we mind not our profit in such wise, that we coole any grace thereby, or quench holy affections in vs: but that we be fit to goe from it to such other duties, as shall be meet, that so we may doe our earthly busines with heauenly minds, which is an high point of godlines, and make the duties of our callings and holy exercises, helps one to the other.

Note.

4. That in all companies we be haue our selues, as we are taught of God, and as it becommeth vs, especially so, as wee leaue no ill sauour by bad example behind vs.

The 4. The right use of company.

That is, seeing some part of the day is vsually bestowed in company, therefore in what company soeuer wee shall be, either of our owne family, or strangers, superiors or inferiours, and how distant soeuer, that we haue speciall regard to bee harmlesse, and free from giuing any ill example, carefully marking and shunning the occasions thereof, & prouocations thereto. And that we be ready by all opportunities, to take any good that we may, either by example or communication from others, or doe good our selues by offering both. And that in any of our dealings with men, about, or in the things of this life, we neither hurt or doe wrong to any, but rather suffer it, knowing how we are giuing to loue our selues, and in matters of profit especially, with the neglect of others, which among Christians is a fore blemish.

The same.

5. That we doe not ill spend the time in our solitarinesse, or when we be alone.

The 5. Solitariness.

The same.

I meane, that at such times, as wherein we shall be free from company,

we

we haue the like care of our hearts and behauiour being alone, that wee were taught to haue of them both, and of our talke in company. For example; that in our behauiour wee attempt or goe about no euill, as stealing, whoring, or committing any vnlawfull thing, &c. and concerning our hearts, that we suffer them not to wander after needlesse and vaine things, but hold them within this compasse, that either our thoughts be of those things which are lawfull, as the well ordering of our businesse, and yet that also with moderation: or of things holy and spirituall, as the glory of the life to come, or Gods loue to vs, and care ouer vs in this World, and such like; considering & remembring, *that we must redeeme the time* to the best vses we can, and in conscience most approue of; or if our thoughts bee at any time of things euill, that it be only to bring vs into further hatred and detestations of them, and not to ingender and raise vp a liking therof in our hearts, which Satan euer intendeth, though we had no such meaning, nay rather purposed against it, when we first engred into thought of them.

6. That wee vie our prosperitie and all the lawfull liberties of this life, soberly, and so as we seeke to be the better by them.

Forasmuch as our mercifull Father bestoweth vpon vs many great blessings, euen here *where we be strangers*, both in token that hee can afford vs them; and to shew, *that pietie and the feare of God are not without reward, no not in this life*: therefore it behoueth vs to bee circumspect and wary, that we sel not, neither bee insolent, because of our prospering, neither idle and loose in our liues, and so abuse the same to carnall liberty; but to be more rich and fruitfull in all good duties both to God and men, because we know, *that he which hath receiued much, of him shall much bee required*: Amos 3. 2. And that herein is our *heauenly father glorified*; *that wee bring forth much fruit*. And so we haue the right vse of Gods benefits, which is a greater treasure then the benefits themselves, as we may see by the fearefull ends of such, as had many great blessings, but regarded not how to vse them.

7. That we be ready to receiue our afflictions meekly and patiently, & so be found indeed when we are tried with them, *that our patient mindes may be knowne to all*.

Our liues are subiect to many calamities, and euery day to sundry: yet *doth not the Lord chastise vs, for that he taketh any pleasure in our sufferings*, but of very loue sendeth them for our benefit, namely, to weane vs from the excessive loue of the world, and to purge out our drosse thereby, *that wee might not perish with the world, but haue prooue of our faith & patience*, which causeth the greatest ioy of all other. Therefore we must not fret and bee impatient

Note.

The 6. Prospe-
ritie.
The same.

1 Tim. 4. 8

Note.

John 15. 8
1 King. 3. 11
12. 13
* Psal 37. 36
Luk 12. 18, 20

The 7. Afflic-
tion.

The same.

Lamen. 3. 33

1 Cor. 11. 33
James 1. 3

patient

impatient in them, but confesse, that they are necessary and meete, as oft as God sendeth them, and therefore wait to see a good end of them; that so we may haue experience of great good by them, which may inake vs hope for the like after, and that without fainting.

1 Peter. 5.

Rom. 5. 4

8. That wee constantly keepe and vse the exercise of prayer and thanksgiving in our families, and such other helpes to maintaine the knowledge and true worship of God, and of true happines amongst vs.

The 8. Family exercises.

For, seeing wee are forgetfull of our duties, and easily drawne away by the world, we haue need to haue daily and oft accesse to God, and our seruants especially, who haue little other priuate helpe. These exercises of religion are, Prayer, Reading, Catechising and Conference, with singing of Psalmes, &c. And that these or such of them as are common to the whole family, bee vsed at the most conuenient times when the family may come together: and that we in deuour to doe the same together twice in the day at least, if it may be, prouiding to performe the duty of it with cheerfulness and reuerence, knowing that we haue therein communion with our God, and most sweete refreshing of our soules thereby; alwaies remembring, that this shall not be so awkely gone about, nor so hard & harsh, with much wandering of the mind as many finde it, if other duties before mentioned, be carefully looked to.

The same.

9. That before we lie downe at night, we looke backe to the workes of the day, how we haue passed it, that where we haue had blessings, we may be thankfull, and proceed in the like course after: where wee haue sinned and failed, we may reconcile our selues to God, and so lie downe in peace.

The 9. A reuiewing of the day at our lying downe.

For seeing wee haue some speciall infirmities to make mention of, and some particular benefits to giue thanks for, and to powre out our complaints in speciall manner, it is meete, (as wee shall bee able) that wee should thus view, and goe through the seuerall acts of our life in the day, calling them to remembrance as wee can: that where we shall see that we haue receiued helpe and strength to liue well, and to keepe peace with God by the rules and duties prescribed, otherwise then we were wont before wee did so particularly obserue our waies; wee may with prayse to God, reioyce and take comfort in our gaine, and more constantly hold out in the same course, and where we haue failed, we may be willing to see and acknowledge our faults, laying hold of pardon, and looke better to our selues after; and so making agreement with the Lord, as being reconciled to him, and leauing no accusations nor chiekes to our consciences, wee may lie downe in peace, and fall asleepe in that state, (euen as wee awoke with it in the morning) readie to make our bed our graue, and so

The same.

Note.

Sum.

Heb. 10. 12.

show our selves to bee pilgrimes and strangers as our fathers were.

Note.

And these are the duties of our liues, falling out ordinarily, and most commonly to bee done every day, at least some of them, and none more usually then these, which I haue added. That thus, while these are well looked to, the daily direction, which doth (as we heard before) concerne those duties which may on no day be omitted; may not want matter to occupy & set on work the life in those which I haue now mentioned, so as it may neither be idle nor vnprofitable: & also to the end that euery Christian may learne and see more clearly, what manner of thing a godly life is, for many are ignorant of it, and many who gladly would, for want of cleere vnderstanding of Gods will herein, cannot tell how to goe about it. Numbers thinke it to be a doing of some one or few duties, whatsoeuer the course of their liues be besides: neither yet to be tied euery day vnto that. Some thinke it is but to goe to Church on the Sabbath: and one thinkeeth one thing, & another another. To whom, and to all other I say, that it is no lesse then a daily, and carefull looking to our hearts and liues, as I haue set down, though it tis no man vpon necessity to any certaine outward worke or duty daily, (as I haue said) and a returning againe to this holy course, if by any occasion we haue departed from it, yea, though it haue beene but for a short season.

And because we are not, neither can be, alwaies settled to abide at home in our owne houses, where it were easier to keepe some even and equall course in our liues, as we are directed by Gods word, yea, and sometime we be forced to be taken vp both in the trauell of the minde and body, more specially about some weighy matters, in which case wee shall be readie, much more easily to forget our selues, and so become vnsettled; therefore let this watch-word bee remembred and regarded: that if any such thing fall out, as by hastie and long iournies, attendance vpon great suits or great persons, change of dwelling place, or change of our estate from singleness to marriage, from pouertie to wealth, or the contrary; (as vnusuall matters doe more easily vnsettle) that in these, I say, and such like, when any shall fall out, we be more carefull at such times to be fenced against all such occasions, then when we be void of them; and that we doe this, as we loue our peace and communion with God.

CHAP. XL

Of the benefit and commendation of
the direction.

NOW I will proceed to the third point, namely, of the necessity, profit, and comfort of the daily direction: and then more largely speake of these nine duties, seeing a Christian shall find so great use of them, that he may, (having the same at large before him, (bee in some sort helped thereby daily. Of this third part I shall not need to say much, if that be well marked and considered, which I have set downe of the two former. For if it bee granted, that God directeth vs daily how to goe through the whole course of our lives, and that hee teacheth vs what manner of guiding vs this daily direction is, (both which have bin proved vnto vs:) who can doubt, but that it must needs be a thing of great account & reckoning, and of singular use, and gainfull? Especially to all such as being of an upright heart, are yet not so exercised in the Scriptures, nor so experienced, (by means of the darknesse and blindnesse that yet is in them, and of sundry other lets and discouragements) that they are able by their owne private helpe to draw out of all their readings, hearings, and knowledge which they have gotten, any indifferent forme or direction to governe themselves.

Besides, many such enjoy not the Ministerie of the Gospell ordinarily, but as they get it by their painfull trauell abroad; and many Preachers (the more is the pitty) doe not tie themselves conscientiously to preach the most necessarie doctrine to their people, yea, (I may say with griefe) are altogether unfit to doe it: and the diligentest and best able (for the most part) tyme not long to season the hearers thoroughly with such matter; but by death, or other occasions, are quickly remooved, or so mightily discouraged by their people, and the divers kindes of crabbed, techie, scornfull, hollow, proud, prophane, and the like ill qualities of them, or some other waies, that rarely it may be found, (what an admirable and lamentable thing do I vnter in this golden time of well nere fiftie yeeres peace, scarcely to be hoped for halfe so long againe!) yea rarely (I say) it may bee found, that in all this time, there are growne many able to guide themselves with sweet peace, throughour their troublesome liues. And we who know, that men without direction by Gods word wander, and walke in uncomfortable darknesse, what can wee better doe, for the easing and helping

*The third part
of this fourth
Treatise.*

*Note.
The daily di-
recting of our
selues a great
gain to vs.*

*Many things so
binder from
daily direction.*

Note.

2 Cor. 11. 17

of them to their hearts desire, and satisfying of their necessities, then *show them the easiest and plainest way* to escape and come out of it, as God hath shewed vs?

And therefore for mine owne part, I haue indure to do the same: and although neither fully nor perfectly to set downe in a little roome that will of God which is dispersed throughout the Canonickall Scriptures; yet, so far as God hath reuealed vnto me; that, which I count the best treasure and commodity, that God hath bestowed vpon mee in this transitory life; and that which how small soeuer it may seeme in the eyes of any, yet of whomsoever it be embraced and esteemed, shall be no lesse then I haue said, that is, most necessary, gainfull, and comfortable.

Note.

*What benefit it
bringeth.*

The reason is great: for that, whiles we walked before without some certaine direction, we were neuer long settled, especially with religious minds, how to bestow the day nor the parts of it; in the actions of their liues, neither how to begin, nor how to end it; and therefore were much wearied and distracted with forgetfulness and rashnes, (I speake of good people) and vnsettled oft, and yet knew not by what occasion, neither how to returne againe. But since we haue bin guided more clearly and particularly, we haue seene much better how one thing cometh to be done after another, and one duty not neglected for another, and so haue bin delivered from much toile and tediousnesse, besides that, by it we haue learned how to rise out of our fals, and also to keepe well while we are well. It is profitable for all sorts, in what lawfull trade of life soeuer they liue, hauing already begun to change their liues, and thereby being fit and meet to practise it. And such are all, that by faith in the Sonne of God are set free from their sinne, and assured of his fauour.

*Who are fit to
see it.*

*See the benefit
of it.*

Note.

Luke 13. 24.

No other can well set themselves about it, but shake it off, as they doe all other good things: which I thought meet to put the Reader in minde of, that although hee shall not see this doctrine commonly practised in the world, yet he may not thinke it for all that, any noueltie which Gods word doth not warrant, or therefore needlesse for himselfe to goe about. For some (no doubt) will be ready to count it ouer strict & more then needeth, to be tied to any such thing, and to perswade themselves, that they may with some few duties doing, please God as well as they, who spend their whole life in searching out the infinit points of Gods will to practise the same: and they count that an *easie way to heauen, in comparison of the other, which they thinke long and tedious*; but not considering (all may see) that *which is written*; namely, that many shall seeke to enter in, and shall not be able, seeing they strined not to enter in at the strait gate, when they might.

But

But let such vnderstand, that they are not fit to make their vse of it. They must be other manner of persons whom I speake to, or goe about to perswade, for they who will weigh things aduisedly, shall consent (I doubt not) to that which I say ; and shall see further the danger of these men, who content themselves to stand at a stay, rather then to be led still forward in a fruitfull and holy course : and so being much idle and vnprofitable, imagine and conclude by and by, that it can be no otherwise with men, then they themselves find it, whiles *they here on earth bee absent from God* ; and so likewise that the Christian life is not such, or so pleasant as the Scripture euery where affirmeth it to be, (which is nothing else then to charge it with falshood and lies) when yet many of Gods deare seruants doe know it, and find by experience, that this Christian life hath no match, abounding in delights, yea, & those most sound permanent, & vnspcakable.

To returne therefore to them, whom God in mercy hath called to assurance of their saluation, for they by such direction as I speake of, shall see the Christian life more easie by many degrees, then euer they found it whiles they walked after no certaine direction before : such (I say) both poore and rich, Minister and people, one and another, may learne, and that euery day through their life, how to keepe company, and how to be solitarie, how to be occupied in their labours, how to cease from them, how to rise and how to lie downe, and how to bestow the other times of the day, not discouraged at night though they did not all duties, (which in one day cannot be) but quiet and cheetfull, seeing they did those which by good direction they saw most necessary. For they shall be taught by it to keepe a certaine proportion and agreement in their actions, that as one fauoreth of Religion, and a godly mind, so may the other also : and as they seeke and heare the word well, so they may haue their thoughts good also, and their hearts purged, from whence both these doe come. And as in their prayers to be holily affected, so in their husbandry, huswifery, feasting, iourning, buying, eating, and other dealing : that to euery part of the day in the diuers actions of it, may haue the proper due thereof, which if it may be obtained, is not meaneely to be accounted of, if we consider how many thousands neuer taste of this daintie through the yeare, which wee may inioy euery day, yea rather for the want of it, haue a wofull and a deceivable passing of the time, and for the most part wearisome and tedious.

*Particulars of
and benefit of
it.*

Note.

*Other benefit
of it.*

Besides, wee may by the benefit of it, so be occupied in our earthly and common businell, as from the same we may come readily and willingly to heauenly exercises, (whereas the most come vntowardly :) and also in the same businell we may haue our minds heauenly, and there-

fore our actions which are done thereby to be thereafter.

*An third pastoral
use and
benefit of it.*

And whereas many even of good hope are wont to complaine and say, that longer then they be in praying, reading, or such like exercises, they cannot keepe in a well ordered course, any long time in the day together, but are distracted like others of the world which vie neither reading, nor prayer at all; yet we by the helpe which God giueth vs thereby, when we necessarily intermit both, and cease from them for a time, (being occupied in our calling or other profitable duties) we (I say) may hold a good and well ordered course in our other actions and businesse in and through the day notwithstanding. And more then this, when we can bring our hearts so looks carefully to this as to our harvest, we shall get such a distaste in euill, in respect of that which we had sometime, that we shall haue great liberty to forsake and contemne it.

*An example of
some who im-
braced this
doctrine, how
they profited
by it.*

And here for the better incouragement of the Reader to looke more carefully into this matter, and not to be dismayed by the strangenes and vncustomednes of the thing to the which I perswade, I will faithfully report vnto him the speech of sundry Christians, long taught, and of the best sort of such as had profited by the preaching of the Gospell (as farre as I could iudge) in those parts. When they first heard of any forme of daily directing them, whereby men are taught to bee euery day kept in the same holy compasse, that they should be any day : some conceiued it not at the first hearing, seeing they had not been acquainted with it ; some smiled at it, as thinking it impossible to bee brought into practise ; some confessed that their hearts did rise against it, as perceiuing, that it was a certaine rebuking in great part of their former liues, which was a thing vnwelcome to them.

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Note.

But it appeared to be a fault in all three sorts, by this that they did afterward correct themselves. For when they saw further into it, and weighed the benefit of it more deeply, they were of another iudgement; and said as a fourth sort did say when it came first to their hands, that they did highly approue of it, and that it ought to be so, and that for want of such helpe and direction, they had bin much confounded & troubled in their course, and that they would haue thought themselves happy, if they could possibly haue attained to the practise of it; wishing that they had bene acquainted with it long before. For they saw in perusing the parts of this daily direction, which I haue heretofore downe, that their hearts and liues should be freed from many incumbrances hereby, wherewith they were before annoyed: and that they should serue God and loue with men, much more cheerfully then they did before. And this is the summe of their first

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2 11 22

speech,

speech, which diuers honest and well disposed Christians vsed: which I report for the further encouraging and perswading of the Reader to a more free and willing receiuing of this course, which I offer and set before him.

After this, they were aduised, and exhorted to goe about the practising of it according to the seuerall points thereof, after the right and cleere vnderstanding and due considering of it; and to shew faithfully, how they felt it to helpe them forward in well passing the day, more then when they walked without it in the world: and which points of it, they found hard to be obserued, and how they were letted, or what liberty they found more by it, in the gouerning of their liues, then when they looked not after it. Thus they were counselled to make triall of it by the moneth, and so by the quarter of the yeare, and to signifie, whether any such daily course might possibly befastened vpon Christians, and with fruit, which (doubtlesse) few are acquainted with. And after triall made priuately by themselves, they inioying also the publike Ministry to the further inlightening of them about the same, they confessed freely, to the praise of God, that they found and obtained more vse of their knowledge, more constancie in their course, and sweet delight in seruing of God, then euer they looked for, or once could haue asked of God; before they did in such particular manner looke to their waies, though they *had set their hearts to seeke the Lord some while before*. For they said, when they did consider, that God ought as well one day to haue his due at our hands as another, (which they had not thought vpon so throughly; but now by the helpe of this, they began to see it more cleerely: and that it was nothing befeeming the greatnes and goodnes of God, that hee should be serued by fits, and vncertainly; some day a litle, some day nothing at all) they confessed, that they drew their munes of conscience to looke to their waies more constantly and carefully, & that in one part of the day as another: and more especially, that they did vsually consider of, and call to mind Gods loue and kindnes in his many mercies much more often, then in times past when they thought of them but seldom.

*How to deale
about the de-
uotion to make
it profitable.*

Note.

And hereby, they saw such blessing of God vpon their labours and induours, that they were able with cheerfulnesse and without tediousnesse to passe the day in their calling, and in the performance of other necessary duties either at home or abroad as occasion was offered, which they could neuer doe before, for any long time together; they were not vnderled by matters about family, nor so easilie and readily passing their bounds, and ouer-shooting themselves, in dealing about their worldly affaires, they were not so soone prouoked to vnquietnesse by losses or other

*What fruits
these men reaped
by the helpe
of direction.*

Note.

of Gods chastisements, nor to breake out into heart-burning, fretting and vncharitablenesse against such as offered them hard measure in speech or otherwise: they did now more narrowly view their desires and affections, which way they carried them, and what deceitfulness was in them; which yet for many of them, they had not before suspected, or at least, little laboured against them; remembering how oft they had sinned for giuing liberty to them, when they had not this regard daily. They saw they could willingly doe one good thing or other in the day, for the most part, or at least keepe themselves from euill, and were not mastered of idlenesse, or busying themselves needlessly in other mens matters: they were not vsually so vntoward when they went to prayer, nor walked in many of their actions so loosely, as they well remembered they had done before; they now could find matter to ioy in, and make their songs of, (euen the many kindnes of God, which haue no end) whereas their ioy was wont to be in thinking of that which they had, or desiring that which was other mens, or dreaming of long life, &c.

Note

2 Cor. 1. 12.

And about the rest, this did exceedingly comfort them, that whereas they had oftentimes before that, bin much shaken with feare, that they should not with any peace perseuere to the end; now their experience in subduing their vnuly affections, and setting themselves to frame their liues to Gods will as they were able, and that for some continuance one day or another, did giue them strong hope, that they should much more easily doe the same hereafter: yea, and were perswaded, that if the Lord should exercise them with harder afflictions, then they had as yet sustained, that hee would also vphold them euen therein; and that *as they should increase, so should their comfort increase*, whereby they should be made able to beare them. So that this daily tying of themselves to record and thinke vpon Gods kindneses toward them, in that he had both made them happy, here, and also had giuen them sure hope of happines for hereafter, and the submitting themselves to be guided daily, did greatly amend them (as we see by their owne confession) in their whole course.

Great difference betwixt a daily guiding of vs, and an vncertaine.

2 Cor. 10. 3

And what marvell though it was thus with them? For is there not (thinke we) a great difference betwixt a daily, and a seldome or vncertaine view of our estate? Betwixt a particular obseruing our waies, and a generall course in Christianity? For although men may haue without such like helpe and direction, oftentimes their hearts well affected, yet will it be nothing like with them, as when they doe with a resolute and constant purpose about all other things looke to this one, and not to be removed from it, seeing it is the best of all, daily and through the day so hold fast the possession of their hope
with

with joy; and to be carefull to please God in one thing as in another. For then doth Christs commendation of *Marie* teach alio to them, that they count one thing needfull; and they have chosen the good part, and it shall not be taken from them: and that is when they can testifie to their owne consciences, that in their weightie businesses and dealings, & about their matters of lawfull pleasure and profit, and their owne actions, they be thus indifferently carried, that this one thing is still counted needfull of them, that is, by faith to rest on God, and still to be ruled by his word, which they are ever ready to attend vpon.

Luke 10.42

But to end my report of these Christians, for prooffe of that which they said of the benefit of the daily direction faithfully obserued, they alleadged that it was not wont to be thus with them, no not since they had imbraced the Gospell, and had receiued hope of saluation thereby; nay rather that they were wont, as soone as they had been out of their beds, by and by to haue their hearts set vpon some light and foolish matter, or to haue salne intarres and brawles, or to be carried into the World, and so earnestly set vpon the same one way or other, as that all goodnesse was forgotten; yea, and this also, euen since they had receiued some care to please God; and they further affirmed, that prayer a spirituall duty of all other most usually intended to be frequented of them, yet (before this) by the least occasion was put by and omitted. And when the morning (which being the first part of the day, should be consecrated to the seruice of God, if in any conuenience it may be) hath beene thus prophainely spent and taken vp, the whole day after (we may be sure) hath beene futable for the most part and answerable.

Note.

So that they haue not felt (we see) that sweetnesse in their liues, which by teaching they had heard to be granted of God to his people to enioy: but contrarily, they felt much wearisome passing of the day, and clogging of their hearts with their corruptions, which since they tooke this order, hath bin farre otherwise with them, yea euen in the new entrance into it, and yet such grace we all know to be then weakest; much trifling out the time in company, (they say) by talking needlessly of other men, or of their dealings, was wont to be common with them; and in solitarinesse a spending of their thoughts and desires after the like manner vainly, vntill they were able more wisely to discern how to giue euery duty in the day, his time, & how to occupy themselves both in the one and the other throughout the same. But they haue with heartie thanks to God protested, that after they had attained so this helpe, they saw farre more cleerely into the practise of Christianitie, then euer before they did, and found the Lords yoke farre

more easie to them, & themselves fed with more sound peace in the leading of their liues. This report of some Christians, whom I know well, I haue set downe, (where by this little, the rest may be coniectured) for the better encouraging of the Reader to be acquainted with a daily direction of the countie of his life, and that he should not rest in a generall and vncertaine obedience to God. And let nothing that I haue said of them, bee thought needlesse or vnnecessary for vs, as long as we can see good reason for this which they did.

But know we, that this kinde of seruing God, both may be, and is, and hath beene (God be thanked) vsed of many of Gods seruants, though I will not say in a like manner, and ought to be of the rest, as every one shall be able to see into it. And therefore I purpose to thrust no fancie nor conceit vpon any, but that which all well aduised persons must iustifie, to bee the Commandement of God: and which bewraith too plainly, that many professors of the Gospell haue not so much sought for the sound practise of a godly life, by reading the stories of holy men in the word of God, as to report generally that they haue beene holy, neither haue reaped that benefit by the Scripture, in enioying a sweete life aboue other men, as the Lord in much mercie hath afforded them.

For though the sect of the Familie of loue, the Church of Rome, and sundry other lying spirits doe fancie a course, which the Scripture knoweth not, and some of them also fantasticaly haue for every day in the weeke, deuised an order to be followed, as the reading of certaine tasks, nothing lesse then proper to direct their liues: yet in this, which I here propound, namely, that we should be daily directed in our whole course, I haue followed no fancie and dreame of man, but haue in all good conscience spoken from God, and drawne it from the Scripture both for the learned and simple, high and low, one and other, and is neuer in vaine to the right vsuer of it, although I deny not, but that a skilfull handler of it, might haue set it downe far more exquisitely.

But from whence is the difficultie, that it is no more in practise, being a treasure of so infinite value, and that so many pray, and some of them often, to leade a godly life, yet when and where they should not, there they fauour themselves, and say, they are weake and vnable? From whence I say is this, but from hence, that they will put no diligence thereunto, to obserue their waies in which they prosper, and contrariwise? Also there is no answerable trauell, nor labour for skill and experience in this Christian course, to that which is in all other, but every little is tedious to them and wearisome.

They

Note.

Note.

*What is a speciall
hindrance
from vsing daily
direction.*

They are seven yeares at other trades to learne them, though they be apt to them, and forward in them, before they are thought fit to occupie by themselves. But yet without seven yeares or seven months diligent exercising of the rules of Christian life, (for before they be converted to the obedience of God, what reckoning is to be made of their professing?) They will bee thought fit to doe as the best in this trade of Christian living, although it be cleane against their nature. Nay, I say more, he is a rare man, who can be perswaded to be guided by religion and the rules thereof, but seven weekes constantly, I may truly say, seven daies: For if hee would but so long giue ouer himselfe to liue by faith, and walke with God, he would neuer seeke to be loosened, and set at libertie againe to his old life, but would renounce it vtrly, so great should his aduantage bee in this course and trade. Note

And as I know, that this is the maine and greatest cause, why so few are lights and examples to others, so when people are taught the truth cleerely concerning this matter, (for I am sure that it is neglected of many through ignorance) let them either resolute to be governed through the day, and from day to day, or let them looke to finde small reioycing in the Christian life, but much vntocomfortableness, which otherwile neede not bee. And therefore in the feare of God, let men thinke and iudge of themselves as Gods word teacheth them: yea, let them professe as they be, or let them looke to find as they be, and not as they professe. But as the most doe handle the matter, they shall finde it harder to practise a Christian life after seven yeeres twice told, then the hardest trade after halfe seven daies. And as it is with many of them who neuer learned their occupation well, that they are neuer skilfull in it, nor thrive by it as others doe: so one especiall cause why many neuer practise godlines to the welfare of their soules, neither prosper nor be well liking thereunto, is, because they neuer soundly learned nor resolved with themselves, how to liue godly for continuance, and constantly one day as another, but peeced and patched vp the same with here a good deepe, and there another, and in being sometime deuout and zealous, but the most of their actions vnregarded, and of many of them it may truly be said, *the power of godlinesse was neuer thoroughly rooted and settled in their hearts.* Note

These rules and the like for the daily directing of a Christian, are to bee well conceiued and approued in our Conscience to bee such as are very fit and profitable to guide vs, (the which, whosoever hath the Spirit of God, doth or may discern) because they are according to the Word of God, and practise of his children, and so to be yeilded to, and duly to be regarded

regarded, so far as God giueth vs to conceiue of, and see into them. And thus endeavouring to practise them will bring a man increase daily of sound libertie and freedom from bondage to his boisterous passions and vnruely life, and recompence an hundred fold in sweete peace all his losse in earthly and vaine delights, which he was wont to make the flower of his garland.

*An exhortation
to vse it, and a-
gainst the ma-
king of it com-
mon.*

And seeing they will worke vpon the simplest whose heart is vpright, and which the Lord hath opened to conceiue them, therefore when thou seest that thou art such a one, and that thou hast felt them (these rules of direction I meane) to perswade and draw thee on to follow them, forgoe not this libertie, neither fall from this holy beginning, neither quench thou this flame of grace: But cherish it in thee daily, and trust not the fleshly wisdom of thine heart, (whereby thou mightest bee discouraged from it) seeing thou hast often prooued and found it deceifull, but inquire into it still euery day, lest some poyson should lurke secretly in any corner of it, to waite thee a mischefe, and to giue opportunitie to thine enemie to make thee hurt yet greater, and therefore cast it vp as vomit; and if, after thou hast had some good vse of this, or such like direction, thou shalt feele it to waxe common, and vnsauourie to thee, (vntill thou art sure, that thou changeest for the better) take courage vnto thy selfe, and cast out that Diuel by *Fasting & Prayer*. Provide that thou maist continue it, and happie shalt thou bee both here and hereafter: and if thou thinke this bee little that I say, tell mee how thou shalt speed better any other way.

Psal. 84.3

Note.

Thinke not vpon the many yeares in the which thou art to continue it, to discourage thy selfe thereby, as though thou tookest in hand a thing vnpossible, or toilsome; for a day in this course is better then a thousand in any other, and the beginning is the hardest: and as yong children are to be led here a step and there another, till they can goe alone; so goe thou about it first by weekes, and so by months, till thou hast gotten experience for a whole yeare or more. After which time, thy difficulty will be well ouer, and thou shalt finde it a more *easy yoke and light burthen* to thee by many degrees, then thou wert wont. And while I exhort thee to the diligent regarding of this daily direction, I do not call thee either from seeking knowledge, or from the practising of any necessary duty which might be required at thy hand, but I encourage thee to both: as that thou shouldest so store and stuffe thy selfe by all meanes as thou canst, that out of this store and treasure thou maist fetch matter daily to furnish thy life withall, and be made *fit vnto every good worke* in the day.

Coloss. 3.12

This

This is such a guide as is able to carrie thee safely, as I haue said; howbeit, if it shall please God to bring to light a plainer and sounder, be ready to embrace it: but rest thankfull to God in the meane season for the helpe thou maist haue by this. But for my weake brethrens sake, whom (while I goe about to helpe and set forward,) I would be loath to hinder and discourage, this I thinke good to adde: that they, who cannot yet apprehend the whole, neither see it possible to be guided by euery of these rules, which I haue set downe, let them be ready to doe better then they haue done, as they shall be taught; let them be willing to adde some-what to their hearing, reading, and prayers both in time to doe them of finer, and in seruencie, to quicken them to endenour more carefully to practise that which they shall be able. I know all cannot be partakers of the same measure of grace, and yet one and the same direction is fit for the strong, and the weake; and he is in good way, who is willing to be directed; onely, this is the caueat which I giue to my brethren: Let not that be despised in a scornfull manner, which men well vnderstand not, nor ypon stomacke refused or misliked, which they sufficiently weigh not, and all because it cutteth off many parts of bad behauiour, which they cannot readily cast off, and deprieth of vaine liberties, which they were wont to vse when they knew no better. He that frameth himselfe faithfully to be led by any one of thefore-mentioned rules constantly, will desire and shall obtaine a part in therest, as I haue said; although there be not present strength to accomplish that which he desireth, seeing faith in him is weake, whereby he should come by and attaine it. And to such I speake, not doubting to assure euen them, that God will giue them a blessed fruit of this travell, howfar soeuer they feeke themselves off from possibilitie of taking good by the same.

Note.

And as I desire to help these, so I would be glad to satisfie others, as much as I can, though they be as yet further off from eternall life then they. And therefore if any such shall demand, (when they haue scene and considered these rules for their daily direction:) What shall men doe through the day besides the looking to their waies and hearts, as is before set downe? For nothing (they will perhaps alledge) hath bin said of the sundry actions and the particular kindes of the dealings of men, which goe through their hands in the day, which are things indifferent, and may either be done, or left vndone, and it would be looked for (say they) that in a direction for the day it should be prescribed, how euery thing, yea the doubtfulllest actions should be done, and somewhat said thereto, that men may see what to goe forward with, and what to lay aside.

Obiect.

To

Ans.

TIL. II

To such as would aske this question, not much differing from another before propounded, I answer: that none may imagine, that I goe about any such thing as to prescribe what particular actions, companies, or dealings euery Christian should vse and be conuersant in euery day, (that were no lesse absurd then vnpossible to dreame of) or of things indifferent, which of them he should doe, and which are to be vndone: but this I say, whatsoever behauiour, actions, words or company will not stand throughout the day with these, (I meane with the rule of Christianity, namely, *to liue soberly, righteously, and godly,*) let them auoide them: and whatsoever going about them, or manner of doing them, will not suffer them *to denie vngodlinesse and worldly lusts* of all sorts through the day, let it be faire off from them, as in their talke, iesting, scoffing, quarrelling, idle words, and all other vnbridlednesse of the tongue: In their behauiour, lightnesse, loosenesse, sawcinesse, sullennesse, melancholy, fowernesse, losinesse, stubbornnesse, and all vnrighteousnesse, let them be strangers vnto them; and whatsoever else is of ill report, let them haue nothing to doe with it any day.

Which, they who are carefull to liue vnder an ordinary ministerie, shall in time more particularly be acquainted with, *and so shall they finde most sweet and sound peace to their soules*, and haue their life multiplied with true comfort. For they shall learne how to goe safely through the rest of the daies of their pilgrimage that yet remaine, and haue a sweet remembrance of those which they haue well passed already: They shall be able to weepe as though they wept not, that is, not pensiuefly and vnprofitably: and to reioyce, as if they reioyced not, I meane not lightly and vainly, and to buy as if they possessed not that is, without glorying therein, or thinking highly of themselves, for that their hand hath got much, as worldly men doe, and vse the world, as not abusing it, that is, not dangerously. And to conclude, they shall well testifie hereby, that they liue by faith, which is the right lot and portion of the blessed of the Lord, and shall therefore be fit to liue, as becommeth Christians, whiles they here continue, and fit to die, when God shall call them hence, in which two consisteth that happinesse which is here to be enjoyed, and which is the readiest and directest pathway to eternall happinesse hereafter.

Note.

And if they thinke this hard, as though they should sustaine some great losse hereby, in tying and curbing vp their affections thus short; what doe they lose, but that which they are well rid of, euen that which is more vile then the parings of their nailes, if no other game were to be gotten hereby, (which yet is great and precious) and that which only troubled them,
namely,

namely, the lust of the heart, the lust of the eye, and the pride of life. All which fight against their soules, and after their fill in them, will bring them to destruction. And of the benefit of daily direction, this bee said, for the satisfying of all reasonable persons, who yet through ignorance may thinke it much to be tied to any rules, whereby their liues should bee guided daily.

1 John 2. 16.
1 Pet. 2. 11.

CHAP. XII.

Of the declaration of the first dutie
of awaking with God.

AND of the first three parts of this Treatise, thus much. Now for the better vnderstanding of the nine last mentioned duties, and more cleere insight into them, (especially for the helpe of them, which cannot so easily gather so large a matter out of so few words) I will more fully open euery branch thereof one after another. And whereas I teach Christians in this place first, when they awake to be with God, and to accustom their thoughts to bee holy, I meane in deede so much: that so soone as they awake, they should be taken vp about heavenly things, (for where their treasure is, there should also their hearts bee) as to thinke of Gods kindnesse and loue towards them, and that they abide still in his fauour, as at any time before, the remembrance whereof at our first breaking off our sleepe, as it is to bee nourished, so what can bee like sweete and comfortable? Euen as on the contrarie, a prisoner condemned but to temporall death, doth at his awaking out of sleepe, fall into most dreadfull thoughts and feare by remembring of it. They are also to thinke how they haue bene refreshed by their rest, and kept from the manifold dangers of the night, &c. by the which many haue miscaried.

The fourth part
of this Treatise.

We should accu-
stome our
selues to good
thoughts at our
awaking with
God.

And all these and such like meditations should salute them, when they first awake; to this end, to reuine that foundnesse of heart, wherewith they lay downe the night before (if they lay downe as became them,) and also that no roote of bitterness may breake out of them to staine their actions at their first entering into the day: Which were very like to bee, if it should not be preuented, and held out by some such gracious thoughts. Also by this meanes, they prouide well for the better keeping of their

2

3

3

*Three good
fruits of holy
awaking with
God.*

Note.

*This may be
attained of eu-
ery true Christi-
an, in his mea-
sure.*

their liues in frame all the day after: without the which regard had, in purpose to performe it as soone and as well as they can, they are so readie to range and goe astray one way or other, that although they did lie downe the night before in peace, and with quiet and meeke hearts; yet, the Diuel (as we know it well) watching his opportunitie, they may easily bee vsfettled; and so, runne into fundrie euils, which cannot bee auoided.

All which being considered, who doth not see, how great a meane this kinde of awaking with God is, and how worthily it may be reckoned for one of our duties, to endeouour to take vp some time thus, when sleepe departeth? Neither let any object, that this is more then poore Christians can attaine to, (for all such would faine attaine to that grace, if they were taught how, and directed) the Lord hauing framed and fitted them for it, euen by this, that he hath made them Christians, and therewithall hath giuen them hearts, which are willing thereunto, but yet euery man in his measure, and as he hath receiued of God, *which giueth to no man nigardly*, who seeketh heartily. And if this satisfie not some, who desire to begin the day aright after their first perfit shaking off of sleepe and awaking; let such for their better direction, breake their mundes to those who through longer experience are better exercised in the waies of the Lord then themselves.

*For what meanes
may be, to giue
to God the first
thoughts.*

Note.

*Psal. 5. 3. 4. &
119. 147*

Onely this caueat and watch-word I giue, that if through barrennes in good things thou art not able to set thine heart a worke (when sleepe is gone from thee) to fasten vpon somewhat that is profitable to thy soule, or to thy companion, if thou hast any with thee; arise, if it be conuenient; if not, and that thou sleepest thy hart to be carried vnto prophauities, or to cause thy mouth to sinne any way, checke thy selfe, rebuke thine heart; and so take occasion, euen by thy euill, to doe good. And remember him, who at his first awakings in the morning, did thus giue vnto the Lord the first fruits of the day, as I haue taught thee to doe, as in the Psalme, where he saith: *Hearre my voice early in the mornung, O Lord. Early in the morning, will I direct my words vnto thee and will looke vp.* And in the Prouerbs, 6. 22. *Wisdomes shall guide thee when thou walkest: it shall watch for thee, when thou sleepest: and when thou wakest, it shall talke with thee.*

The words of the Psalme, although they be not to be vnderstood only of the time of our first awaking, yet they include that time, as well as any other in the day: but that place of *Salomon* doth plainly shew, that it ought to be as vsuall and ordinarie, to set our hearts on worke about some holy

holy and heavenly thing when we first awake, as it should be, to looke to be guided by Gods Word all the day through. And there is no doubt, but if this Scripture and such like were beleued, and well weighed, directly tending to this end, to teach Christians to take vp their hearts in holy cogitations and heavenly desires, before the Diuell hath poysoned them, and euilly imployed them; and further, if they would be willing to see this first letting loose their hearts to sundrie sinnes (as iesting, vaine laughter, light and loose talke, iarring, contention, depth of worldlinesse, and such like) to be one chiefe cause of an vnprofitable, yea an offensive life in the day afterwards; it should be farre better with them then it is.

I meane, if they would thus doe, they should find much more ease in seruing of God and fruit therein, and comfort thereby, both in the morning and all the day after: whereas I see with mine eyes, and heare it with mine eares, that many passe the day very vnbecoming Christians, who haue long sought the Lord, (though onely in a generall manner indeed,) and others see, that it is not with them so well as both it might, and they themselves know it should be; who doe perhaps some one time in the day now and then goe to prayer, but otherwise they haue little regard of many their affections: And yet their prayers which they make, are not, for the most part, powred out to God, till their heads and hearts both are so filled & fraught with the world and other matters, that they haue made themselves in a manner vnfit to pray.

*Much ease in
seruing God
found thereby:
and contrarily.*

Note.

And as for such as say, they haue other matters to thinke on, as soone as they be awake, and they cannot bestow their time after that manner; it may please them to know, that as for the time, (if their heart were ready and did know how to doe this dutie) it might very sufficiently and well-nigh be performed in so much time (for a neede) as the Lords prayer distinctly vttered might be said ouer in. For in such a space might a Christian lift vp his heart to God, and salute him with an holy remembring of his fatherly kindnesse, and namely, for present preservation in soule and body, and confirme himselfe in his former sound heartednesse: which, if he did no more, were a true and right awaking with God, and the onely right way to thinke of other things as they ought.

*The time for
this dutie needs
not be long.*

Therefore with thine heart thus seasoned, (if it may bee) adresse thy selfe to be readie to any duties which thou hast to doe, and be strongly perswaded and confident, that God, who loueth thee so dearly, (as in thy prayer thou beleuedst, and in thy thankgiuing thou didst acknowledge) that he (I say) will be with thee, to guard thee from all aduersarie power of Satan and

*How it is to be
done.*

Of the declaration of the second dutie, &c.

Ioh 14.16
2 Theff. 3.3
2 Chro. 16.9

and his instruments, which might rise vp against thee, and by the comfort of his holy spirit keepe thee from euill; for he which hath all power in his hand *looketh downe from heauen, and beholdeth all the earth, to shew himselfe strong with them, which are of an upright hart towards him, how weakesower they feele themselves.* And therefore be encouraged thereby, with confidence to set vpon any dutie, and withstand any euill.

And further remember that thou art armed by God with all furniture meete for the seruant of God, with faith to beleue all Gods promises, with hope to be kept from fainting, with righteousnesse to performe all duty, with sinceritie to doe it with a single heart, with knowledge of the word of God to direct thee aright, and with *the preparation of the Gospell of peace to be shod* against troubles and dangers in thy voyage to Gods kingdome. Remember all these, and that thou hast not the right vse of them, except thou beest seded against the discouragements, which might stand vp in thy way. And therefore be cheerefull and of good courage, although there are many things which may, one time or other, put thee to trouble; and many occasions of vnquietnesse and vnstedfastnesse may arise, which also would otherwise vndoubtedly sore shake thee. Thus before thou goest about any thing, it is requisite for thee (thou seest if it may be) to renew thy faith, that thou maist rest freshly on God for his protection throughout the day, and waite to see it so, and obserue that thou maist be guided by him, and make thy heart merrie in him, considering that he is more to thee then all the world beside. And this for the declaration, and further laying open of this first dutie, as with any conuenience it may be done, to teach vs, how to awake with God.

CHAP. XIII.

Of the declaration of the second dutie, of beginning
the day with prayer.

NOW when thy heart shall after thy first shaking off thy sleepe be lifted vp to thy God, set thy selfe to the next part of thy dutie; prayer, confession of sinnes and thanksgiuing in solemne manner vpon thy knees; or in such gesture as may best fit thee for prayer; casting off and renouncing such foolish and fruitlesse thoughts and fantasies as were wont and still may hold thee from this dutie: and set vpon it, as soone as thou canst conueniently, yea, if it may so be, let it be the

Dan. 3.10

the first worke that thou shalt take in hand in the morning, (except *if it may be,*
 in time of sickness, when thou keepest thy bed, and then ioyne it with *begin the day*
 the former rule, and make of both one: and pray shortly when paine *with solemn*
 giueth thee no further liberty, but yet frequently and more often. But *prayer.*
 if it cannot be thy first work, yet let not thy deferring of it be a breā-
 king it off, if thou maist performe it: neither let a light occasion cause
 thee to defer it, for such shall neuer be wanting, especially thine owne
 vnwillingnesse, or sloth: but when for some especiall and weightie
 cause thou doest defer it, returne (if it may be) after thy necessary busi-
 nes ended, to the performing of it, and therewith, renew thy couenant
 of amendment of life.

And to expresse my meaning about this more plainly, remember *And herein*
 and acknowledge the kindnes of thy God in benefits daily and houre- *thankes.*
 ly receiued, and sometime particularly mention them, and his promi-
 ses of new, that so thou maist be more necrely knit vnto him thereby,
 and delight in him, For daily and oft thankfulness to God is of great
 force to meeken thine heart, and subdue thee vnto God, and to keepe
 thankfulness in thee all the day following.

And let another part of this morning worship of God, adioyned to
 this, be an hearty recording and viewing of thy sins, a bewailing and *And an exami-*
 confessing of them to God, and accusing of thy selfe, with an especiall *ning and con-*
 remorse for those which haue most troubled thee, and be humbled vnder *tesing of sin.*
 der the burthen of them: that so thou maist see thy selfe a wretched
 person, and infinitely indebted to God, and so with-hold thy heart
 from insolvency and security, and be broken-hearted, that thou maist
 the better abide so after. And with both these send vp loud cries vn- *And request.*
 to the Lord, through Iesus Christ, confidently looking for pardon
 of them, that thus thou maist find the death of Christ daily fresh, sweet
 and fauour to thee, which the most do make too common and vnfa-
 uour vnto themselves.

And pray also in faith for grace and power to mortifie thy sin, & to
 direct thy waies, and for all earthly blessings; and by thine owne ne-
 cessities be moued with compassion towards thy brethren, euen the
 whole company of the militant Church, who haue the likene of
 Gods blessing as thou hast, and (withall) that *those which are yet*
 without, and strangers from the commonwealth of Israel, may be brought *Col. 1. 11.*
 home: that thus thou maist both testifie thy loue to them, and daily
 remember and consider, how thy selfe and all other doe depend vpon
 him for whatsoeuer is good and necessary.

And to help forward this duty the better, some meditatio or musing
 vpon

Note.

upon such things as may alluage the bitterness and corruption of the heart, and season it with grace, were a thing most requisite, as every one may be brought to it. As for example: sometime, of our mortality; of the vncertainie and slippery estate of all things vnder the Sun; of the change of persons, times, estates, of the glory of the kingdome of heauen, sometime of our owne saluation, to make it more sure. of the duties we are to do in the day, and how we may keep our selues from the defilements and sins, which we are in danger to fall into; of the occasions by which we are most like to be led to euill; and of the helps and means, with the sundry priuiledges of a Christian, which we haue to withdraw vs from the same; and sometime of some particular branch of any of these, and the corruptions of the heart, and of the Christian armour of these or the like matters, let meditation be rayse d before prayer be entred into, if it may be.

In Treatise 3.
Chap. 7. Of fruits
and examples
of meditation.

And because meditation is much out of vse euen among Christians, and therefore it will be found the harder matter to go about & take it in hand, I haue therefore set downe some meditations of all sorts both briefly and in larger maner to help those, which without help cannot draw matter from their own experience to meditate vpon, as I haue before set downe a short treatise about the same; that through the help of both, they may want nothing about this duty & Christian exercise, so that their hearts be framed & fitted thereto. This part of Gods worship, namely prayer, confession of sinne, thanksgiving, and meditation, being conscionably and carefully vsed and gone about before thou entrest into thine affaires and dealings in the world, thou shalt, in no meane sort, be prepared and enabled to passe the day in thy seuerall duties, doing as thou art directed. All which may be well discharged and performed (after they be once well vnderstood how they should be practised) in one halfe quarter of an houre, and lesse if need be.

The gaine of
this is great.

No common
thing to vse
prayer aright.

And by this thou maist see, what this part of duty tendeth to, and what it requireth of thee, and how thou shouldest performe it. And as for them, which think that the doing of this ordinarily, is more then is needfull, of whom every little duty done to God, more then they haue already or do vsually performe, is thought too much: let them know that the gaine is very great. And as concerning them, which make a light matter of it, saying: that they are not now to begin this exercise in the morning, but do and haue continued it, and yet they see no such fruit to come of it: To such I answer, that I feare that to vse it as I haue set it downe, is not so common in practise, as diuers do take it to be: or else they should not say, that little profit commeth by it. For

all

such objections are vndoubtedly far from the right vse of it, and one of these waies they swarue from it: that either they come not vnto it with an humble and well ordered heart, or they know not how to be occupied in it, or else some speciall sinne is in the way to cause that it cannot be *frucuse*, ascend vp to God. The least of these faults may easily hinder the profit and darken the beauty of it.

Note.

I doubt nothing, but that at sometime, diuers Christians in an holy & right maner do discharge it: but reuerently, confidently, & constantly to do it, laying all other things aside which hinder it, that I dare not affirme of many: which causeth the benefit of it, the lesse to appeare to them. Which kind of men, if they cannot in this maner tie themselves to it, and that with delight, when yet they may very well, they should shame and put themselves to rebuke, for omitting it through sloth and vnwillingnes, if by no other reason, yet by the practise of some of the deuourer sort in popery: who although they serue God superstitiously, yet they obserue their houres appointed to them after their blind manner, (hauing only a confused and deceiuable hope to be heard, I speak of the best of them, to the shame of such as who knowing better how to worship God aright, thinke it too much to tie themselves to any thing more then they vse to do: and that is, when they think good, or be driuen to it in sicknes, feare, &c. or in any other manner, all which are void of the right and true properties of it, and then sometime I grant, and that in the morning (perhaps) they betake themselves to it.

But howsoeuer it be with such, the holy Ghost hath greatly helped the frailty of Christians hereby, who are by naturall corruption, (cleauing fast to them) prouoked in the morning as soone as they are vp, to be ranging abroad in the world, and according to their delights, dealings, and occasions to be carried after them, eyther in vanitie of mind, and lightnes, or vnquietnes, contention, quarrelling, and worldlineesse: minding little for the most part but things earthly.

Season our hearts and minds well in the morning, that they may retain the same amour all the day after.

Note.

and entring after this manner into the day, doe for the most part goe further from God all the day after. For this cause the holy Ghost hath taught them, that they should preuent these daily inconueniencies, by taking vp their mindes and heares to far better vses: that is to say, that after their awaking with God, they should (if it may be) repaire to God more solemnly, which is done by meditation of Gods power, mercy, &c. by thankfulness for benefits receiued and promised, by freeing themselves from guiltines of Gods wrath, by confessing their sins, and praying for the benefit of forgiveness, & for grace in the day against the euils thereof, and for good government throughout the

the same; that being well seasoned thus in the morning, they may retain the favour, and hold the strength of such a gracious beginning (as I have said) all the day after.

Note,

And (to speake more plainly) that they being thus well fenced with this spirituall reuiuing of their minds, and heartning of themselves against all assaults, before they enter into the field with their enemies, they may be well armed against the batterie of temptations and provocations, which will vndoubtedly meet with them: and so keep their liues from the force of them, and from hurt by them in far better manner, then such can doe, who being naked and destitute of this furniture, do lie open vnto them, whatsoeuer conceit they haue of their owne wisdom and strength.

The time of this duty,

And this which I haue said being well considered, I do not see what exception can be brought against this part of duty, vnlesse any will further cauilt about the time, which I said, need not be much, after we haue well learned how to bestow the same. To the which I tye no man, hauing shewed what time the performance of such a duty doth require: and other wise, I leaue it to all to consider, whether their wilignes, sufficiency in gifts, and their leisure will yeeld more time, or not so much; so as there be a faithfull discharge of the duty, in such sort, as they may rest therein with peace, and may feelee themselves more fit to walke warily, & strengthened against the dangers which fall out in the day, which they in no wise should doubt of, if they doe it sincerely. And now I haue said of this second duty what I haue thought conuenient to him which desireth to vse it to his profit, teaching him that is ignorant, how to practise it, and exhorting him that (through necessity of importunate busines at some time) is constrained to omit it in the first beginning of the day, that yet afterwards, hee watch his best leisure and opportunity to performe it; and last of all, answered obiections, as I haue seene it expedient.

Note,

Light occasions
must not hinder
it.

This only remaineth to be added: that we must consider, that these duties (which here I set down to be as oft performed as they may, & of which this is one) do serue to keep and settle vs in the practise of the daily direction before mentioned. Whosoever therefore desire to reap the fruit hereof by that which I haue set down, knowing how to vse it, but yet being often necessarily hindered, let them performe it when & as oft as they can: but they which are free from such busines, ought fully to resolue & determine with themselves daily to performe it if they be able, and not slothfully, nor for the fauouring of the flesh, to neglect it, as oft as they feelee themselves vnwilling to vse it; for then.

then small fruit is to be hoped for, as I haue said before. Neither indeed, can any such omitting of it be any way excused, seeing we ought not at any time to be vnwilling to such duties, (if it were alwaies expedient to be with the Lord in this manner) vnlesse we could prooue to our consciences, that wee are taken vp in things more necessary. Neither can this desire be quenched in vs (which the Spirit of God hath kindled) but by our own fault, whiles we haue through lightnes, rashnes, or in seeking some other vnlawfull liberty, expelled and banished the same from vs.

But for as much as all other duties goe well forward, whiles the heart is kept in loue and liking with these holy exercises, and not otherwise; (for pray well, and liue well, and contrarily:) therefore this grace and heavenly affection cannot, neither may well be wanting in Note. the seruants of God. Inasmuch that they which are not necessarily letted (as, by powerty; or otherwise, as want of leisure) are not to make ^{they that haue} this to stand in stead of their family, exercise in the morning; (as be- ^{received were,} ing loth to bestow more time in such holy communion with God, then ^{must yeeld} they must needs;) but rather they must begin the day with this: ^{more on this} after ^{and other du-} they are risen, and afterward with their household: as the opportunity shall permit; I meane, at such an houre, as will best stand with euery ones busines in the family. And especially Preachers and students, and those which do inioy many and great means, and who are not holden down with pouerty, and such multitudes of outward calamities and hinderances, and whose discouragements be but small in respect of others mens; such (I say) should not offer to God so nigardly sacrifices, as they who can doe no other wise; but as they haue received more, many waies then their brethren; so they should render more then they, Note. both in this and other duties: for otherwise, who should be examples and patterns to the weaker sort, if such should not? and yet that I may discourage none, he that shal not offer but ^{his mite} (with the poor widow) willingly, hauing no more, hath done as much as any other who hauing greater gifts, haue made longer praiers. Now if after the declaration of this duty in this manner, ought remaine doubtfull; let them seek resolution at their faithfull teachers hands, that so they may more freely and with more profit continue it.

CHAP. XIV.

Of the declaration of the third duty, about our callings.

THe third duty concerneth our callings and particular trades, the which we may be fit and ready to enter vpon, when our mindes be thus well prepared, as in the two former duties hath bin declared. Know we therefore that with this well ordered heart, we are to take the same in hand, every one as he is to be employed, throughout the day, as is expedient, that we may safely and comfortably bring it to an end. About the which argument my purpose is not to write a treatise of all matters appertaining hereto, but so farre to speak of it, as I may shew that which I intend, namely this: seeing it is a great part of our life, to doe the workes of our callings, and a chiefe part of a godly life to doe them aright, therefore to direct a Christian how to please God in the same, contrary to the opinion of many, (and those not of the worst) who imagine (but most vainly) that their calling is such a let to them from the practise of religion, that thereby (though they had no other) they are hindered from serving God aright. But they shall better be answered herafter.

There points
behalld in
this the pte.

First therefore I will proue, that all Christians must liue in some lawfull vocation.

Secondly, that they must with practise of other godly duties, faithfully and diligently walke in the same.

Thirdly, (which will follow vpon the two former) that they who do for which the children of God only can do, may highly please God therein, and find great help and furtherance thereby, to passe the other parts of the day well and christianly.

The first point:
All must liue
in some lawfull
calling.
Gen. 2. 19.
Ephes. 4. 28.

1.Tim. 2. 2.

And for the first of these three, it is cleere by the words of the Lord himselfe, (*In the sweat of thy face shalt eat thy bread*: that all men are bound to trauell and labour (though not with the hands) in some painfull estate of life, wherein they may serue God, and if need be, they may provide for themselves and theirs: At least wise, they may be good members in the Church & Common-wealth, as is meet for them to be, not idle and vnprofitable. Vnto the which rule the highest magistrates doe submit themselves, being appointed of God to their places, that the people may liue a quiet and a peaceable life in all godlines and honesty: and therefore very vnmeeit were, that any inferiour to them,

them, should range and liue without compasse in the world *indiscreetly*; as though they were exempt from the Lords government. *1. Thef. 3. 6.*

But I, as I haue set my selfe to doe throughout this booke, will deale only with those, who hauing submitted themselves vnto the will of God in other things, are therefore ready to heare his voice in this.

All such must know and religiously perswade themselves; (if thorough ignorance and long custome therein, they should thinke otherwise,) that they must of conscience betake themselves to such an estate of life, lest other wise liuing without a calling, as rogues, theeues, couisers, common gamesters, parasites, and other disguised persons, they should loath labour, liue vpon others, and waste idle; and so run into heresie, sects, curious questions, and fond opinions; or else into loose behaviour, and wicked company: and then finding no fauor in their Religion, should fall away from the truth, and grow fencelesse, and *the danger of not liuing so.*

And *frut in their drags and filthines*. As, not onely we may reade in the Scriptures, that some haue done; which also were members of the Church; but we haue also seene many carrying good shew of zeale, and hauing many good parts in them, wherof some became prophane and vaine in their liues; others held strange opinions, and separated themselves from the Church of God; amongst whom they had liued familiarly before; neither were they to be blamed by men with any reprochfull time, which might be like to bring them thereunto, save onely this, that they exercised no calling; *but went about from place to place,* and settled themselves in none, neither could be perswaded by the dearest of their friends so to do. But although a man could assure himselfe, that he should neuer fall to such a depth of sin, through the neglect of a vocation and following of a lawfull trade of life, (as there

seldom commeth any better fruit thereof;) yet, what man would but so much as liue vnprofitably, (if he may be well employed) when God hath made him for a far more excellent end? and bring discredit and ill report, & that iustly vpon himselfe, hauing bin had in good account before, of his godly neighbors & brethren, of his kindred, and so void of comfort, and thus for neglecting the ordinance of God?

But to say no more of this first point: the next & the mightiest degree hereunto, that may be, is; that many walk loosely and carelesly in their calling, and are slothfull and negligent in the performance of the duties thereof, (whereas they should faithfully and diligently be taken vp in their honest and lawfull vocations) which comming either of the ignorance of their durie, or of a mind too much giuen to seeke carnall liberty, or of both, cannot be without dangerous discommodities. For

All should ab-
hor the liuing
without a
calling.

The second point
Men must labor
diligently
therin.

Note.

Men ought to
be diligent
therein, seeing
they haue fix
daies therein
in the weeke
anthon our
Sabbath.

what should the multitude of Christians do through the whole yeere, if they should not euery one walke and be daily occupied in some certain estate, some at home, some abroad, and therein haue triall of their faith, patience, and obedience: not that they might thereby waxe worldly minded and the further from God, but get incouragement to serue him better, as shall be said after wards. For God in appointing but one Sabbath of all the seauen dayes, hath sufficiently declared, that they cannot attend only to spiritual actions, as prayer, meditation, reading, &c. such like: and therefore hath for the most part of the weeke appointed them to shew forth their knowledge and religious keeping of a good conscience in being occupied labour: things of this life in their honest calling, wherein they may haue worke enough to bee employed and taken vp: Of the which matter, as the Scripture

1. Cor. 7. 23.

man is thine in the same vocations, wherein he was called: and commandeth him in the name of our Lord Iesus, to withdraw himself

3. Thel. 3. 6.

from euery trade, that walketh without labouring, that so he might not be shamed: And that one place of Salomon is worthy our consideration, to the perswading of vs to faithfullnesse and diligence in our calling, and to loth sloth and idlenesse, where he saith: *The sluggard desireth, but his soule hath nothing: but the soule of the diligent shall have plenty.*

Pep. 13. 4. 11.

Prou. 24.

And againe: *The desire of vanity shall diminish: but he that gathereth them with the hand, that is, with his owne labour, shall increase them.* And againe: *The slothfull man will not plough because of Winter; therefore he shall beg in Summer but haue nothing: yea a woman that hath a diligent hand, buildeth and upholdeth her house; which many other such like.*

L. Prou. 18. 9.

Eccl. 10. 3. 9.

Eccl. 10. 3. 9.

In which he doth not onely shew, what commoditie a mans labor and diligence in his calling bringeth, and contrariwise: but especially commendeth painfullnesse and trauell, how good, and befitting Christians they be. He alloweth not (we see) sloth, idlenesse, and ouer-reaching heads, in the seruants of God: but sheweth, that it agreeth well with the best of them, to be diligent and well occupied; and that it is not too base and vnbecoming the honor of their profession, to labor and take paines; which the diuell too readily perswadeth many: yea, and therefore he saith in another place, (seeing a

Note.

Prou. 12. 17.

L. Prou. 17. 1.

meaner and poore estate might be thought reprochfull) *that better is a little, euen a dish of greene herbs, with peace and loue, then a stalled oxe with an vnquiet conscience and strife.* It is the more lamentable to see, how numbers degenerate in this point to their owne great hurt, and drawing others after them. Some

not

not so well advised and itaied as were meet for them; are euer meddling in other mens matters, and leauing off their owne calling, spend much time in prying and searching into other mens liuing, titles of their lands and leases: and busying themselves needlesly, yea, and oft times to the great hurt, offence, & iust complaint of them, with whom they liue and seeke to haue to do. Others, as *busy-bodies*, and as though religion consisted therein, doe as it were make a trade of observing other mens faults, neglecting too much their owne: and sow dissension; and see debate betwixt neighbours, and with their euill tongues, bite and reproch such, as are better then themselves. Others waste out their precious times in seeking of acquaintance, not such whereby they may take good or do good; but spend it in play, iesting, and merry-making amisse and prophane, &c. Others occupie themselves in dealings and merchandise, not apporainig vnto them, but farre about their ability, yea, and skill also many times, vsing their trades with other mens goods: and whiles they keepe within bounds, by aiming at great matters without any warrant; do gain lesse then nothing for their labour, and disable themselves to their owne calling: besides this, that their vnwise dealings that way and departing from that businesse, which they were more fit for, and appointed vnto, doth iniurie; yea, and vndoe others oft times as well as spoile themselves, till they come to this: *that they cannot digge, and so begot they are ashamed.* There are many other wayes beside these, (drawing men from their callings,) which seeme pleasant, but the issue therof proueth farre otherwile: whereby many and these also of good hope, haue giuen themselves to seek their libertie; and to be vnburthened from their callings; wherein whiles they remained, they thought themselves to be in a kind of prison; and therefore till foolish experience had taught them how they had been deceiued; could in no wise be perswaded to serue God in them, as had been most meet for them to haue done. These men and such like, of which sort there are many in the world, might haue kept both peace to their consciences, and good report; and bin freed from many euils, if they would haue hearkened vnto the voice of God, which saith: *He that labour* *verb not, let him not eat.* And againe: *that man is borne to labour: as the bird to flying.* But they depart from the ordinance of God, and shew that (how soeuer they professe themselves to be religious) they fell to these indirect courses from diligence in their callings, for want of religion, which only doth rightly direct men how to follow the, as it doth to order all other things aright. But it may wel be a duty of some

*All parts in
neighbour,
binding di-
ligence in mens
callings.*

*Mens should not
deale about
their ability*

Notes

a. Thef. 3. 10.

account

account commanded of God: to make conscience of diligence in our particular callings, it is so few mens cases to performe it.

Every good labourer is not a good Christian.
 But whiles I commend faithfulness in mens calling, and find fault with negligence therein, I attribute no godlinesse to the very act of labouring; neither defend, that they are good Christians all, who are diligent workemen, and painfull labourers in any calling; magistracie, ministerie, or any other, I have said otherwise to them which mark well my words: only this I say, that to a faithfull Christian whose formeth and studieth daily more and more to amend his life, to him (I say) diligence in his outward calling is no small help to live well and godly, and to keep him from many euills: but otherwise if there be not good government ouer the heart and life daily he may find sorrow and misery enough, notwithstanding his labour, seeing he will not take his direction from God in other things also.

The third point. That our walking in our calling diligently, please God. We must so use earthly desires, that we be not left without spiritual duties.
 But the right following of our calling (to enter into the third branch) is in such manner and sort to use and walk in it, that it may be no let nor hindrance to vs from exercises of religion, and growing in grace thereby: for no such labour doth God approve of. But contrarywise, we must so play the good husbands, that we become not worldlings, and such as find more sweetness and pleasure in our earthly dealings, and the comming in of our profits, then in our heavenly: such thorough the practise of Christianitie we must so follow, knowing businesse, and shun meddling in other mens matters vnnecessarily, that we be not shut vp in our owne, without regard of our brethren, and care for their matters: when cause shall require? for that were great unkindnes, and want of charity towards them, ioyned with too much selfe loue towards our selues. To be shure we must so use the world, as though we used it not; not lifting vp our hearts when we prosper, nor calling them down with deadly sorrow, when we sustaine losses and discommodities, but so carry our selues throughout, that we may be patterns and examples to other of right using the world: for so hath the Lord appointed men to live in, and use their vocations.

And this kind of walking in them, is highly pleasing and acceptable to him. For they who thus set vpon common actions and worldly businesse, are not carried after their own earthly minds, as men of the world; but set the Lord before them; & look what he will haue done: and they bridle their desires, which would else carry them after them. So *Moses* was faithfull in all Gods house; and *Joseph* in his place; and *Job* who had much to do in matters of profit and commodity, yet was a rare pattern to all men of using the world aright: euen earthly things

things with an heavenly mind: that they may haue the more to accuse the (& that iustly) who wil not in far meaner affairs take him for their example. This regard must be had of all Christians, & of all sorts, both of rich and poore, one and another, in their earthly dealings, (though it be a lesson most hardly learned) that whiles we auoid sloth and idleness on the one side, yet walking in our callings we be not worldly minded on the other side: that so it may come to passe, that our calling being one part of Christian obedience and duty to God, may not onely for the time while we are occupied in it, witness well to vs, that wee please him; but also make vs more fit to other Christian duties after. And that we seeing this manner of passing our time to be inioyned of God, (who hath promised blessing therto, and seeth what is good for every one) and considering duly with our selues the infinite fruit that cometh thereof, we may more willingly, and of conscience betake our selues thereunto; that so we may find in this faithfull walking in our calling, a peaceable course of living here, wch may bring happines with it in the end. The necessity & benefit of this in a Christian, few do sufficiently know or consider. For all are naturally giuen to seeke liberty amisse, and stolne waters (as it is in the Prouerb) are sweet: and many who zealously professe a godly life, not painefully following some lawfull calling do by wofull practise proue this to be true, & so shall find much sorrow in their daies which others shall be free from.

Now to the end we may thus cheerfully go about them, as knowing that God alloweth such works of ours, and so thereby be disposed more readily to other parts of duty, (which we see to be no common thing in the world) first this must be considered: that it is the Lord that setteth vs in our callings, and hath promised to be with vs, & to giue vs

good succeſſe in them, and to help vs beare all tediousnes therein; and further, that he hath willed vs to do all such duties for his sake, in such manner as if we did them vnto him, & from him to look for a reward.

Now what true Christian is there, who, if he beleue this, is not encouraged to do his busines readily and willingly? who would not be glad to do any thing which might please God? and whose heart should not be joyfull to go about the Lords work, whereby tediousnes, vnquietnes and manifold vnſetlings are remoued? And so should wee not grow out of frame, but haue our minds readily prepared to other duties. And most sure it is, that mens callings and labors are so wearisome & burthensome vnto them, even for this cause, as very many by wofull experience do find, seeing they do not thus think of them. Neither are such cheerfull at their work, but only for the gain, that moeth

Prou 9.27.

Ioh. 1.8.

By what meanes
our callings
may further vs
in godlines.
Col. 3.24.

ueth

Note.

The Minister
hardly delighteth
in reading, as be-
cometh a calling
as he is in.

Dan 12. 3.

There are many
discouragements,
to follow
our call, yet
willingly.
The first.

Note.

The second.

The third.

with the, or for that they must needs; & being so vnwillingly and corruptly occupied therein, neither are they fit for any good thing or duty after. The Minister who is consecrated by the Lord euen to diuine studies and passings of his time, and hath it inioyned him for his calling that he attend daily to reading priuately, and to doctrine and exhortation publickly; how hardly obtaineth hee it of himselfe, (as heavenly and sweet a calling as it is) to abide and hold out therein? yea, and how few do it. I speake euen of such as haue receiued good gifts of God; not of the worser sorts only, but trifle out their precious time as many other private persons do. As though it were little to be regarded which is written; *He that winneth soules is wise: and they that haue instructed others, shall shine as the stars.* Now if they cannot attend diligently and constantly in their worke, of others whose calling is not to be occupied through the day in that heavenly maner, how were it to be looked for; to do so if they should not of conscience tie themselves thereto, and walke cheerfully and faithfully therein?

But when men shall know, and may be bold to remember and consider, that they are appointed by God to bestow the most part of the time in their callings, (though they be not merely spirituall actions) to the end that they may with better appetite returne to exercises of religion againe after; and that they haue a promise of blessing therein: Oh with what peace may they be occupied in them, and overcome that tediousnes and wearisomnes, which would otherwise cleaue vnto them? Thus I could wish, that Christian men took their callings to be in such sort inioined them of God, that they neither durst neglect them, nor yet find them burdane and wearisome to them: but that they could wisely see, how, when, and why to intermit them, that is to say, for necessary and profitable causes and considerations; as, for the ministry of the word, the visiting of friends; moderate, lawfull and necessary refreshings of themselves, and in good sort to returne to them againe more fitly. Furthermore, we shall not be vnsetled by the works of our callings, nor wearisomely cast them off, when we shall be able to see, that we haue practise of most duties in Christianity therein, as of diligence, obedience, faith, patience, truth, &c. and thereby learne experience, that God who hath giuen vs wisdom, cheerefulness, patience and the rest heretofore, to beare the burthen of them contentedly and willingly, when in the praier of faith we asked it of him; will doe the like for vs still, and minister the same grace to vs, for the time to come.

Thusly, we shall not be hindered from duty by our labors, but furthered.

thered thereby in the waies of godlines, whē we consider that the Lord hath made them the chiefe meanes of our maintenance, assuring vs, that we shall be fed: that so we may put away distrust, & depend vpon God ioyfully, and not be driuen to depend vpon vnconscionable men for necessities. Lastly, Gods people, by a faithfull and diligent walking in their calling, haue prooffe how God keepeth them in the way to eternall life: and in the way of peace, and freeth them from many dangers and sins, (which fret as a canker:) for whiles they be diligent in their callings, they comit themselves & the course of their dealings to God, who hath promised to keep them in all their waies; and therefore to free them from the euils which meet with others, and so to hold them on in their course. Their good successe they ascribe to God; therefore it is a double comfort to them: their crolles which arise, they know are sent vpon them by his prouidence for their good; therefore though they be bitter to the flesh, yet they (who are well aduised vnder them) resolute, that they are necessary for them. And the hardest which can befall them while they offer themselves to be guided by God therein, is euer to be borne and gone vnder, rather then the ordinary euents, which follow the idle and ill husbands, as we call them. And a man would think, that it were an estate to be wished and chosent to liue in, (if it be well considered what plagues meete with the rangers and disordered persons, who are not subiect to God) to be in account and fauour with God, as godly Christians walking in their calling religiously, are; seeing it is said of them, *Blessed are they in the field, and in the house, their flocke and store, &c.* *Deut. 33.* Now I haue said that which I purposed of this point, for the directing of them who stand in need of this instruction, how to vse their callings aright: a litle I will adde, to answer such doubts as may arise in some minds, from that which hath beene spoken.

And first it may be demanded, whether Gentlemen, and other, who are blessed with abundance of things necessary for this present life, shall be bound to some certaine calling, wherein they should serue God by their trauell therein, benefit others thereby, and keepe themselves from the dangers before mentioned, accompanying those who liue without a calling. Or whether it be not their calling, to liue as gentlemen vse to do: in riding and going vp & down, to spend their liues in pastimes, pleasure, and doing what they list. I answer, as in all the rest, I speak to such as are willing to be reformed: and to such I say, If they be called to beare any office, let them attend vpon it, and seeke to be fit for it, and worthily discharge it; & therefore let such be acquainted with the lawes of the Realme, as well as with the lawes of God; and be counsellours and

the fourth,

Notes

Deut. 33.

Object.

whether gentlemen are tied to a calling.

Notes.

Answer.

what they should doe, who beare office.

and helpers to their neighbours about them; that they may be beloved of them, when they shall see, that with Christian conversation they shall enjoy other parts of good neighbourhood by them also. And let them labour to see their families well governed, and be carefull (as Christians may with good consciences) to uphold their outward estate, and to continue it to their posterity. And such as beare no office, let them (being exempted from the labour about the executing of it, which is intioyned to the others) be occupied as they in all other respects.

*What they, who
beare none,*

Note.

* Heb. 10. 24.

* Amos 3. 2.

Prov. 23. 23.

*2. Cor. 2. 6,
Note.*

As seeing they are to serve their Prince and Country with body and goods; aduice and counsell, both in peace and warre; they ought by all means to studie how to prepare themselves to turne the many houres and daies, which the most of that estate spend in games and pastimes; to other more profitable and necessary vses. Let them also be the first who shall provide and take order for the maintenance of the poore, to see good order in their towne, helpe to beate down sinne, and punish euill doers, and set at one such as are at variance, and haue their hand reached out oftner and more liberally then all shall behold, and yet for example sake, goe before others in doing good according to their ability, not refusing to exhort and stir vp, as occasion shall be offered, to loue and to good * things. These, one or other of them, are the works of their callings: wherein they will be lights to other, render a good fruit of their wealth to God, and cause many to blesse God for their loue and labor. And what can they lesse doe then this, if they do but consider, that of them most shall be required, who haue receiued * most?

And for the better & more happy effecting of that which I haue said, let them labour by all means to provide, that good teaching may be enjoyed and well vsed while they may, and put in practise that which is in the *Prov. 23. 23. Buy wisdom whatsoeuer is cost: but sell it not, whatsoeuer ye may haue for it.* And if they be wise, let them enjoy the more liberty in the reading daily of the Scriptures and other good bookes: which is, with other such like exercises of study, the chiefest and principallest commodity, which they reape by their riches. I speake wisdom to them, which are sound-hearted to receive it. But if they thinke, that God hath made their portion greater then other mens, to the end they may runne the further out of order, and that they may spend their precious time idly, vainly, and at their pleasure, without rendering account thereof; I am sure they provide worst for themselves, and shall wish they had bene poore men, who would haue made no such questions about the bestowing of their time, but would willingly in that meane estate haue serued God without reasoning. As for their

their lawfull and honest recreations, which are onely in good sort and manner to be vsed, as I shall say in the next chapter; they not making the same an occupation, nor themselves slaves to their lusts and pleasures, this which I say, with holdeth them not from the right vse thereof. But of this enough, seeing my purpose is not to make treatises of euery matter I touch. I will proceed to another obiection: The poore Christians would (they say) take paines willingly in their callings, but they can by no meanes maintaine their charge: what therefore shall they doe? To whom, as I can say no lesse, but that they must for all this, cast away their confidence, but beleue that God hath many waies to deliuer & provide for his, and that it hath not been lightly seen that God hath bin wanting to his, no not in their outward need; and therefore though their triall should be vnto death, yet to trust by lawfull meanes to find help: so I must further say to others, who (neglecting their duty) do suffer them to want & might relieue them; that God wil iustly bring it against them, and lay it to their charge: such (I meane) as both by that good and Christian law of this land (worthy with all care and conscience euer to be executed) are made ouerseers of the poore; and such also as hauing superfluity, and much more then necessary food and apparell, yet are not rich in good works, neither do good to the poore, which are amongst them for that purpose. Iudgment shal be to such without mercy, because they shew no mercie: who if they be liuing members of Christs body, which is the Church, must pitié the bowels, and glad the hearts of their poore brethren. But rare are they, who do any more this way then they needs must; though mens left hand should not know what their right hand doth: but they stríue and fall out one with another, euen for that they are inioined by authority to giue, euen the litle which they do. And for the poore themselves, as they may make their mone to such as are fittest and readiest to relieue them; so they must beare their burthen the more easilie, because they haue hope in Christ, and are by him exalted higher then most of their betters (I speake of the godly sort of them) considering that all Gods seruants haue their seuerall crosses, to make them meet for him. I am sory to speak it, but it is too true, that of such as need the help of others to the maintaining of them, there are too few who haue eares to heare that which I haue to say to them from the Lord; for they are foolish as the Prophet saith: and know not the waies of the Lord, nor the iudgments of their God. But for the few that do feare God, I say; let them so goe to their work, as I haue taught all true Christians to do: that is, that they make it not an vncomfortable toile, but waite for the promise, that they shall

Obiect. 2.

Ans.

The poore who cannot follow a calling, must be relieved.

By the wise care of the distributors or overseers.

Deut. 15. 11.

And by others who haue more then needfull.

Iam. 2. 13.

Iam. 1. 9.

Ier. 5. 4.

Persuasion to the poore to contentment.

shall

Pfal. 33. 19.
Deut. 8. 3.
1. King. 4. 7.
1. Kin. 17. 14.
Pfal. 34. 10.

shall be fed; and stay vp themselves, by the example of the poore widow, and thy word that saith, *Man liueth not by bread only*: and againe, *The Lyons shall be hunger. bitten, but they that feare God shall not want*: and againe, The Lord hath many wayes to deliuer his: and know they thereby, that sooner shall the stones be turned into loaves of bread, then they shall be forgotten, and starue for hunger; or else he will prouide better for them.

Obiect. 3.

Some will haue
no seruants
that are religi-
ous, so doe their
worke.

But to leaue this, I may not omit one other obiection, which is much amongst men; that whereas I haue taught, that if a man be neuer so good a labourer, and diligent husband, and so walke painfully in his calling, yet none of all this commendeth him to God, if he be not religious also; men reply and say, that such of all other are most negligent in their busines; as seruants by name, (who (they say) when their minds should be upon their worke, are found oftentimes at their booke and at prayer; other of them sitting idly, and little regarding their masters aduantage: whereas they who occupy not themselves about religion, but are held in by feare, or drawne on by hope of reward, are for their masters profit, and go to their worke lustily. Whereupon some haue gone so far, that they haue vsually vttered this speech; that whensoever they make choice of seruants, they will neuer chuse any which are religious. Which latter speech (I answer) if it were not added, the former part might more charitably be interpreted.

Answe.

Many seruants
that profess
are hypocrites.
2. King. 5. 25.

For it is not to be denyed, but that as in other states, so there are many hypocrites among seruants. who make profession of religion, as *Gebazai*, and many did, whom we reade of: against whom I denounce by the word of the Lord, that they shall beare the punishment of their iniquity. But to grow to this absurdity from thence, that all religious seruants are such, and that they would not chuse such to be their seruants; the least sinne that it can be made, is; that it is a rash and a carnall speech, and so much the more faultie, by how much he that vttereth it, goeth for the better Protestant. For such declare that so their busines be done, they can beare any rudenes, brutishnes, and disorder in their seruants, and consequently, the dishonouring of God thereby: for all such behavior must be looked for, more or lesse, in such as are not religious. But commonly such Masters arcinsly met with by the seruants, whom they so prefer before those which are religious; for one time or other, they play them such parts by defiling their houses by whoredome, stealing from them, or some other way, that they are forced to eate their word, and say, that the religious are the best seruants.

Againe.

Again; whereas they in that speech condemne all which professe, is well knowne, that there are many seruants who in their particular calling, in that they are seruants; as well as in their generall, that they are Christians; doe glorifie God highly, and shine as lights in their places to the shame of their accusers. And yet such Masters might iudge of their seruants religious and Christian practice by their own; that all dutie is not by and by to be looked for at their hands, which haue some loue and liking of the Gospell. Are they themselves so vnblameable in their whole course, that others may not see as great wants and faults in them, as they see in seruants? It is to bee feared, that such (who will so speake as I haue shewed) doe not giue them alwayes the best example; but if they doe let them catechise them also, beside the publike teaching which they enioy, who being already willing to liue Christianly, yet if they be not diligently and lowingly taught, cannot so soone be brought to any great perfection. And thus being done let them proue, whether religious or prophane, bee the best seruants. And yet this I adde, Oh that seruants professing Religion, were not high minded, nor answering againe, but humble, &c.

Lastly, of mens vocation this I adde, that I haue not forgoed the necessitie of labouring in it, but that if some through extreme povertie and want of stocke, be inforced to giue ouer occupying, as hauing no other remedie, (through the hardnesse of their hearts, who will forgoe nothing to the reliefe and setting vp of such, and the multitude of other poore folke) if it bee thus (I say) that they haue no other remedie, nor be able to labour in any lawfull calling, they may with the peace of their conscience receiue almes, and liue thereby and please God therein, keepe their confidence in him, and grow forward in the further knowledge and practice of their dutie, as other Christians doe, though this which I say, ought to bee no shelter for the slothfull and idle. Which thing if many were perswaded of, (as it is pittie that any should doubt of it) they should beate their poore share more indifferently, and the shame that many haue of it, more commendably then now they doe. For that is now their calling, to trust in God, and to hope for that reliefe, which shall be sufficient for them, as they did, before their decay, hope that God by their labour, would maintayne and prouide for them.

Note.

A device for such as being fallen to decay, cannot follow their Trades.
Note.

Furthermore, neither would I haue any to thinke, that this which hath beene spoken, doth simply denie a Christian man liberty to alter and change his calling: which although it ought not hastily nor lightly

A man may alter his calling for some cause.

* Luke 16. 3.

Calling is no let
but a great help
to godlinesse, if
it be well vsed.

16. 3. Luke 16.
greatest of all
the duties of man
which is to be
called to God.

Note.

Luke 8. 18.

They that haue
more meanes
must be more
fruitfull.

ly be done, seeing it is very probable, that a man may bee best able to deale in that, wherein he hath beene trained vp and experienced) yet vpon necessitie and the decay of his former trade, and vpon other sufficient and waighie considerations, (for which sort there may fall out many) he may enjoy libertie so to doe; which to set downe in this place, were too faire a departing from the point in hand; And thus much bee said of this matter concerning mens outward vocation: whereby among other things this may bee seene, that although the most doe complaine that they are much hindered from a fruitfull walking with God by their earthly callings; yet that is their error, or some way their great sinne: for a man fearing God may preferue faith and godlinesse by a warie and Christian walking in them; and practise many Christian duties in the same; as patience, and trust in God, &c. and consequently may please him therein to the great contentment of his owne heart. And therefore, if any man find his calling to be a let vnto him from seruing God religiously, and well spending of the day; let him know, that the hinderance of him from this is in himselfe: euen some vntowardnesse, intemperancie, and rebellion of his heart: either because hee knoweth not how to vs his calling aright; or else, because he hath giuen himselfe too much libertie to depart from following and practising that which he seeth cleerly to be intoynd him. But otherwise, if he endeavour to encourage himselfe by the aforementioned persuasions, to vs it aright, he shall see every day more cleerely much cause to praise God for the prooff of his loue to him, and blessing so many wayes therein; (so farre off shall it be from being an incumbrance vnto him; as most complaine that they find it: y) yes, I dare bee bold to assure him, and that by the Lords owne testimony, (for to him that hath, shall be given, and hee shall haue abundance) that he shall find by a concionable discharging of dutie in it, much libertie and holy boldnesse with God. So that, this third rule of a religious walking in our calling; reaching to to great a part of our life; though it may sometime bee omitted as (we see) much to be regarded; and other duties of equall necessitie, (when that must wholly or in part be intermitted) must be performed.

But this is to be vnderstood according to the helpes and encouragements, that euery man hath one more then another, for thereafter he must be more fruitfull: that none may be discouraged on the one side, when hee cannot doe as hee would; or made slothfull and negligent (when hee might doe much more) on the other. Thereafter

ought

ought every man both in his particular vocation; and in all other points of Christianitie; bring forth more fruit, as the Minister in respect of his calling, which is to be occupied in reading privately and teaching publickly, whose labour is a meane to helpe him forward in a godly life, because it is an acquainting of him with the Scriptures, and the minde of God so properly, as cannot bee said of other mens labours: the Minister (I say) in such respects, oweth more dutie to God, (which he may also be able to performe) then the private man. So the wealthy man, in that hee needeth not bee carefull or pursue about necessaries; (but it is his great sinne if hee be) hath more libertie to remember God, and to set vpon dutie with cheerfulness, more then the poore; who is through meere necessitie constrained to his great grieft, to cut off many times of reading, conference, and of public hearing, (which for the most part, the other need not;) and yet hee is not thereby discharged from fearing to offend God; and from performing other Christian duties in his life.

And whereas men alleage, that the rich is letted by reason of his wealth, and therefore cannot so easily apply himselfe to walke in a sound course; nor what he doth, but what he ought and may doe, is to be considered. For as hee shall shew himselfe vnthankfull to God in grosse manner, who shall thus go about to make Gods blessings stumbling blockes and hinderances from heartie loue and obedience to him; and from libertie in his seruice more then others can haue: so he shall neuer doe it but to his great cost. In like manner they, which dwell among many good neighbours, who are as watchmen to them, and haue an ordinary teaching Ministerie that can build them vp, are to shew themselves more rich and plentifull both in the exercises of Religion, and in the particular duties which belong to Christians, then they can doe, which want either the most, or all of the meanes which others enioy.

And according to this equitie, the ancient Christian, who through long experience is better acquainted with the loving kindnesse of the Lord, ought in better sort discharge himselfe of the fore mentioned and other duties, then hee who is a Nouice, and a young Souilder in this spirituall warfare. Therefore Saint Iohn writing to the elder Christians to put them in minde, vrgeth them by the same reason, saying: *I write vnto you fathers, because ye haue knowne him which is from the beginning.* As if hee should say: Yee haue experience, that it is no labour lost to serue him: but yee hauing had acquaintance with

The Minister more then a private man.
1. Tim. 4. 13.

Note.
So the wealthy, rather then the poore.

Men that are letted by wealth abuse it to their cost.

Note.

The ancient Christians, more then the nouice.

1. Iohn 2. 14.

They that have
more peace,
health, &c.

Note.

They that have
more peace,
health, &c.

They that have
more peace,
health, &c.

They that have
more peace,
health, &c.

Marth. 23. 23.

They that have
more peace,
health, &c.

the goodly life, and the blessed fruit of it from your youth; yee are a blessing upon your good and long trial; both to proceed constantly your felices in your course, and also to hearken on the yonger.

And the same I say of all others, whose part hath beene greater in peace, health, freedom from diseases, in holy fellowship, (especially of marriage) or in whatsoever other, blessings of God: they (I say) who have enjoyed more then other of their good brethren, ought by good right to goe farre before them as shining lights, both in variety of duties, and in more gracious performance of the same; and sooner returne when they perceiue themselves to haue wandred, and more firmly to settle themselves to hold out in their good course. For otherwise, what vse should they make of that Scripture, *Mat. 13. 12.* though some bring forth but thirrie, yet some doe store, and some an hundred fold. And therefore it behooueth them to gaine all occasions, which others neglect, to the redeeming of the time from idleness, wandring dreames of earthly happinesse, and needlesse and idle speech, and such other like: also to pray oftner, then at set and appointed times; to stirre vp their faith in the manifold and rich promises of God; taking comfort thereby usually, and while they may and while God giueth them opportunity, to refresh and doe good to many by compassion, love, counsell, reliefe; and with all these to decept a proportion in their particular vocation, for as they may liue in an helpe, and not a let to them; that so the Lord may say to them. Well, good and faithfull seruants; because yee haue bene faithfull,

&c. enter into your Masters joy. *Marth. 23. 23.*

Of the declaration of the fourth rule or duty, directing vs in company.

Now followeth another duty for the guiding of vs in company: that is to say, when by any occasion we be in place with others, that with the same well ordered hearts, with the which wee haue bene taught to discharge other duties in the day, we carrie our felues in company; because it is a part of our life in the passing of the day, very duties and distinct from that wherein wee are solitary; and deale with our felues. And although a man may be both

in his calling and in company at once; yet, as I haue shewed how euery one ought to be conuerfant in his calling, without respect had of company: so now I shew particularly, how company should bee vsed without respect of mens callings. Now as the companies be of many sorts, with which we are occasioned to be occupied, and the matters infinite, which fall out to bee debated of in the same; so can there not therefore any certaine and particular Rules be giuen to direct our selues in them: but yet some generall obseruations may helpe vs much; therather, seeing they, to whom I direct my speech; and who may take profit by this, haue attained to the heartie desire of keeping a good conscience alreadie, and haue (for a great part of them) some measure of sound knowledge of the will of God, which will greatly further them in the same.

And because all companies among men are not for and concerning trafficke in earthly dealings, and matters about this present life, as bargainings and couenants; but some are among Neighbours and friends, partly for the increasing of loue, and partly to make merrie; and other some by other occasions, and some by accident without any purpose thereof before; in all which kinds, we often take much hurt, and bee in farre worse case by them for want of good direction and heed-taking; then wee were before we entred into them: First, therefore I will speake of those companies, wherein wee haue more libertie to benefit our selues one by another to God-ward; as hauing no weightie dealings to hinder vs; and then of the other which belong to the affaires and actions about this present life, how to vse them.

In both which generally; this is a rule to bee obserued in all companies, that wee feare danger, and bee harmelesse in them without offence; leauing no ill sauour by example behind vs; but more particularly, the marke which wee are to aime at in all our familiar companies is this; that wee should not rush vnaduisedly into them as most men doe, but determine before, to doe good in them to others as wee be able; and to helpe them forward vnto eternall life by all good opportunities, or purpose to take good of others, as occasion shall be offered.

This rule (to make no doubt of the former, *Marth. 18. 7. 8.*) is according to the Scripture, that as we should draw vnderstanding out of them, whom God hath plentifully enriched with it; so we should be moued with pitie and compassion towards them, who are ignorant

*Company meet
in diuers re-
spectes.*

Especially two.

*A generall rule
in both.*

*Note.
More particu-
larly in some.*

*Mar. 18. 7. 8.
Prou. 20. 5.*

Col 3. 12, 13.
 1. Thes. 5. 13, 14
 Note,
 Jude 20,
 Prou. 10. 20.
 James 5. 20.
 1. Sam. 23. 16.

and carelesse; or though they were neither of both, yet many wants and infirmities at least, they haue, as we our selves haue; and therefore haue need, beside the preventing of other dangers, to bee exhorted, stirred vp, called vpon and instructed; that so, both they and we might be edified and built vp in our most holy faith, and haue our loue and mutuall peace confirmed betwixt vs: that so our lips may feed many, and through Gods goodnesse we may be meanes to turne some from going astray out of their way; and we may haue also cause to thanke God for the like by others, and reioyce in our Christian fellowship together. All which vses, *Jonathan* and *Dauid* enjoyed in their meetings, the one by the other.

II And to what great purpose shall it bee to enioyne watchfulnesse ouer the other parts of our life, if in company we haue not an especiall regard of it, thereby to take all good opportunitie to make our companies profitable, or at the least, not hurtfull? For daily experience teacheth, how many occasions of offending God, and of troubling our selues, are offered therein: and were wee not better bee absent one from another, then in such sort meete together? Besides, what an vnuly member the tongue is, though it be small, the Apostle declareth when he saith: *That it setteth on fire the whole bodie, and is it self set on fire by Hell.* And as for the heart which setteth it on worke, who is ignorant, how readie that is euery way as the company shall bee, to offend, either by frowardnesse, techinelle, conceits, misconstruing of the speeches of others, or by loosenesse of tongue, and lightnesse of behauiour, and such like? And both these being well considered, how many companies shall bee found, where one is not some way the worse for another? yea, where one corrupteth not the other? or where there are not fallings out, quarrels and debate, or prophane and endlesse talke of the World, iesting, vaine and idle speech, if not filthy communication and ribaldry, or where there is not buying and selling of those which are absent? And as for lying, swearing (as *Hosea* speaketh) with such other abomination, it goeth through the land: and where these faile, what other speech is in steed of them most commonly, but telling of tales, needlesse newes, and such like foolish and heathenish talke, euen in such as professe; which were bad enough for them which haue not heard of the Gospell?

The most tolerable communication among the rest, which is vsed, (as I haue said) to be deepe in and about the World and matters of commodities, wherein, as I denie not, but that there is a lawfull vse

but

per-

permitted to men, sparingly, soberly, and wisely, when, and so farre as there is cause: euen so, as it is most commonly vsed, it is made wel-nigh as bad as the other; that it hindreth and holdeth away all other matters profitable, and drowneth the persons ouer head and eares in it. Now seeing we know it is thus, should not this common and dangerous corruption, preuayling and continuing thus in most companies, cause the seruants of God to bewayle it, seeke to itay and to hinder it; and euery one for his owne part, both Pastor and people, as much as in him lyeth, labour earnestly to redresse it?

They should moue Christians to seeke to prevent them.

And therefore what is more needfull about our company, then to haue it euer in purpose to learne and get somewhat where we may in company: and to helpe forward others, which we may doe any good vnto, as we are able; or to make some other good vse of it? That wee may haue testimony within our selues, that we had made better vse of our companies, then the most seeke to doe; or then wee in times past had done our selues. And whatsoever exceptions may in probability be brought against the performance of this dutie, which after (as conuenient place shall require) I will answer; yet for those who reioyce in the hope of the life to come, when they meete together, it should not be counted hard amongst them, to meete with this mind: that they might make the best vse of their company in some good talke about such things as might bee profitable, and for the mutuall edifying of them; prouoking one another thereby to greater loue, as seeing and feeling causeth thereof, and what decay of it there is; for so hath the Lord commanded, saying; *Exhort one another daily while it is called to day.*

Our companies ought to bee eitherto do good, or take it.

Note.

Heb. 10. 24.

Heb. 3. 13.

And, if among Heathen men, friendship was increased by aduising one another, and by good turnes done and receiued mutually one of another; should not Christians much more binde themselves one to another, as by other pledges of loue, so by this one; that there bee drawing on to dutie, to grow in the knowledge of the Gospell, and to auoyde the dangers which might otherwise bee fallen into? That so there might be more mindfullnesse one of another in absence, when there was reaped so great good fruit of the one by the other in presence.

The Heathens prouoked themselves mutually to loue.

By reason of mens callings and distance of places, there is seldome meeting amongst good men: if therefore when they meete, they should not bee the better one for another, they might repent for good cause, that they had lost their gaine, which in that time they might

Seeing Christians can meete but seldome, they should bee the better for their meeting.

Note.

haue had in their calling at home: beside that, it would accuse them after their departure, that they had neglected so good opportunities, which when they would, cannot bee enjoyed. I know there is cause why this should be looked vnto, euen amongst good people, seeing through the corruption of nature, the Deuill layeth stops enow in the way of the best, whereby although he cannot bring them to the common euill course of other men, to walke in the excesse of riot as they do; yet he keeps them from the good, which might be done betwixt them; as may iustly be complained of, where I haue acquaintance.

So that Christians whensoever they meete, either of purpose and by consent, either for Neighbour-hood, and (as we say) to make merrie, or by any other prouidence of God, and yet not about trafficke or earthly dealings; Christians (I say) should haue alwayes this minde, that I haue mentioned. And therefore, the one seeke to benefit and edifie the other by good speech, wayting for, and taking the best occasions thereof and opportunities thereto; they beginning, who for their gifts are fit to bring on the rest; not entring beyond their skill and reach, neither the one crossing the other: but through loue bearing one with another, and one helping another (for loue is their greatest vpholder:) and therefore either conferring of the things which they haue learned, or stirring vp themselues mutually to hearing of Sermons, to diligence in going forward, to inoffensue walking, and also singing of Psalmes together; and if there be any occasion of reproving, exhorting, admonishing, or comforting one the other, to doe it priuately if the matters be priuate, and betwixt so many as it concerneth, in the meeknesse of spirit and in a thankfull receiving of such duties; and that they that offer the same, bee readie to submit themselves in humilitie againe, to receiue the words of exhortation, as they through their weaknesse shall giue occasion thereof.

The simplicitie of the times hath bene such, as men haue met louingly together in this manner, prouoking one another thereunto: but it is mistled out with a proud conceit of their owne wisedome, who count it too base now to conuerse together after such a manner. But as this dutie is to bee mutually imparted among Neighbours; so much more it ought to be in vse and force in particular Families, besides the ordinary worship of God in Prayer and familiar instruction: where, euen the seruant who is the meaneist member thereof, hath liberty (so as he be in humilitie and wisedome) to make his complaint, as Job permitted his Seruants to doe; that thus peace and godly

vnitie

Prou. 25. 11.

The right manner of Christians meeting together.

Most of all this ought to be in Families.

Note.

Job 31. 13.

vanitie may bee maintained, and all may grow vp and bee edified more and more. Which duties wee are not to doubt, to haue beene performed in the families of the noble gouernour *Iosua*, and of *Cornelius* a valiant Captaine, so farre as there was knowledge of the same amongst them, seeing it is said, That the feare of God was in those families; & such liuing together in one house, doth giue good testimonie, that God hath a little Church there indeed. But of this in another place.

But seeing there ought to bee no lesse vse of all these fruits of companie betwixt the godly Pastor and his people, then amongst those whom I haue mentioned, therefore let the former rules most especially be obserued of them, and somewhat more; that is to say, a mutual consent betwixt them, when they may doe it conveniently, that their conference bee of the things which are most fit for the estate of the persons, which, by good warrant from God, (who requireth such wisdom, labour and loue) and approued experience of men, should be

Also betwixt the pastor and people.

after this manner. That such as are ignorant, and yet willing to bee taught, should be taught (question-wise) the grounds of Christian religion, and the way how to bee saued, and to amend their liues. They who haue knowledge hereof, should be laboured with, to make vse of it: namely, to be humbled by the law, comforted by faith in Christ, & to be reformed in their liues. They, who are staid in these chiefe matters, should be taught how to grow by the helps, and auoid all impediments, that so their life may be full of fruits & comfort. And they who haue profited thus farre, should haue libertie giuen them to demand questions of their Pastors for their edifying, euen as to bee questioned with, by them for their instruction, about any particular doubts in the whole religion & true worship of God; and in confuting the contrarie, or about any point touching conscience in the practice of dutie. I will not say, what gaine the teacher himselfe might reape hereby, beside the poore people, neither (as far as I see) are many hasty to proue. But oh times! oh daies! yea, oh people to be lamented: so happy by the long raigne of thy Prince and continued peace, as thou mightest haue bin; & so little of this fruit ought to be enjoyed, or Christian dutie practised! The best thing, euen the pearle and tidings of the kingdome, to lye as wares out of request, not asked after, and that through vanitie and folly! These and such like (as God hath giuen wisdom to both parties) should be endeouored after, betwixt the pastor & people, when no other necessarie things do hinder, which manner of meeting were (no doubt) like to be as a strong band to tie them in loue & Christian peace together.

Note.

Note.

ther. And this I haue scene, and that not in one place or two: but I must say, as it bringeth a sweet life, so the diuel layeth many blocks in the way to hinder it, that while they liue stranger-like and conceited one with another, or loose, worldly, & vprofitably, they may be as others bee, who haue no acquaintance with the Gospell. For let men think & say what they wil, there is not one half of the benefit that might be enioyed, no not of many professors theselues, by the preaching of it.

*Hard to make
good use of mee-
ting in ill com-
panie.*

But to proceed, it is an harder thing for a man which feareth God, to haue vse of this rule before set downe, that is, the libertie of good talke in the companie, when hee shall by occasion light among such as are not of his owne mind; and the worse the persons bee, the harder. It will be counted harsh, if not ridiculous, among such whose tongues (as they speake) are their owne to vse them as they list; though the best way be taken for entring into it, to talke of things heavenly, or tending to edification.

*How we should
got about it.*

Acts 26. 28, 29.

Here therefore, another consideration is to be had of vs for the making of best vse of the time; namely, that we wait for some fit occasion to bee offered by some of the companie; which (though they purpose no such thing) will from their talke arise, if we attend vpon it as *Paul* did before *Agrippa*: if not, then speake we of the works, iudgments, or blessings of God which are among them or fresh in memorie, by the which wee may in as wise a manner as wee can, vtter somewhat to the holding out of euil at the least; & further it shall be expedient to like & commend that which is well spoken by them, the rather to fasten vpon it, so far as it may be done without suspicion or flatterie, & hurting of them. By which manner of dealing, I haue oft scene the euill which began among men, and appeared; to bee staied and suppressed; and attendance giuen to better communication, being wisely and kindly offered.

Note.

*How to streng-
then our selues
thereto.*

But here, loue towards them must shew it selfe, which will make our labour seeme small to vs, while we seek all opportunities to winne them, and whiles wee are content to forgoe our owne pleasures and liberties in other talke, that we may doe good to them. To this purpose it were meete, that when wee should resort to any such companie, yea, or any other, wee should bethinke vs of somewhat before; as of some good questions among them, of whom we might learne, & some other good matter fit for edifying, as the companie should require, it being such as we might doe any good vnto: especially seeing godly communication is so seldome in place, but banished vtterly from most companies. This may be thought of many, who goe for good Christians, some-
what

what too much, to haue such regard of others, but it is (indeed) slothfulnessesse and want of loue, not to seek the good of our brethren; and selfe-loue, to seeke that which pleaseth the flesh, in trifling out the time, with the neglect of the good of others and our selues.

The which if Preachers of the Gospel first and especially, and then other Christians would duly consider, I know it would be farre better with the people, and much more good done in many places, then there is now for want of it, and they themselues should haue no cause to repent it. And though there should bee no great likelihood of any good done thereby for the present time, yet ought wee not for all that to bee discouraged, forasmuch as we are commanded to vse edifying talk: and we see, that good things take not alwaies effect by and by, but afterwards in time, as the Lord seeth best, it may preuaile with them; as also we may see it appeare in many in some part of their life, & in others (many times) at the day of their death: and yet if no good should bee done, is it not to be liked, that euill is removed thereby, and stopped?

But if men which feare God, bee not resolved to seeke such profitable and Christian vses of their meetings, in some sort when they may bee enioyed; I would wish them to thinke, that it shall bee better for them to attend vpon their familie and their affaires and charge at home rather then frequent companie much abroad, seeing in much common talke there is much sinne, and for idle words men shall giue an account. I grant that neighbourhood and loue amongst Christian men, is nourished by meetings, as, feastings together and such like; but these are not hindred but much helped, whiles our tables after we are refreshed and haue shewed tokens of loue therein, bee seasoned with good communication, and a carefull regard had to keepe out that which is euill and needlesse: and if there be any to whom this aduice is vnwelcome, who perhaps will not bee thus directed in the vse of company-keeping, let him set downe a better, and I shall bee well pleased in his refusing of this aduice and direction, and with all my heart learne of him.

We ought not to be discouraged from edifying talke by any occasion.
1. Thes. 5 11.
Note.

Better to be at home in our calling, then abroad to doe worse.
Eccles. 5. 3.
Mat. 12 36.
Note.

Col. 4 6.
Ios. 1. 8.
1. Tim. 4. 12.

And as for them which obiekt, that they haue not bene acquainted with such communication when they meet, and therefore looke not after it; they should rather blush at their ignorance, & want of experience in so manifest a dutie: for our talk should be to the edifying of the company, & all ought to follow their teachers in it, who are commanded to be examples to their flocke in the same, as S. Paul saith: *Be an example in communication.* Neither let any please themselues in this, that they will not look after such precisenes: It were more to be commended

and

Of the declaration of the fourth dutie, &c.

A wise and fauourie speech of a learned man.

and better to be liked, if they had said, They were sorrie, that they had not their part and benefit in such a sweet libertie, as God hath vouchsafed vs. It was the speech of a learned godly man: I neuer depart out of company, where I haue wholly omitted good speech, hauing opportunitie, but I am checked and accused.

Shun ill companie.

Prou. 14. 7.

But to goe a little further, if it shall fall out that we be to our grieve in companie, as beset with scornfull, prophane and brutish persons, so that we see no opportunitie nor place for any good, it shall bee our wisdome to keepe our selues from hauing any fellowship with their vnfruitfull workes of darknesse, vsing *Samsons* wisdome, (when wee feare any such thing) by sauourie riddles or such like, to breake them off; and to giue apparant tokens of our dislike if wee can goe no further to the suppressing of it, fearing otherwise, lest while wee are silent when God should bee honoured, the stones in the streete should speake; yet let all bee done wisely and peaceably, and regard had how and when to speake. And this is to be done, vntill we can conveniently depart from them, and bee carefull after, that wee fall not into the like companie againe. For so doth *Salomon* counsell, *Prou. 14. 7. Depart from the companie of a foolish man, when thou seekest not in him the words of wisdome.* I speake of such companie as one spake of Rome: If hee goe thither, at the first time hee shall see an ill man; if hee like so well that he goe the second time, he shall know him: but if hee will needes goe the third time, he will surely bring him home with him.

Coloss. 4. 6.

They who haue used good speech longest, can best report the fruit of it: both to yong beginners in the Gospel, & also to stronger Christians.

But in other companies wee must bee carefull, (as hath beene shewed vs) that wee banish euill, and endeavour after some good, both for our owne benefit and other mens; the which as it shall be the discharge of a good part of our dutie, (who are commanded that our talk should be gracious and pouldred with salt:) so it promiseth great blessing to all such as are carefull in looking to the same; as they haue seene, who for these twentie or thirtie yeeres haue had experience, that it hath profited them greatly who haue carefully vsed it, in comparison of those who haue not regarded it. So that not onely the first beginners in the practice of Christianitie, haue beene well stirred vp to care & conscience, and haue learned many good points of Christian religion and dutie by it; but euen they of longer continuance in Christs schoole, haue beene much comforted and persited by vsing all opportunities this way for their edifying. It may be a shame for vs in the going about a dutie which hath great promise of blessing, to bee slacke then Heretikes, Papists and Sectaries are, in that which is but the deuice of their owne braine, who by oft talking of their religion and opinions, haue drawne many into their errors.

As

Certaine ob-
jections answered

Ephes. 4. 29.

Col. 3. 12. 13.
Ephes. 5. 4.
James 5. 13.

1. Cor. 13. 1.
1. Cor. 13. 2.
1. Cor. 13. 3.

Note

1. Cor. 13. 4.

1. Cor. 13. 5.

A caution about
the use of
the word

For those who object against it, that it is more then needeth, and they see not that men are tied to it; and they inter to be merrie. I say to the first part of the objection, that they who like to be in friendly and familiar meetings, but think it more then needeth, that needs look like after it amongst strangers and ill-willers to goodesse, where it will be so much the more unwillingly gone about, because they know not how the companie is affected. And to amongst such as bring this objection, there shall never bee time for it, nor yet of it, but the words of the Apostle shall lie dead; That our *communication* should minister grace to the hearers: For answering the second part of their objection, I have proved as much as I have said; out of other Scripture, to that none should account that an imbondaging being of him, which God requireth, whose service is perfect freedom, and let them looke who have a commandment from God to vie it, what defense they haile by the corrupt example of men which neglect it, for men do nothing. For the last point of their coming to be merrie, I answer, that if they be merrie in honest and seemely mirth, they will not bee against good communication, which seasoneth their lawful mirth, that it may not passe bounds. And let them suspect, that it seasoneth too much of the flesh, which they account honest mirth, if for it the other be come in some way to them; neither doe I seeke to deprive men of the one, neither about that they are able, to tie them onely or alwayes to the other, but to endeavour to make best use of our companie, because it is with vs in this one dutie as in the rest, that hee which cometh most forward in it, is yet much behinder. And yet thus I would say further of their merrie talkes, though in communication of times on wroth and indifferent, be to be allowed, yet I would, if I might chuse, (when there is libertie for both alike) alwayes to preferre that which is holy and to edifying, if I might enjoy it, before that which is but indifferent to be used though lawfull. And (to conclude) so I would be taken, in that which I have uttered concerning this matter, that how meet and profitable sooner last time this confirming of good things in companie to be, yet if wee light upon such, who have some liking of the truth, and have not felt such favour in it, nor found such fruite by it, but that they count it an over-charging, and too sore a pressing of them, to be much holden to it; They, we lighting upon such, ought to have regard of their weaknesse, and to bring them on as wee see they may in best sort be premedled with: and let this be well regarded of vs, for it is farre from mee

to beat any such thing into their heads, as to make them think, that our religion alloweth no talke but the Scriptures; when both it alloweth, and we denie not, but (anything which hath beene said notwithstanding) that each of us may have their talke of learning, the Magistrates of governing, and the common people of their sciences and trades; how they may come to more skill, and attain to further perfection in them, for of any other lawfull thing to a good end.

But this is to be observed generally, as hath beene said, that in all these kinds of meetings, whatsoever the persons be, we leave no ill example among them, which as an ill favour, may cast such a stink in the company, that it procure as well shame and sorrow to vs, as hurt and offence to those which are present, and reproch to our profession, as also an emboldning of the bad to be worse. And thus much for the use of our company, in the which wee have no necessarie dealings about the things of this life. To the which I will add the duties of our reproofing, exhorting and comforting one another, seeing these are religious actions practised in companies, though these bee but two that meet together.

And first for reproofing or admonishing of a Christian, who hath giuen offence, and justly deserveth to be rebuked, we must be sure that the fault is committed by him, whom we reprove, and not charge him upon bare report, much lesse for that which is no shame, (though in our conceit it bee so) but a thing indifferent. And wee must be ware that we be not justly to be charged our selves with the like offence, for then we take away the grace and force of our reprehension, unless it be knowne that wee doe warily decline such faults our selves (and with a minde to reclaim him and turne him from his fault in love though it pricketh, seeing the wounds of a lawer are faithfull, and hee that telleth the truth shall finde more favour at length then he that flattereth. And for a private offence, privately, though it shold be open and well knowne, it may be in the company of many and more sharply, as the offence is greater and the person one that may be more offensive, as a Minister, alwaies laboursing that it may appeare, that God findeth the fault and reproveth, and not we who are but his instruments to doe his will. But this age hath most boldly, yea scornfully despised this ordinance of God, which troubleth the consciences of many good Christians; so that when God commandeth it so straightly on the one side, and men reject it so insolently and resolutely (that I speake no further) on the other side, they cannot tell what to doe betwixt both.

And

side an...
howe...
a...
a...as a...
a...Of reproof or
admonition Jo
a...
a...
a...Prou. 18. 13.
Ios. 12. 12.How it should
bee.

Math. 7. 3.

Prou. 27. 6.
Gal. 6. 1.

2 Tim. 5. 1.

it is better re-
prove a
Leuit. 19. 17.

And as for exhortation, which is stirring up of the dead and back-ward to proceed in the waies of the Lord; as *Gal. 5. 22* the people in the booke of the Acts; and as *1 Pet. 2. 11* what doeth exhortation to be doeth among Christians; so doubtlesse hee that laboureth in such a worke, doeth discharge an excellent dutie. But hee must be a man so free from worldly incumbrances; and so looking to the necessitie of the performing of it; (through the coldnesse that is in men) and to the good that cometh by it; that hee may stirre up this gift in himselfe, who so ever he bee, that hath any such; and not to be dismayed; if successe follow not by and by; as free would wish. I have seene much good done by it, even in the mouth of private men. And if it were kindly used of Christians, as they shall have occasion; and much more by the Minister; there would much good blessing follow it; but if men take not heed; the diuell doth so craftily hinder it, that it will take small effect, even where it is used; but rather be frustrate and broken off. That will hee doe especially thus; if he who is occupied in this service to God, be a loose liver himselfe; for such an one shall doe no good by it to others; had he shall soone waxe wearie of it; and further; if hee bee not very watchfull in his earthly dealings; that there grow no unkindnesse, contentions, strangeness, and other dislikes; by meanes of them betwixt him and others, for they will soone hinder it.

But where I cannot omit to bewaile the unreasonable speeches of some; as also uncharitable; and discouraging; that (as though they saw none of these duties; namely of exhorting; admonishing and reproving; nor of the Apostles commanding; that they should bee continued) aske, What Papists any such convert from their Poperie hereby; whereas it is well knowen; that the common sort of Christians small (take about religion; their common answer being this) They meane not to reason; except the learned sort of them; who by a wilfull and malicious mind against religion & Prince, maintaining it do of set purpose abuse their gifts to the perverting of the truth. But God be thanked; this charge of exhorting and rebuking one another, was given before Poperie was hatched; and there should have beene need enough of it; though that had never beene bred; and so it shall bee a Christian dutie much pleasing the Lord; (without any regard of them who scorne it) where soever it bee wisely and religiously used; and (without controuersie) much blessed; this being regarded of them towards whom it is used; which is written; *1 Pet. 2. 11* *Ye desire you brethren suffer the words of exhortation* *Heb. 13. 22*

Of exhorting.
Acts 11. 23.
1. Thes. 5. 11.
Heb. 13. 22.

Note.

An objection answered.

For

Of the declaration of the fourth partie, &c.

For consolation also and ministering comfort, it is another worthy
 discipline in our bodily sickness or trouble of mind; or otherwise
 in their wants: two do ease their sorrowfull hearts, with sweet words
 from God; wisely and fitly applied to them, and comfort them as hee
 hath comforted us. When a penitent soule, counting that his greatest
 miserie, which is taken of his greatest happiness, (I mean the free-
 ding of the burthen of his sinne, desiring nothing more then to be
 eased) shall be brought to be perswaded in, and that his sinne is forgi-
 ven him; what can be like comfortable to him? For hee shall be one of
 a thousand to him that can doe it; by bringing glad tidings from God
 as is read in *Iob*. So when another in case of bodily distress or ne-
 cessitie, shall in like sort be spoken to as the woman of Canaan was by
 our Saviour, saying: *O woman, great is thy faith, for thou hast said as thou
 dost: what a mourning of her was it (thinke we?)* Not much unlike
 to the dealing of *Ruth* with *Ruth*, a desolate and poore widow, and a
 stranger; which caused her to breake forth and say: *O my Lord, thou
 hast comforted me, and spoken to the heart of thine handmaid. For if
 she diseased person be much cheered by physicke bodily, what miracle
 though spirituall comfort worke upon the soule mightily? It should
 be in request therefore, above all other private matters, even as it is
 the weightiest, that there should be not Ministers onely, (who yet
 chiefly should doe it) but euen private Christians also; who should
 be able in some measure to comfort one another in their heavines; but
 this also is rare, and for the most part to seeke with men: Few of ma-
 ny can speake to the purpose to a sicke body to comfort him, but vi-
 satually; that which may more increase his heavinesse then helpe; or
 saying nothing; by telling him they are much grieved for his sicknesse,
 and they hope so to be with him againe to gather, &c. when (who so that) if
 they had need of other comfort of spiritual order, as is said of
 as for other companies, they are of another kind: some about ho-
 nest refreshing, some about bargainings, covenants-making, and other
 agreements; and some about suits, debates, controuersies, and such
 like; and although there cannot certaine rules be giuen concerning
 ciuill companies in all; yet they must be all gone about and done in such wise, as that
 how so be used, they may be suitable and correspondent to the other parts of Christi-
 an life, that there be no breaking off our comfort with God by loose
 and carelesse doing of them; but that wee hold the vnite of the Spirit
 in the bond of peace. Neither that there be a following of the fashion
 of other men in them, but that wee being armed with such grace as is*

for these occasions; may find way that we are fitted with the furniture of Christians, which we ought continually (as with seemly apparell) to be clothed with, to make our whole conuersation comely. *vs. 10. now we.*
For example: to speake of recreation? richetia in a pair of companies keeping is taken vp among many, which is an exorcise not separate from god himselfe, of something that is indifferent for the necessitie refreshing of the mind or body; for both: who doubtlesly, but that God hath taught his seruants how to vse it, although others will neuer come vnder any rule or gouernement. For they who will not be so biddit to the parts of their liues as Gods commandments; much lesse will be controlled or directed by them in this: where in they imagine they haue free libertie to vse it as they list. Such a libertie as doe claime the benefit of it, must be as careful to vse it aright, as to looke to the libertie of it; nor as they wish if they forget this by the end. That is, if lawfull, no more inquite further of the lawfull manner of using it. The thing which it may be used, is not to be vsed list, but as when we haue need of it through weariness and other infirmities: for for that end the Lord appointed such intermission for vs. And though some desire it not greatly to drine away from the pleasures and pleasures of munday body, yet so other times in it as not to be dull in either of both which respects, they being careful to vsing it, God doth allow: and in going about it, because through the corruption of our hearts we become easily vnsted by distractions, it shall be very expedient to strengthen our felices by some looking vp to God in our solothered, that wee may take no hurt to our soules while wee scitish our felices, seeing altho the creatures of God are good, do the faithfull vs of them, as they be reueled with prayer and thanks by which they are sanctified. And hee who counteth it too harsh and sad a matter to desire grace of God to vse it aright, may well feare that hee shall offend in it. *and last.*
For the kind of our recreation it must be honest and of good report that so we giue occasion to none by our liberties taking vnseasonably to imbolden others against conscience. Our behaviour in it should be in moderation of our affections: without anger, choler, contentions, strife, courting that which is our neighbours, and such like: and for continuance therein, how long it should bee, we must remember that it is a refreshing to be used *and thus much hath been said vnto vs,* as the saying is, that is, as a man that is wearied, doth desire rest, &c. to giue himselfe to sleepe, that he may be refreshed by it, and it must not be an ouerlaying of our felices; or a spoile vnto vs, or wearying of vs, so that

How recreation

Rules.

1. That the manner of it be such as Gods word prescribeth.
Note.

2

Note. (lines. 1980-1985)

4 has a 1931 12
1937 12 1937 12 1937 12
5
Command. 10.

5

Command. 10.

Of the declaration of the fourth dutie, &c.

necessarie duties of the day be omitted by it; neither get such an interest in vs, or make vs such seruants vnto it, that wee cannot leaue it when we should.

- 6 Our companions therein should. not bee men of euill name for corrupt life and notorious offences, but such as be readie to heare of it, if
7 they bee ouershot. Our end, to bee the fitter to the duties of our calling, not to couet to our vse that which is our neighbours, contrarie to the tenth Commandement; nor seeking our gaine thereby, nor to increase our liking of such passing of our time, and so to draw vs after the same oftner then might seeme expedient for vs; or from one kinde to another, spending out our precious time therein, as though wee were to yeeld no account of it; when (yet) wee are commanded to redeem it, that we may not be seruants to our euill lusts. And as this may somewhat direct vs in companies where we meet to refresh our selues; so he that is not willing thus to vse recreation, shall wish in time, that he had neuer beene acquainted with it; besides that, it is not faide in vaine, *He that lowereth his time shall be a poore man.*

Pro. 31. 37.

*In bargaining
how we should
behaue our
selues.
Note.*

Now for other companies in which wee meet about our earthly affaires; God hath taught vs vertues, fit to vphold and carrie vs through them, as all other parts of our life, in peace and in good sort: whereas without them, full dangerous hurts might easily take hold of vs therein, by such meanes as we little suspect. Therefore to speake particularly of our bargainings and other covenants, they ought to bee without hollownesse, deceit, vndermining; and such other vnconscionable dealing; that so we may be simple; and our meaning good; our words plaine; our agreements reasonable; our promises kept; our covenants performed; except consent on both sides to the contrary: but where the aduantage should fall out against the poore and needie, as in forehead bargaines, there mercy and compassion would be required.

*In suites and
controversies
how.*

In suites and controversies great charitie is to bee shewed, and namely in this; that although no compromise can bee made (which if it may with any indifferencie bee obtained; is in no wise to bee neglected;) yet that the question or case betwixt vs about words, goods, or other matters; may not turne vs from the pursuing of the thing to the pursuing of the persons; nor so breake off our Christian loue, howsoeuer we receive hatred and deadly malice for our good meaning.

Strong patience also must be laboured for to beare the cost, the trauell; the toile and tariance, with all other griefes and molestations, which fall out thereby, or may possibly be offered vs, untill we see the
end

end and issue. But especially if it should stand with the answering for our selves in accusations of any crime before the Magistrate; with this patience, would wisdom and Christian courage, with modestie and meeknesse be necessarily adioyned. And by the helpe of these, the Lord hath brought to passe, that the frowning lookes, and cruell faces of tyrants and persecutors have not beene feared; their bloody threats have not daunted the people of God; much lesse haue they turned them from their most holy faith and profession; but they themselves who haue vexed them, haue appeared to bee more tormented in their conscience at the beholding of the graces of God in them, then they who haue bene bodily tormented by them. And this be said for the vse of company and our actions and dealings which fall out in it, as in such becau-
 ne I could, which aduise and direction the Reader must receiue for all companies, one day as another to guide him therein.

And to shut vp this fourth dutie, let this bee added, that not onely in our companies wee be harmelesse and giue good example, but every way and in all our dealings with men, whether they be priuie to it or no, we be innocent and iust to all, and mercifull and pitifull to the needie and oppressed: and the rather, for that wee are so naturally giuen to regard and seeke our owne profit, whosoeuer sustaine losse thereby; and therefore that wee bee alwaies thus resolued, that rather then any should haue iust occasion to complaine of our iniurie or hard dealing, we are ready to depart from some piece of our owne right, as *Abraham* did to *Lot*. And because it is most mens calling, euery of the fixe dayes to haue dealings with some other, therefore let the true Christian arme himselfe with this mind, euen thus to liue and conuerse with them in all that they haue to doe with him: and the rather, seeing many of them are so deceitfull and vnconscionable, that they will abuse the most innocent and honest Christians with slanderous tongues and false reports, if they cannot get what they would at their hands. Now what would such doe, (thinke wee) if they had any iust cause giuen them to open their mouthes against them? but besides, euen honest
 men, if they deale together, either for that they doe not plainly set downe their mindes, or if they doe, yet one sustraying the losse in the end, when both looke to gaine; I cannot tell how it cometh to passe, that there arise hard thoughts betwixt them, that loue is broken off, or so cooled, as the diuell hath apparently shewed, that the persons wanted care and wisdom. Therefore such should so looke to their actions, that they may haue no

Acts 5. 29.

Note.

In all other our dealings with men.

Gen. 13. 8. & 9.

Note.

CHAP. XVI.

*Of the declaration of the fifth dutie, how we should behaue
our selues in solitarinesse.*

NOW I will passe to the next duty : which is, to guide and teach vs how to carrie our selues and passe the time when wee are out of companie, solitarie by our selues alone. And this it is, that seeing a great part of the day many times is passed, when neither our callings are in hand, neither we occupied in any company; wee must haue the same especiall care ouer our hearts and behauiour when wee are alone, that we were taught before to haue in company. And as wee are counselled by the Prophet, that if we desire to reforme our waies, and so to liue blessedly, wee must take diligent heede to them all; one as well as another, as Gods word directeth vs : so this being one part of our wayes euery day, (for the most part) to gouerne our selues Christianly at all times, when wee are by our selues alone, wee must haue a speciall regard and care of the same.

For who is able to reckon vp all or the most part of the occasions, whereby we are moued and prouoked to offend, & let loose our hearts to sinne, when we are alone, and how infinite kindes of euill wee may be brought vnto at such times, when there is nohe present by feare or shame to holde vs from them? Nay I say more, the most iniquities which are done in the sight of the world, were first inuented and purposed, onely in the sight of God; and the sinnes which openly are committed, haue beene in warping and working secretly before. Which the Prophet did plainely expresse, when in bewailing of his sinne which was come into the eyes of men, he said thus; *Against thee against thee onely (O Lord) haue I sinned.* As if he should haue said, I offended thee secretly by vngodly desire, before I proceeded in the sight of men to giue offence.

And so saith another Scripture, that *Dauid* walked on the rooofe of his house, and saw from thence a woman, &c. And to shew more fully, that it is a fit time for the deuill to occupie our heads in sundry kindes of euill, when wee are alone, it is noted that our grandmother *Eue* was set upon by Satan when shee was alone, her husband not being with her. And our Saviour was assaulted by him, when he was in the

Psal. 119. 9.

Psal. 51. 5.

2. Sam. 11. 2.

Gen. 3. 7.

Math. 4. 1.

Of the declaration of the fifth dutie, &c.

wildernesse out of the companie of men; with many other such sayings. Which I alleage not, as though I were of opinion, that there is no danger to bee feared in companie, (I haue before said the contrary) but to shew that there is many wayes fore danger of falling when wee are alone, (and so we the more naked to resist :) which was the thing that I intended to proue, which our wofull experience (I am full sure) confirmeth; who are no sooner from companie, alone; but swarmes of vaine, foolish, and (if they be not chased away) of noisome and perillous thoughts and desires (as a swarme of Bees about a mans eares) are solliciting and offering themselves vnto vs.

Now then seeing the case so standeth, who doth not see, what need there is of some good helpe to keepe our soules from annoiance at such times? And not onely so, but also to stirre vp our selues vnto the doing of such duties, as wee shall see to concerne vs most: that so wee may make this solitarie part of our life, (which is not small) to bee surtable and correspondent vnto the rest.

Be not occupied in solitariness.

What are the things which we are occupied about in solitariness.

Note.

Either think on our sinne, so overcome it.

Or on things indifferent, to dispose of them: Or muse on heavenly, to joy in them.

And for some plaine and certaine direction herein, we may consider the things which we are occupied about in solitariness. Now we know that all matters which goe through our hands or heads while wee are out of companie, are either simply holy, or vnholie, or things indifferent. And our owne necessity; and Christian wisdom when wee bee not blindfolded with temptations, will teach, about which of all these we haue most cause to be occupied; and let vs not bee slacke and negligent to marke and obserue that, but let our circumspect care & watchfulness (which must alwaies accompanie vs) euer foresee that, for without it, we shall doe nothing well. And therefore if in iourneying, walking, sitting still, or lying in our beds, &c. wee shall remember, that wee are held downe with any sinne or infirmities, let vs muse vpon the occasion of it, vpon the vilenesse, shame and danger of it, how hard it is to renounce it, how God is prouoked thereby, and therefore how to be abased vnder it; and so in confidence craue pardon of it, and grace to weaken it. If we haue need and cause to take order for some earthly businesse, which otherwise will turne vs to great trouble, let vs with good aduice thinke with our selues how to dispose of it to our peace. If neither of both these giue vs occasion to bee occupied, then let vs watch such good opportunitie of being alone to make benefit of the time, by setting our selues to muse vpon some holy things, (as the loue of God, our mortality, &c.) or inioy the libertie of talking with our God by prayer, thanksgiving, reading, reioycing in him, &c. or, if

wee

wee haue any other necessarie dutie to bee done; as wee shall bee able, when we be from our calling, let that bee gone about of vs. And if it be objected, that it is an hard matter thus to doe: I must needs say, it will be hard to haue our hearts thus at commandement, which wee are by our selues, especially for such as cannot reade; but yet let vs consider againe, that it is the thing which we ought most to desire, and that we cannot be better occupied. What did I say? better? nay we can hardly be otherwise occupied without sinne. And this aduice for the redeeming of the time when wee are alone, as long as it is the counsell of the Lord that vvee should thus gaine it from euill, I am not moued vvhath they say against it, vvhho neither vse their solitarinesse thus, but as though thought vvere free, giue their hearts libertie to roaue and range any vvhere, Sure I am, vvee cannot bee too prouident and carefull that vvay; and the best followv this rule slowly enough, by reason of the vntovvvardnesse vvhich remaineth in them, and the infinite occasions vvhich doe prouoke them: and yet the fruit vvill euer ansvver the labour that shall be bestovved that vvay. For if vvee shall vvith this vigilancie hold in our corrupt hearts, and hunt out, & feare away the assaults of the diuell on every side; (as by the vvifdome vvhich God hath giuen, vs vve shall bee able to doe,) vvee shall neuer suffer them to carrie vs forth in any ill course or vvay: but in stead thereof, vve shall procure great liberty & freedom from such seruitude. Yea, if vve vvill be thus circumspect and vvatchfull in this time of our solitarinesse, (vvherein vve are othervvise in great danger to fall many vvaies, as hath bene said) vvee shall come the better furnished into companie after; to behaue our selues therein as becommeth vs: yea, if vve vvill be vvatchfull, I say, against the froth and draffe of our hearts to expell and hold out idlenesse, vanitie of minde, euill desires, and vvandering lusts, &c. it is incredible vvhat aduantage it vvill bring vs. No lesse, (I dare boldly affirme) then that hundred fold (spoken of in the Gospel) for one; that is, that vvho soeuer forsaketh ought for Christs sake, (it being that, vvhich hee cannot allowv) shall receiue euen here an hundred times more contentation, peace & comfort, then hee should haue had by followving his vvill and desire therein, &c.

And vvhatsoeuer strangenesse and absurditie any man shall thinke this to bee, to haue such an eye to our selues, that our vvell ordered course be not broken off, in the time vvhen vvee shall bee alone, (by setting our selues about things holy, or disposing of things lauvfull, or vvatching carefully against those vvhich are euil; & by not being at our

Note.

The gaine of this course.

Note.

Mat. 19. 29.

Objection.

Answer.

*Spending of our
time in solitari-
nesse otherwise,
or in other
things not al-
lowable.*

Note.

owne choice to doe or desire what wee list and thinke good, without this strict tying of vs to some certaintie) they which will not be contentions, I trust shall easily be answered, and satisfied. To whom, this I say for answer, (much like as I said to them who thought it too hard and let it be well weighed: that there is no time wherein we shall bee alone, in which one of these three shall not be necessarie, or vvherein any other thing besides alnost, shall bee tolerable or allowable. For what time of our solitarinesse can there be, wherein wee shall not have some lawfull thing, and that which is indifferent to thinke of about our familie, our crosses or other businesse, and to preuent dangers imminent, to remove or ease troubles present; or some other such way to dispose of matters for our peace, and for the good of others? or wherein wee shall not haue cause to bewaile some infirmitie which oppresseth vs, or to cast with our selues, what an heape and dunghill of corruptions is lodged within vs, and complaine of it, and to see and know it better? or wherein wee shall not haue iust cause to breake out into the praises of God, or some such like passing the time about some holy matters (as hath bene said) whereof there is so great varietie and store? I speake to those which haue vnderstanding to iudge discretely, and to whom nothing that I say, should be harsh or vnreasonable; as hauing receiued from God a wise and vnderstanding heart to discern, and a promise of strength, and therefore sufficient encouragement to doe his will in this part of their life readily and gladly, rather then to desire with earthly minded persons to range after noisome and vnlawfull liberties.

*Though wee are
not be perfect,
yet aime at, and
indeavour after
the best course.*

Note.

Indeed I doe not deny, but that as we carrie flesh about vs, which is a burthen to weigh vs downe, so we shall neuer discharge this duty, nor so purely follow this direction for the well taking vp the time when wee be alone, as were to be wished: but yet for all that, we must learne and indeavour to follow the rules which are giuen vs, and that daily better and better, and not to suffer our selues to passe such times securely and without regard; or still purposing of well bestowing the same as wee are directed, although wee shall not attaine fully to that which wee would. For if this bee intended of vs faithfully, as euery one is enabled of God; wee shall not neede to repent vs of the time so passed, but we may haue peace in that which wee goe about. And what shall we aime at in labouring to bee thus directed; more then the deare seruant of God *Dauid* did, who as he prayed God that the words of his mouth might bee alwaies acceptable in his sight in what

*Dauids ex-
ample.
Psal. 119. 14.*

what company soeuer he should be: so did he likewise, that the meditations of his heart might please him, where soeuer he should become. And so in another Psalm he testifieth what his practice was: namely, that he did hide his Word within his heart, that he might not at any time either in company or alone, sinne against him. And let all know, that it commeth from a most dangerous custome of giuing their hearts liberie, when they are by themselves alone, that they range after what fancies and folly they list in company, and that they are so vntoward and vnwilling to betake themselves to better duties. And such must doe as they; who in eating and drinking haue stuffed themselves so full, as that they are prouoked to vomit. And most lamentable it is, that after so long enioying of the Gospell, there is so little acquaintance with, or gouernment ouer the manifold disorders and vnrulinesse of the heart, when God hath giuen vs vnderstanding, to looke after and thinke vpon things which are excellent. But this complaint is made in another place.

That which remaineth to be said of this point, (of vsing our solitarinesse aright) is, that as I haue set downe the rules by which wee ought to be guided herein; so I giue a short caueat, or watch-word about the same. As first, whereas I haue said, that when wee bee free from the workes of our calling, and out of company, after wee haue entered into the affaires of the day, one vse of our solitarinesse is; that we may deale about things lawfull, and bethinke vs how we may best dispose them. Many things are to be considered, about this for the auoyding of danger: as, that wee beate not our braines to search curiously into others, to iudge and censure them; neither busie our felues in their matters needlessly, (as *Paul* speaketh of women) that is, further forth, then we are called thereto, and so may become helpfull to them; which thing whiles many neglect, they spend much time in thinking of those matters which doe nothing appertaine to them; and in the meane while, make themselves the vnsitter for their owne necessarie duties.

Furthermore, wee must take heed, that while wee deale in our owne matters, wee drowne not our felues in the cogitation of earthly things ouer-long, that is, further then need is, and so wee beginne to take sweetnesse, and feeble our hearts brought in loue with the creature and the commodities of this life; and thereby to haue our loue weakened towards the Creator. For this is not Christian wisdome, (though it be the wisdome of the World) to increase our loue toward the

Five caueats of admonitions.

The first, that we busie not our felues in other mens matters needlessly.

1. Tim. 5. 13.

1. Cor. 10. 34.

1. Cor. 10. 24.

1. Tim. 6. 9. 10.

2. That we vse moderation in thinking of our owne matters.

the things of the World; but by all meanes possible to diminish it, and to the lesse to set by them.

Note.

Mat. 6. 6, 7, 8.

Mat. 15. 8, 9.

3. That we deale
in heavenly
things with all
reuerence.

Iohn 5. 35.

Gal. 5. 7.

Mat. 24. 12.

Note.

1. That we
deale in
heavenly
things
with all
reuerence.

2. That we
deale in
heavenly
things
with all
reuerence.

4. Beware of
conceits of our
owne forward-
nesse.

Againe, whereas another vse of our solitarinesse is, that we should bend our minds to holy and heavenly things when we are alone; this is a speciall caution herein, that we doe not for all our oft recourse to this dutie, goe about them with the lesse reuerence, whether wee goe to prayer, or set our selues to reading, - or enter into any meditation. The which admonition I know to be very needfull, for that I see many to set lesse by, and lighter to esteeme the moſt holy exercises of Pietie, euen for the commonnesse of them: who yet, when they first enioyed them, could neuer sufficiently commend, esteeme, or haue their full of them. For as our Sauour Christ saith of *Iohn Baptist*, *Iohn* was a burning light, and for a season yee delighted in him; and as the *Galatians* ranne well for a time, but were letted: so I may say of this, that diuers for a while take pleasure in the vse of priuate helps to godlinesse; but they are soone broken off, their hot zeale is quickly cooled. And this (if they were well rooted in the beginning) is, for that they doe not daily nourish the estimation and loue of them, nor see daily the necessitie of them: but many dayes suffer them to be omitted, which they would not doe, if they did not begin to bee gluttied with them. Therefore resolute thy selfe of this, that thou hast daily need of such holy exercises, and to haue sometime in the day by thy selfe alone to call thine affections home from wandring in the World, and to haue thy secret and sweet talke betwixt God and thy soule; that thou mayest thereby vnburthen thy selfe of the load of worldly cares and desires, which by too earnest dealings haue growne vpon thee. And what day doth passe, wherein thou hast not as great need, as thou hast had vpon any other, of meditating vpon Gods vnchangeable loue to thee, and of the continuall and daily benefit of Christs death to heale the sore of thy soule through sinne? What day goeth ouer thy head, in which thou hast not need to confesse thy sinnes, to see them better, and to berinke thy selfe how thou mightest grow more constant in godlinesse?

Another thing to be taken heed of heere is; that thou thinke not ouer-well of thy selfe, for that thou shalt doe somewhat more in the seruice of God, then others, by means of this conſcious passing the time of thy solitarines, & for that cause look to be borne with in some of thy faults. Wee are herein too like *Peter* (though in other parts

of

of godly strenuie wee come short in following him) that whiles wee looke to one thing, what grace we haue receiued, wee halfe triumph before the victorie, little or nothing marking how many good things we are without: when (yet) the Apostle ceaseth not in his owne example to teach vs, that wee should forget the things which are behind vs, (that we should not bee fleshed and made any thing the more slow and carelesse by them) but wee should looke to the things which are before vs, and which yet remayne to be done of vs, and be carried to the marke, euen to the reward of our heauenly calling.

Finally, for the vse of solitarinesse in renouncing things vnlawfull, thou art to beware, if at any time when thou art alone; thou entrest into the consideration of the manifold sins which raigne in the world, and some of them such as doe sometime much snare and take hold of thee, that thou be not secretly allured and drawne to like of some of them, whiles thou goest about to refraine and wayne thy selfe from them by musing on them. For the Deuill can change himselfe into an Angell of light, and cause that to seeme the greatest pleasure vnto thee, which is ranke poyson; nay, (which is more) when thou goest about to disgrace it to thy selfe, euen then to bee brought to like, and be snared with it. And as Saint *Paul* hath giuen charge to *Timothy*, and in him to all true Ministers of the Gospell, that when they should execute this one part of their Ministerie, namely, to exhort young women, (which was a good thing) they should beware they mixed it not with euill, by vnchaste thoughts arising in their hearts; and therefore hee sayth, *Exhort the younger women with all purenesse and chaste minde*: so I say, in thy solitarie musings of thy sinnes (which is also a good thing) let the likeregard be had: that is to say, that whiles thou intende it to grow further out of loue with them, the Deuill ticklethee not with new desire of them, or some other. For thou art blind through thine owne selfe-loue and corruption, but especially when the Deuill goeth about any such matter, hee will blind-fold thee more strongly, that thou shalt see that which liketh thee, in sinne; but not that which will slay thee: and the strength of thine affections, being set on fire by a deepe impression of that which they like, will more forcibly hale thee forward, then a bare weake desire to auoyde the sinne, shall bee able to hold thee backe. And if thou beleuest not this, thou hast (I dare warrant thee) found it so already, and howsoeuer thou thinkest that thou hatest sinne, thou shalt be drawne vnto it againe, vntill thou

per-

Phil. 3. 14.

5. When wee thinke of sinne the more so loath it, take heed it draw not our delights after it.

Note.

2. Cor. 11. 14.

1. Tim. 5. 2.

perceivest that thou art wounded, vnlesse (which is worse) thou bee hardened.

Note.

Gen. 38. 18.

*Euen while sin
is disliked in
some sort, it is
reuiued.*

To this end remember, how *Inda* going forth about a lawfull and honest thing, namely, to see his sheep-sheerers, intending no euill; yet because hee went not armed, hee defiled himselfe by the way with an Harlot. To the like end many more examples may be brought. And hereof it is (to illustrate that which I say, by an instance or example) that sometime such as haue liued in malice with their aduersarie, doe (vpon better consideration, by their meditation, or when they goe to pray) purpose to agree with him, and pray that they may no longer beare hatred: but euen then (a thing worthy to bee marked) the manifold injuries, vnkindneses and indignities are so amplified by the Deuill, which their corrupt heart also liketh full well to aggravate, that they rather depart after their prayer with triumphing ouer their aduersary, then ouer their sinne; and being strongly incensed against him, they become very slaues to their sinne. So haue many Christians of good hope, oft-times by themselves reasoned and debated in their hearts, how they haue beene haled and drawne to vncleane desires, till they haue beene checked for their sinne, misliked it, and accused themselves for it, &c. and yet at the same time, (so couertly Satan worketh) or at the least soone after, haue either set forward and reuiued such vnruely desires, or (which is worse) haue nourished them and so runne further. So I may say of all other iniquities that which I haue said of these, that while they purpose alone by themselves to thinke how shamefull and odious their sinne is, yet for want of good experience and due consideration, they suspecting no such danger as the Deuill intendeth against them, hee sendeth them away many times, eyther as ill armed to resist it as they were before, or else so handleth the matter that they grow to a further liking and entayning of it.

The reason of it.

And is it any maruell? For when they are thus ouer-matched by Satan, (that while they goe about to thinke of the renouncing of their sinne, they are brought contrarily to like of it) this disadvantage they much more afterwards, and holdeith them more strongly in feare and perswasion, that they shall still liue in bondage and subiection to it, then if they had neuer at all gone about to resist it. As he who maketh a fray, when he hath proued the strength of his enemy, and hath felt and perceined his owne weaknesse to bee farre greater then hee looked for, is much discouraged from attempting the like

A Simile.

appeare. And many of these sleights are in our common aduer-
sary the Deuill, which diuises true hearted (yet vnexperienced) Chri-
stians not knowing nor being acquainted with, are much astonished
when they first proue it to be so, and are discouraged for long time af-
ter, when they see what hard successe they haue had. And it must teach
us all to come better armed then that we should thinke, with a bare de-
sire to overcome our sinne, or in hauing only a cold dislike of it, these
weapons may not so mightie and subtil an enemy. But wee will take
no knowledge of it, and that we haue need to walke in feare alwayes,
and therefore we must of necessity smart, for that we would not bee
wounded, till we say as many haue said; Oh that wee had beene wiser.
Therefore both at such times when we enter by our selues into the
consideration of our sinne, to the end wee may grow further out of
liking with it; and at all other times, let vs indeauour to follow that
which hath beene said concerning this point, namely, that wee deale
wisely in our owne behalfe, as by the former cautions we haue beene
taught.

This in some sort I haue shewed how wee should looke to our
selues, when we are alone, and how wee should bee occupied in that
time of the day, wherein wee are free from the workes of our calling
and from company, that is to say: In keeping our selues from idle-
ness and vaine wandrings, and if it may be, in doing some good, at
leastwise ready and prepared thereto, that we may alwayes, even alone,
as in company, suspect our selues, and passe our time in feare, and be
mindfull of Satans enterprises. Also such cautions or gaudions as I
haue thought needful, I haue added, whether we be occupied about
things lawfull, or things which are holy, in our solitarinesse, or in a-
voiding things which are euill: and if for all that which I haue said
directing vs to the well spending of the time alone, it shall not bee
able to perswade some; I thinke it the best way to shame them with
the examples of the Heathen Philosophers, and to send them to
hame of them, who refuse to bee taught of the Scriptures. And a-
mongst the rest, *Marcus Tullius Cicero* may be cited, who although
he knew not Christ nor his Doctrine, yet hee had such a continuall
loue to learning and vertue, that as his Writings doe testifie how he
was occupied in the eyes of others, so this one of his sayings sheweth,
how he passed his time alone: I being wearie (saith hee) of liuing a-
mongst wicked men, with whom all places in a manner doe swarme,
I betake my selfe vnto solitarinesse, as much as I can; yet that none

Note.

Heathens ex-
amples may
shew Christi-
ans in the use
of solitarinesse.

may thinke mee to trifle out my time idly, (that I say no more) lee my Bookes (which were many Volumes) speake, how in my solitarie-nesse I haue beene occupied.

But let vs heare another which was before *Tully*, whose example is recorded of him, and of that wise man *Cato*, exprest in his owne words, thus: *Publius Scipio Africanus*, the first of that name, was wont to say, That he was neuer lesse idle or vnoccupied, then when he was free from businesse; and that hee was neuer lesse solitary; then when he was alone. Which speech manifestly declareth, that hee did vse to thinke of weightie matters, when he had laid the doing of them aside for a season; and that he was wont to commune with himselfe, when he was alone.

So that, neither he was idle at any time, and yet that he had no need of company to find him occupied. And whereas most men cannot tell what to doe, when they haue not some worke to set themselves about, but become utterly idle, except their heads bee running after some euill; he was both profitably exercised, and the better quickened and sharpened by such intermission, to returne to publike affaires and businesse againe. Therefore, (as hath beene said) hee by the keeping of his mind occupied, and by searching out those things which by mus- ing and contemplation hee attained vnto, was neuer either alone or vnoccupied. This was reported of *Scipio* a Heathen, who could (wee know) occupie himselfe in no better things then momentany and earthly, as morall vertues, gouernment of Common-wealths, and the searching out of naturall causes of things, which all are done by mans reason.

Note.

But ô woful people we, that the like cannot be said or truly reported of vs, who haue such varietie of heavenly things concerning the immortallitie of our soules, the glorious rising againe of our bodies, and the incomprehensible and euertlasting happinesse, which God hath bequeathed and freely bestowed vpon vs to bee enioyed of vs, some here and some hereafter in the World to come, and yet wee are soone glutted with them! that in our solitary refreshings and recreations of our minds, wee can seldome looke vp aboue that which wee may see with our eyes; as though such heavenly matters had no fauour with vs, but were wearisome and tedious! This *Scipio*, when hee had beene much taken vp in ciuill affaires and dealings amongst men, could with pleasure & delight think by himselfe alone of things profitable, of wisdom, learning, ciuill gouernment in war and peace, &c.

But

But we, if wee haue taken a litle paine in company, wee giue our mindes the bridles in our intermission and solitarinesse, to thinke of that only almost which they desire: and as for serious matters wee blush not to say, We will not meddle with them, but lay them aside: whereas who doubteth, but that (the end of all our knowledge being use and practice, to keepe our hearts in an heavenly manner subiect to our God from time to time) wee haue farre greater need of meditation and keeping of our mindes in frame, then this *Scipio*, or such like in their kind. How rare are those men, and yet ridiculous for their labour, who acquaint themselves with this meditating of the Law of God, and of the infinite varietie of holy things therem, although the man of God, whose prayse is so great in the Scripture, could make it his worke both in the day and the night season?

Few do, or will know the right use of solitarinesse.

Note, John 13.17.

Psal. 1.1, 2.

And therefore seeing I can no otherwise helpe to redresse this wretched custome of neglecting this benefit and libertie of oft meditating, and profitable vling of solitarinesse in them, who might well vse it: I will say no more, but pray for such as know not by experience how good and gainfull it is, in stead of all idle and vaine wandrings and fantasies, wherewith they swarme for the most part when they are alone.

And I will not cease to bewaile the unhappinesse of the men of our dayes, who in the vsual & daily trifling out of their precious time, declare that they are ignorant of their best portion, which is to haue daily communion with God; but are wise to deceiue themselves in foregoing it for folly and sinne. And therefore it is no maruell, though of many wise and learned, yet there are so few, which both finde an heavenly sweetnesse in their owne liues, and are fit to season others therewith, because they are not oft and vsuall daily with the Lord in their Soliloquies, that is, in their communing betwixt God and themselves in their Prayer and Meditation; and in hauing recourse to him, sequetred from the company of men, as *Moses* the man of God had.

And therefore we without the fruit of it, Ephes. 5.16. Note.

Exod. 39.29, 31, and also verse 9, 10.

Which part of Christian comfort both might and ought to be more generally enjoyed of the seruants of God, without either the least fauouring of Monckery, much lesse without the establishing and the bringing in of it againe, which some prophane Protestants little knowing the vse of, will be readie (I doubt not) to imagine and say: as they pervert all other things to their owne hurt. Although I could wish that they had no earthlier mindes (I allow not their doing)

then

great danger, if wee bee vnprovided for it: I meane, if wee bee not watchfull in eyther of them to carrie our selues vprightly, and before the time of both, if we pray not feruently with full resolution to doe so. And to say somewhat distinctly and seuerally of both, (although it bee my purpose to say as little as I may, seeing I haue by occasion spoken of both in another place;) of the first I will speake in this Chapter, and in the next of the other.

It is not hard to vnderstand what I meane by prosperitie: properly, euen all pleasures and delights, which may lawfully be enioyed in this life, as health, riches, friends, peace, marriage, and all that appertaine thereto, as Wife, Children, &c. These therefore which are things that a man would most desire, with freedome from afflictions, which might impaire the sweetnesse of them, wee must know that it is a most difficult thing to possesse, without great danger to our soules: and therefore the liuing in such an estate, as to abound in many good blessings of God, (which the World counteth happinesse) is compared to a slippery way, in the which a man is euer sliding and readie to fall. Now then, to looke to our selues daily that wee be not hurt dangerously by this our prosperitie, what lesse worke is it, then as if a man iourning all the yeere through, yea, and all his life long, in a slipperie way, should be constrained continually to bee looking to his feet and steps? which thing how vnwelcome it would be and wearisome, if it were but one day, who doth not see and perceiue?

Now the case being like in this part of our trauell and spirituall journey, vnlesse wee bee well guided, therefore that wee may bee free from the hurt which might meete with vs herein, I will set downe some helpe. And for this purpose, these two points shall be needfull to bee considered and well learned. First, how hardly wee walke safely in prosperitie from day to day towards the Kingdome of Heauen: Secondly, how and after what sort we may doe it, though it bee hard, and how wee may grow to the right vse of the same, which, whoso attaineth vnto, shall find no common nor small ease in his life ouer others doe, and passe by manifold and grieuous dangers which few auoyd.

And first, although a man should much better performe all Christian duties euery day, who hath fewest afflictions to draw his heart from cheerefull discharging of them, and who hath most helpes by peace and wealth, to set him forward therein: yet (as men goe to worke) we see it is commonly cleane contrarie. For by reason of this,

What is meant by prosperitie

Note.

Math. 9. 23.

Iona. 4. 8.

An hard thing to forgo things which we loue well.

The two generall points of this Chapter.

The first, how hard it is to vse prosperitie aright.

Note.

In some of the
duesIn some of the
dues

The greater sin,
to be unfruitful
in prosperitie,
when it hath
become purposed
in affliction.

Psal. 119. 67.

In sundry kinds
of Gods bene-
fits, little good
done.

Acs. 9. 31.

Note.

Deut. 28. 47.

that men are so readily carried to vse all earthly things amisse, euen to their owne hurt and hinderance, and so hardly brought to be the better by benefites and preferments, it cometh to passe, that it is found by experience with vs for the most part, as we reade in ages past, that it was with men then: that is, the more that a man hath of these earthly commodities, the lesse hee is enriched with spirituall grace; and as they are increased and multiplyed, so this decayeth and is diminished. And yet I doe not here speake of the wicked of the World, (as oft times I put the Reader in minde;) but euen of those which goe before others in the imbracing of the Gospell. For euen of them many are very faulty and blame-worthy in this matter; and therefore they had need to bee willing to take knowledge of it by the least watch-word, and amend it; and not carrie with the World, till they be ashamed for it and confounded.

Yea, and this is the more to bee marked; because some of these, vvholes they haue beene vnder the Crosse, haue beene humble and kept within good compasse in their liues; and haue had oft recourse to God in their Prayers, as they haue confessed it was meete for them to doe. But why speake I this? because when the Lord hath giuen them deliuerance, they haue shewed themselves to haue beene no such persons as before, but haue soon gone from their former care, & haue kicked vp their heele waxing wanton in their prosperitie, euen as they vv ere forgetfull of their former calamities. So that it may truly bee said, that few by earthly things are drawne on and incouraged to the loue of heauenly; which yet is the end that the Lord hath in giuing them. If they haue rest from persecution and trouble, and enioy peace in their dayes, how many doe vvith the Churches mentioned in the Acts, take the benefite of it, that is, to edifie and build vp themselves the more strongly in knowledge, faith and godlinesse, and draw others thereto by their example?

And if their plentie of Gods outvvard benefites bee such, that they may cate of the fat and drinke of the svveet, yet how many finde the Lords seruice more svveet daily to them, then they find his outvvard benefites? But they doe rather after the manner of others, begin to rest in them many times and to say, Here is good being for vs: vvhereas, the more men haue, the more they should looke that they serue him vvith ioy for all their abundance. And further, if they haue time at vvill, vvherein much good may bee done to themselves and others, is this their chieft care to redeeme it to euery good vse, because the dayes

dayes be euill, and to apply their hearts to vvisdome, seeing they haue but a while to liue? Nay, that were too sad a matter for them to beare of. Burnumbers of them take vp a great part of the day, most commonly in the pleasures and delights, which are by euill custome in euery season of the yeere afforded.

And while it is thus with them, if the duties of Gods worship in the Family which should bee daily continued for the benefit of the whole company) bee not neglected oft times yet how come they to them, and in what case are their hearts to the performing of them, when they fauour of nothing else but their vaine, if not vnlawfull pleasures, or of Worldly cares and distractions? Which complaint, (if euer) may now in this Generation bee made of the better sort of Christians, and that also most rightly, when many of the Gentry of this land and others, who had for certaine causes iustly mouing them, for sundry yeeres together banished our of their houses the use and practice of Dicing and Carding, with such prophane else and disorder as accompanieth the same, haue within these few yeeres (as though they could no longer forbear) broyght them in againe. A lamentable fruit of their wealth, peace, and prosperitie among many other such. But if it bee duly considered, what good might haue beene done through our Land in this long time of peace and plenty, and how the opportunicie, euen the time of our visitation (as fit for holy duties, as faire weather for haruest) hath beene ouer-slipped by one occasion or other, (that I say no more) it ought iustly to wring our plenitie of teares for so great transgression.

But I will containe my selfe. Our Sauour speaking but of one part or piece of prosperitie, namely, of riches, saith: Oh, with what difficultie shall they who haue riches, enter into the Kingdome of Heauen? If he speake thus of riches, what (thinke wee) is his iudgement of them, which with riches haue many other kinds of earthly blessings? with how much adoe shall such enter into the Kingdome of Heauen, or which is all one, gouerne themselves rightly here on earth from day to day? And what maruell, seeing a rich mans riches are his strong Citie, and thereby he is bold to doe many things wilfully, which he durst not so presumptuously doe, if he had them not? They are hayres, and doe often draw his heart to bee set vpon them, that while they are in request and chiefly accounted of, there may be no place for better things: to rule and raigne there, (although for shame and feare perhaps, they are not altogether reioiced) euen as it

Ephes. 5. 16.
Psal. 90. 12.

Numbers
through long
peace and pro-
speritie worse
then sometime;

Oh what good
might haue bin
done in the time
of this long
peace.

Riches, one piece
of prosperitie,
hardly well v-
sed.
Note.

Prou. 13. 11.

may be said of play; Where that is entertained, good Bookes are little read and occupied.

Yea many are
hurt by them.
Note.

It was the last temptation that the Deuill attempted our Saviour withall, (The glorie and wealth of the World, I meane :) to teach vs this among many other things, that if the othertwo, I meane, the temptation to despaire and presumption bee overcome, yet the Deuill looketh to preuayle among men by this. What should I say of the innumerable hurts which euen good men sustaine by these benefits and good blessings of God, as that they hate one another, contend with, and deceiue one another, and make themselues strangers one to the other thereby? and (which is none of the least euils among other) that their hearts are so knit to them, that they consider not how they take in hand their worldly businesse, nor how they vex and trouble their poore Brethren, (if any fall into their hands) but goe to worke against them cruelly, or atleast in rashnesse, with which nothing is well done. If wee should but consider how they beate their braines about them every way, who are yet wealthy already, bestowing all their wisdom in deuising how to increase and bring them in, when it wereto bee looked for, that the great riches (godliness) should bee much more sought after: If, I say, we should consider this, we should enter into a very Maze. By which, and many such like, it may with bitter complaint be lamented, (of the which wee haue beene long admonished:) that Religion in these many yeeres of our peace, hath brought forth much wealth to the Church, but the Daughter hath deuoured and eate vp the Mother.

Ioh. 6. 37.
Math. 6. 33.
1. Tim. 6. 6.

Psal. 119. 87.

Note.

And that this which I say, may not be vnderstood onely of riches, know we, that all lawfull liberties doe worke the same effects, namely, that men, for the most part, become worse by them, as in the Psalm the Prophet declareth, saying: *Before I was afflicted I went astray*, that is, when I had my libertie: and therefore this shall serue to shew, with how much adoe they which haue them, walke daily in a Christian course; & the rather, the more varietie of earthly delights they enioy with them. Now therefore it being thus, what cause haue all such as are louers of the truth (whom God suffereth to liue in peace, health and prosperitie) to bee wise and warie against so many dangers, and warned by the hurt of so many, who haue gone before them? and so learne how they may not be hindered nor holden backe any way by their prosperitie, but set forward rather in the seruice of GOD, and that many wayes, as it is most conuenient? The watch-word

is not in vaine, and needlesse, which was given to our Fathers: *When thou hast outward wealth, beware lest thou forget the Lord thy God.* But I will proceed. Therefore as I haue now declared the one of these two points, that is, how hard it is to vse prosperitie aright; so I will goe forward with the other, namely, to shew, how this may bee, that wee may well vse it, that it may bee no snare nor hinderance to vs; but so that we may be able to vse it as we will.

And to this end wee must consider, how needly wee are knit vnto the same, as hath bene said; how naturally wee desire to haue all that our hearts doe long after, without regard, whether it bee good or evil: which causeth vs to esteeme of all such things more highly then becommieth vs, and therefore to set our greatest care vpon them; and to seeke to enioy them, whatsoeuer better things wee lose and deprive our selues of for them. This inordinate love which wee beare to any lawfull libertie or blessings pertaining to this life, must be by all meanes possible weakened and abated in vs, which we haue too much through our owne folly strengthened and increased. And to brayne this, as wee shall bee able, some perswasions I will briefly set downe: First, therefore, this spirituall drunkennesse is to be expelled; and the inordinate love of earthly things to be weakened and abated by diligent and earnest viewing and weighing, how momentany and fitting all things of the greatest reckoning vnder the Sunne, are, as pompe, wealth, and pleasure; and how vncertaine hold wee haue of them: euen when wee thinke our selues most certaine and sure of them. And further, by valuing and prizing them thereafter, as the Lord him self teacheth vs to doe, saying: *The fashion of this world passeth away.* And againe: *Happinesse doth not consist in the things which a man possesseth;* and of riches, which is counted the chiefest of all the rest, he saith: *Why dost thou wearie thy selfe to get thee rich? cease from thy wisdom: why dost thou cast thine eyes vpon things? for they are nothing.* Wee see it daily verified, that to bee one mans to day, the which was another mans yesterday, as Benadad the boaster said to Abab; *All thy riches and pleasant things which thou now enioyest, are mine: the other yielding to it, and granting to it, (though God in a speciall manner ioynted him) In a trice (O King) indeed, all that I haue is thine.*

But to proceed further, to shew how our prosperitie may bee enioyed of vs aright, and our wealth may be no snare to vs, wee shall by little and little breake off this neere knot of amitie betwixt our

The second point: How prosperitie may be used.

The inordinate love of earthly things must be weakened in vs.

Perswasions to helpe vs therunto.

1. They are transitorie,

Eccles. 1. 2.

1. Cor. 7. 29,

30. &c.

Luke 12. 15.

Prou. 23. 4.

2. They are dangerous.

14. 12. 3. 10. G.

Note.

Mat. 13. 22.

1. Tim. 6. 10.

Note.

3. They are not
our owne, but
borrowed.

Luke 16. 12.

True riches.

Note.

4. Thinke what
but they haue
done vs already.

Prou. 23. 2.

1. 14. 12. 3. 10. G.

hearts and earthly wealth, peace and prosperitie, (as well as wee loue them) if we will suffer our selues to be perswaded, how many wayes wee bee in danger of fore plunges by meanes thereof: and that the Scripture giueth them many titles and names drawne from the effect which they worke in most men, as that they are snares, thornes, choakes, because they intangle vs, pricke, and hold in and smother the many graces of GOD in vs, that they bud not out and fructifie. And so saith Saint *Paul*; that they pierce vs through with many sorrowes, beeing meere vexation and affliction of spirit, vwhen men haue giuen the mselues, (after the course of the World,) to seeke what is the sweetnesse of them. Fevv *Iobs* now adayes to knowe and find out the deceitfulnesse of riches vntill after they haue proued it, they complaine too late, and in vaine begin to repent, and say, We are deceived.

Besides, it is an especiall good helpe to weaken the loue of these earthly things, if wee often record, that they are not our owne, but borrowd, and therefore, as no Wise man reioyceth for the stocke of money vvhich he hath borrowd of another man, (vvhich hee must returne home againe) as if it were his owne: so is it small wisdome for vs, vwho are appointed to saluation by Iesus Christ, to delight in, and set our hearts vpon the things of this life, vvhich are but leaues, and may euery day be required againe of vs. But our owne riches vvhich shall neuer be taken from vs, as the knowledg of God, the loue of our Brethren, joy and peace of the Holy Ghost, these should so make vs in loue vvith them, that the loue of the other may bee out-shadowed thereby. That if wee can thinke of all outward commodities of this life, and hauing this iudgement of them, will daily moderate one time or other of the momentanie condition of them, vvith vnfeyned Prayer to God to renounce and forsake our olde loue and acquaintance vvith them: wee shall find this knot more and more to be broken, and our thoughts not to be carried after them vvith such earnestnesse and continuance, as they haue bene.

And if we could possibly thinke what hurt they haue done vs, euen our selues alreadie, (for what vnserlings from a Christian course doe we (in a manner) sustaine, but they are one cause of it, if not the only?) I am perswaded, if we could rightly thinke but of this one thing, we would abate our greedinesse, and put the Knife to our throte, as the Wise man wisheth in like case; that is, to restraints our appetites. But as experience hath taught, that mens latter thoughts are, for the most

part,

part, better then the former; (as they may well bee; seeing they come with more mature deliberation:); so yet, it may bee said with griefe, that when wee haue played the Fooles, by letting loose our former thoughts to worldly lusts, and cherishing of them, wee sel-dome haue the grace to light vpon the latter; that is, to digge and weed them out, vnlesse (perhaps) vpon our death-beds we complaine, when yet oftentimes it is too late.

Furthermore, it would not a little helpe vs forward to a sleight and meane estimation of all earthly prosperitie, if wee would daily accustom our selues to muse vpon the examples of such, as haue enioyed the sundrie commodities as plentifully as any of vs doe; and yet they haue beene taken from them; and some of them in their flourishing age vntimely, as leauing to the rest of vs, who yet remaine, a manifest spectacle of our mortalitie, and a warning of vs to a moderate vse of them, that we might not iustifie the Worlds practice.

And it is another speciall meane to the contemning of the World (though it goe against nature) to vse to visite such, as others also in their sicknesse (so farre as wee shall bee able) and there to marke how basely they then speake of them; yea, with what dislike of their worldly mindes, that so we may see, how little good their commodities can doe them; in comparison of that good which they haue kept from them, how greedily soeuer they haue been sought after of their forerunners, would looke that things so sought as they are of such, should haue more excellencie in them then every one seeth.

But besides that, by going into the house of mourning, wee may see and so be put in minde of our owne death and departure, which cannot too oft bee thought vpon, and which is the end of all flesh; that thereby we may somewhat more like strangers, learne to vse the World after; and that wee must one day giue an account how wee haue gotten and vsed the goods and commodities which God hath giuen vs.

Thus I haue in some sort shewed how and by what meanes the loue of all earthly things shalbe weakened in vs, without the which yve can neuer vse the lawfull pleasures and profits of this life moderately and rightly: this one thing being added, that this aduice bee the more carefully and constantly regarded; seeing the danger is like to be great by the neglecting of it.

And now vpon this which hath bene said, it cleerly and necessarily followeth, that if yve thus get superiouritie and dominion ouer

5. Look upon such as are taken away from all.

6. Visit the sick.

Note.

7. Think of our owne death.

If wee haue
earthly things
in meane ac-
count, we shall
not easily offend
by them.

Luke 6.45.
Note.

our hearts and affections in the vse of earthly things, then our affe-
ons and dealings about the se lawfull liberties, shall bee well ordered
in the sight of God and men, in the great quietnesse and peace of our
conscience; for the righteous is bold as a Lion. For who doth not
know, that as the heart is affected either well or ill; euen so it draw-
eth the words and workes after it, to be like and suitable? which is the
cause why I labour to perswade Christians, to the subduing of the
lusts and vncemperate rebellions of the heart; and to haue in meane
reckoning and price all things here below, that they may bee the lesse
offensive in the whole course of their liues, and of their earthly deal-
ings especially. For when wee bee thus resolu'd in our hearts con-
stantly, watching thereto, that we (as God hath taught vs) will so farre
for sake all, as wee shall not thereby bee hinder'd from following our
Lord Iesus Christ in any point of his holy Commandements, wee
are stay'd from manifold abusings of our liberties, as wealth, peace,
preferment, and such like.

And when wee can containe and keepe our hearts from conueying
and desiring any way to vse our prosperitie unlawfully, we shall nei-
ther iniurie oth'ers in any thing that is theirs; nor haue our commo-
dities as snares, thornes and hookes to strangle and burne our selues;
but in the enioying of all blessings of this life, shall be sober and fruit-
full in good workes, and more fervently longing after the treasures of
the Paradise of God. Which fruits of prosperitie few doe reape; but
runne into excell' and passe their boundes one way or other, for truly

Mat. 23.7.

it is said, That eue water is the teale of folly, so it will be in and vntill
the coming of the Sonne of man: They did eate, they drinke, mar-
ried wines, and were married, &c. that is, they chiefly regarded these
things rather then the manner how, or the end why, and more then
they did consider, wherefore the Lord set them in this World. And
this is said of the first branch of this duty; that is, of the v'sing of pro-
speritie, and the lawfull liberties of this life rightly: and how God
watcheth his children daily as their state shall require, to doe the same
accordingly, as it is one of the duties which is of necessitie to be ob-
serued daily of all that desire well to bestow the day, and to giue a
good account of it at the euening and end thereof. Yet to such as object and aske, If I will debarre them of their mirth
and pleasures, which in their prosperitie and through the benefit of
their wealth they may enjoy, I will adde this brieve answer: I wish
they prospered in health, strength, earthly commodities and peace,

Objection.

Answer.
3 Iohn 2.

As their soules might also prosper. And I thanke God, I am not so enuious against the welfare of any of my good brethren, but that with the Apostle I can and doe pray, that they might with outward prosperitie be altogether Christians, that is, true and faithfull seruants of God without the bands or other hardnesse, which some other of Gods people doe sustaine and goe vnder.

But seeing prosperitie is a slipperie way, it is meet that all such as desire to be free from dangerous falls, should looke diligently to their steps: and seeing that our Saviour himselte hath taught vs, that it is an estate full of danger, they should not thinke much to bee admonished and put in mind daily, to take heede that they stand sure and in safetie. Is it not enough, (thinke we) and is great fauour of God, that he giue vs libertie to enioy his earthly benefites: vnlesse wee abuse them to the fulfilling of our fleshly desires? doth Christ allow vs any otherwise to take our pleasure on the earth, then that it may not hinder vs from following him by temperance and sobernesse, by humblenesse and meeknesse, the way to heauen? Or doth he bestow more on some, then vpon others, that they who haue much, should set on edge the teeth of others by licentiousnesse?

1 Pet. 1. 22.

Note

What is to be
liue as strangers
beere.

Wee are called (and that most fitly) strangers; to teach vs, that wee should not bee meddling, nor intangle our selues here so, as wee should be vnready & vnwilling to goe home. And that is a right stranger-like liuing in the world, and enioying the lawfull liberties of it, as we ought when wee bee made more fit thereby for the heavenly life, and doe not linger after any thing here, or cling about it so, that wee being tied to any earthly pleasure or profit, wee cannot, as free citizens of heauen, bee brought to bee daily somewhat neerer it, and readier to goe to it. And doe we thinke that they are such strangers, who plead for such a libertie and reioycing here, that their owne consciences doe tell them, that they are not willing and readie to die? Are they such strangers, who are priuie in their owne hearts, that their reioycing is most for the commodities and delights of this world, eating, drinking, pastime, marriage, gaine and successe in their dealings, &c. who if death should come vpon them, whiles they are in the midst of them, must needs cry out and say: O death, how vnwelcome art thou vnto vs who haue our pleasure in these?

Note

Jerem. 9. 23.

It is the Lord that saith by his Prophet: *Let not the rich reioyce in his riches, nor the strong in his strength; nor the wise in his wisdom, but hee that will reioyce, let him reioyce in this, that hee knoweth mee.*

And

Luke 6. 25.

Luke 16. 25.

Iob 31. 25.

*The gift must
leade vs to the
giuer, that he
may be all in
all to vs.*

Ioh. 20. 17.

Prou. 13. 16.

Psal. 73. 25.

*Secke earthly
things for a fur-
ther end.*

And it is our Sauour which saith, *Woe bee to them which now laugh, for they shall weep and weepe: woe bee to them which are full, for they shall be hungry.* And againe: *Sonne, thou in thy life time receiuedst thy pleasure, therefore now art thou tormented.* Lastly, Iob that was deare to the Lord, said: *If I haue reioyced for that my hands haue gotten much, and for that my riches are great, euen this were to denie the Almighty.* Therefore know wee, that our reioycing ought not to be earthly; and as a godly man may not bee glad for that he hath much, going no further; seeing that were but to bee tied to the creature, and to rest in a broken and deceitfull stay: so neither may he reioyce in any other earthly thing whatsoever, but hee setteth it as well as riches, in the Lords place, from which it ought to be banished, which wee may be easily perswaded of, seeing our Sauour Christ himselfe said to *Mari*, whom he loued dearly, when he saw her cling about him, *Touch me not, for I am not ascended to my Father*; signifying, that there she should seeke him. Now the heart of a Christian is the Lords Temple, and dwelling place; and he it is that must possesse that, as hee himselfe hath said, *Giue me thine heart my sonne.*

That must be where the treasure is: it must haue no other treasure in heauen but him, nor any on the earth in comparison of him. So that it may bee seene of all such as desire to be satisfied, that God hath not giuen to his faithfull seruants earthly prosperitie to naile their hearts to it; but to proue them, whether any thing bee sweeter to them than he himselfe, who hath giuen it, that is, whether the gift or the giuer be in greatest request with them; and that all which he giueth them, might be an occasion to knit them neerer vnto him; who will yet giue much more to them which depend vpon him: to this end (I say) all Gods benefits doe serue.

And I haue not denied in all that I haue said, but that it becommeth the best of Gods seruants to labour for earthly maintenance; that they may bee able to giue rather then to receiue, and that without any iust offence they may doe it: and that they ought to acknowledge it for a great mercie of God, that hee reacheth out his hand to helpe them with necessities, euen here where they bee strangers, and to provide for their bodily necessities; and therefore to bee thankfull, yea, and ioyfull in this respect, that they are freed from much care and distrust; and haue the way made more easie thereby to the heauenly life; for want whereof, many of their deare brethren are in much pensiuenesse and sorrow. But yet may they not in any wise take
such

such sweetnesse in those things, that they forget or neglect better; but alwaies remember, that they serue to a further end, that is, to seeke better; and are not themselves the end of their hope, in which they should rest.

And so to conclude, it remaineth that wee in no wise reioyce, nor put our delight in any transitorie thing, but with most great diligence we vse all earthly benefits of God daily and throughout our life, moderately. And this is to enioy our prosperitie aright, and to make that part of our life sweet and saourie to vs indeed which is passed therein. And this is that which I haue thought conuenient to bee said of this sixth rule, namely: that it is a great part of godlinesse, every day to looke to this with due regard, that wee moderately and fruitfully vse our lawfull liberties, and all the commodities earthly of this present life.

CHAP. XVIII.

Of the declaration of the seventh dutie: Of bearing afflictions rightly every day they come.

THe next part of our life not yet mentioned, is that which is vnder the crosse and in affliction. Our dutie here is, that when and so often as it shall please the Lord to trie vs therewith, and to change the course of prosperitie or any part of it; yet that with the same well ordered heart, which I haue said should accompany our other actions and parts of our liues, with the same, (I say) wee bee prepared to receiue it from him: and count it no strange thing to bee exercised with it, and the rather for this reason, (as the Apostle admonished the godly of his time) that wee are predestinate thereunto, euen to be like vnto Christ in afflictions; and also, seeing through many of them our way lyeth to the kingdome of heauen.

And all may see how needfull it is for vs to hearten on our selues by these and such like perswasions, to bee willing to beare our crosses meekely and with cheerefulness, because we doe so soone shrink back at the hearing of them; (as the Apostles themselves did when they heard that their master would goe into Iurie againe, where the Iewes before had sought to stone him) and seeing they bee so vnwelcome to

Be ready to take up our crosse.

1 Pet. 4. 11.

Rom. 8. 29.

1 Tim. 3. 12.

Note.

How we may beare our afflictions rightly.

1

• Heb. 12. 11.

vs by nature, although wee bee subiect to many and sundrie, and that daily. It must not be with vs, as it is with the most, that is, that wee loue not to heare of them when we haue bene a while free from them and so hope still for earthly peace, of the which we haue no promise: but rest perswaded euery day, that our heavenly Father knoweth what is best for vs; and as he seeth affliction or freedome from it to be meetest, so he will alwaies bring it to passe.

Lament. 3. 27.

To this end, wee are admonished of the Prophet, to accustome our selues to beare the yoke in our youth, that wee may bee the better acquainted with it when it shall bee put vpon vs: that so wee being tamed and subdued by it, and our proud and rebellious hearts brought vnder, by our God, wee may beare it with the more ease and comfort; encouraged hereby, that if wee bee able to beare afflictions contentedly, and with quiet and mecke spirits, (which is the hardest part of our life) wee may easily prouide, to haue our whole life sweete and ioyfull.

Job 1. 6.

Furthermore, to this end that wee may bee ready to wait vpon the Lord patiently in our chastisements, we must consider that euery day Satan indendeth mischief against vs, and hee knoweth our weaknesse to be greatest in bearing the crosse, and therefore will not leaue vs vnassailed as much as in him lyeth: and not so only, but also will terrifie vs with this perswasion, that they bee greater then they are, and feare vs with the oft and much thinking of them, that our sorrow may bee increased.

Note,

Matthew 13. 12.

Luke 11. 35.

1 Peter 2. 12.

1 Peter 2. 12.

There is nothing fitter to extinguish and expell the cleere light of the word of God in vs, (which onely is able to guide vs to beare our afflictions aright,) then the carnall cogitations and reasonings against Gods correcting of vs, which dimme our faith, euen as smoke and vapours doe dimme the light of the Sunne, while wee giue place to such thoughts as these: Why doth God afflict vs thus? can this bee for good vnto vs? oh, none could be more vnwelcome. Which fault Christ reprobud in the Apostles, their hearts being troubled with such reasonings, saying: *Why doe reasonings and doubts arise in your hearts to trouble you both needlesse and hurtfull?* Against all which and Satans cursed vndermining of vs by them, we hauing so great encouragement from the Lord, ought to be thus stayed: that as we can, wee may auoide them, and the troubles which wee cannot auoid, wee may goe vnder contentedly, waiting for a good issue; euen as in faith wee pray for it; seeing our God will haue vs perswaded, that of very loue and faithfulness he correcteth vs whensoever we be corrected of him.

Reuel. 3. 19.

him. But because wee faile many times in obseruing these rules, and therefore finde not grace then, to beare them aright, whiles they are vpon vs; nor afterwards get any wisdome, experience or comfort thereby; we must diligently and faithfully marke, how wee be affected vnder them: that if wee should be oppressed with confused and vnprofitable heauinesse, distrust, or any other dangerous passions, wee might learne before; that they bee no fit companions for vs in our afflictions, and the sooner get out of them; after we espie them in vs, & so betake our selues to better gouernment.

Note.

We must mark how we be affected in and vnder the wofle.

And that this labour be thought no more then necessary, wee must know, that by Troubles we doe not onely meane great and vawooted losses, long sicknesses, persecutions, and such like; but those also which fall out very oft and commonly; as vnkindnesse and discourtesie in neighbours; vnthriftinesse, vnruleinesse and disobedience in children; vnfaithfulnesse and negligence in seruants; discommodities & harmes in familie matters; with such like: all which to beare, without vnquietnesse, impatience and vsfetting our selues out of the Christian course, must bee thought no nicane nor small gift of God; nor without daily and continual watchfulnesse and wise regard to bee attained vnto.

Not only great troubles, but also those which are common, must be borne meekly. Note.

And I doe the rather make mention of these troubles, which for the most part arise in our families as well as other waies, because many Christians doe thinke through ignorance, that wee are not to bee distressed in these common things; nor to bee called to our reckoning and account for offending by impatience, anger, back-biting and heart-burning against any man, and for such like passions: which declareth, that as it is an hard thing for Christians to walke in the vprightness of their hearts, by performing other duties in the midst of their houses; so it is no lesse hard and rare in this bearing of discommodities and other troubles, to shew themselves lights and examples to the rest of their familie. But these vnquietnesse, which are counted small, are not to be admitted at any time in our liues; seeing they vsfettle and draw vs out of our course. Therefore that neither one nor other kind of affliction become vsfettings of vs; this counsell wee must take from the Lord, which I haue now set downe; that every day we arme our selues against the feare of such as may come, and against impatience by such as already are come vpon vs.

Psal 101. 2.

Notes

Luke 9. 37.

Iam 5. 10. 11

Let vs thinke it no toile to watch and look to our selues thus; if we may by this meanes bee rid of that which is toile indeede, yea grea-

Rom. 3. 5.

Psal. 124. 8.

Experience is a
great helpe in
troubles.

2. Cor. 1. 10.

Psal. 124. 8.

Experience is a
great helpe in
troubles.

Psal. 124. 8.

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Psal. 124. 8.

toe toile, and ease our selves on the contrary, an hundred fold. For we shall not only provide well hereby; against those which are present; but as experience and proofe of Gods helpe bringeth hope which maketh not ashamed; so by our experience wee shall find the like helpe in our troubles to come. What strength got *Iosua* by this, that he had oft times beleueed Gods promise, and found that hee neuer failed him trusting in his word which he had spoken concerning victorie ouer his enemies, or deliuerance from them? Inasmuch that after some proofe of Gods keeping promise with him, in bringing him ouer the River *Iordane*, in giuing *Iericho*, and the citie *Ay* into his hands, and in helping him against the five Kings of *Canaan*; hee triumpheth in his hope of conquering all the land, (the Lord hauing promised it to him) and therefore saith to his foellies and men of warre; before hee ouercame the inhabitants, *The Lord hath deliuered them into your hands; and therefore be of good courage.*

And what other thing made the Apostle *Paul* in great afflictions to stay himselfe vpon God, and to cast his care on him; but this experience and long proofe which he had of Gods tender care ouer him? It was (he saies) that which made him expresse the same in those words; God hath deliuered out of great tribulations, and doth deliuer daily, and I am sure also, that he will deliuer in all time to come. This experience if we haue, (as who may not haue it in many afflictions; if he haue rested vpon God therein) it shall be a strong weapon to defend vs from fainting, distrust, or despising; and to keepe vs from vnquietnesse, & be able to uphold vs in any fallible hope of a good issue, euen before it come. But to this end wee must hold our selues fast to the prop of Gods promises, and lie close to them, as an anchor; and thus wee being armed, we shall see the Lords deliuerance for vs, as clearly as wee may discern the arrow to hit in the ayre.

It is our wisdom to be guided by God in bearing our troubles. Note. Hebr. 4. 16. It is a great point of wisdom, to learne of God, thus to beare our trials and troubles; that first wee commit the ordering and disposing of them to him, as *Hyler* did, by fasting and prayer of faith: secondly that wee vse all lawfull meanes where by wee may haue a good successe and end: as shee did in going to the King for helpe against *Haman*: diuelliish deuices; and then the third will follow, that God will turne them to the best. These three in one short verse the Prophet setteth downe together, saying; Commit thy way to God, and bee thou doing good, and verily he will bring it to passe.

But if wee will not be directed by the Lord in bearing our afflictions,

the (as the rebellious heart will bee soone, ready to cast off his yoke) but will take counsell of flesh and blood, as *Saul* and many such have done, yea and *Dauid* at that one time mentioned in the Psalm, (though small to his comfort) then this shall follow, either for want of preparing our selues meekly for them before they come, or for not thankfully receiuing them when they are come, they shall sore fright and astonish vs, and raise in our hearts such passions and distemperatures, as will vntie our whole course and bring vs out of frame. In which estate as wee shall bee strictly vnto any seruice of God; so shall wee bee also vnmeet for any Christian societie with men, we being so confounded in our selues for our vnwelcome troubles, and so disguised in our speech, countenance and behauiour, by yielding and giuing place to the forwardnesse and vnrulenesse of our hearts, which cannot abide to heare of them. By all which, who doth not see, that wee doe both adde new troubles vnto the former, and make them which God sendeth vpon vs, farre more grievous then otherwise they should haue beene? For all, who haue experience, can tell, that the impatience of our hearts, and the impatience which is suffered to beare away in vs, doe raise many distractions and vexations in our liues, which wee might else haue beene void of: and the Lords trials and fatherly chastisements are thereby made farre more irksome vnto vs.

1 Sam. 28. 5.
Psal. 10. 7.
Psal. 73. 3. & 4.

Note,

How we adde
new troubles
to the old.
Note.
1. 1. 1. 1.

And of this seventh dutie thus much. Whereby wee may see, how necessarie it is for vs daily, beside the well beginning of the day and care for right vsing our prosperitie moderately, that wee bee also very watchfull, that our afflictions breed no disorder in vs, but bee quietly borne; that so all parts of our liues throughout the day, and the whole course of our waies, may bee ordered commendably and aright: and this in the daies of health and peace, wee looking for our change, and labouring to bring our hearts to more humilitie, through continuall watching, and oft and earnest prayes, wee may not onely not count it strange, when euill sharpe visitations shall take hold of vs; but in respect of the end thereof, (which is to doe vs much good) we may with willingness receiue and goe vnder them: especially, seeing (as hath bene said) our most louing father hath fully certified vs, that he hath no other meaning in sending them. And here marke, that as poore and rich are both taught their dutie in common together, so there is somewhat to bee learned of them both severally: the one to bee more specially armed with contentation vnder his pouertie; the other with humilitie

2. 1. 1. 1.
1. 1. 1. 1.

Note.

Lament. 3. 33.

1. 1. 1. 1.
1. 1. 1. 1.
1. 1. 1. 1.

(humilitie and sobernesse, for the right and well vsing of his wealth and plentie,

CHAP. XIX.

Of the declaration of the eighth dutie, namely, Of vsing religious exercises in our families.

VNto all the former duties which wee must labour to performe, this is to be added, (to the end we may enioy as many liberties as wee can:) that with the same well gouerned heart, which we haue beene taught to the performing of them, wee looke that both in the morning and at euen, as it shall stand best with the well performing of other duties, wee and our families, doe reuerently worship God together; that is to say, that wee solemnely vpon our knees make confession of our sinnes, and requests to him with thanksgiving. And because it is required, that the word of God should be taught by vs to our children and charge; therefore, that when wee may conveniently, wee instruct them as they bee fit to conceiue, in those things which are most necessarie for them, training them vp to answer to the same; and that they bee encouraged to haue acquaintance with the Scriptures, and to be exercised in them from their childhood, that so the word of God may dwell in them plentifully, and to edifie themselves in singing of Psalmes to the praise of God, and the putting of themselves in mind of the heauenly melodie and reioycing, which they shall haue with the Lord and his Saints in his kingdome. Euen this (I say) is another of those duties, which is as oft as it may, to be performed in our families; I say as oft as may be, because no mans conscience should bee accused for the omitting of it on some daies vpon necessitie, which may fall out: but yet no man for all that may faile necessitie, to passe over a dutie of so great vse, and that which may stand them in stead, for so long continuance, euen throughout his life, except he supply the omitting of it, in some answerable sort otherwise. And whereas by the examples of Gods holy seruants, this dutie of calling vpon God is commended to vs as to haue beene offered to God three times in the day; the other, of teaching their families, as a thing ordinary and vsuall: what cause is there, why we, in whose dayes the

Gen. 18. 19.

1 Tim. 3. 15.
Coloss. 3. 16.

Psal. 55. 17.
Dan. 6. 10.
Deut. 5. 7

light

light of the truth shineth more cleerely then it did in theirs, should be behinde them in any such duties sometime by our selues, sometime with our families, vntill we might say; that we haue beene suitable to them, in testifying our loue to God, whom wee obey in performing them, and their religious care of our owne good, which we are sure can neuer bee enough? For the daily continuance of this dutie from time to time throughout our life, (although I doubt not but that many doe it now and then, who yet will not tie themselues vnto it constantly, and therefore reape the sleighter fruit of it;) some reasons I will alleage to perswade thereunto.

And first, it may please such to vnderstand, that our necessities doe require it one day as much, and as well as another, (except more weightie duties hinder, as hath beene said before) seeing some are rude, some worldly, some ignorant, and the best are forgetfull: and we finde that euery day bringeth with it sufficient cause to renew our faith & strength against sinne, and all kinds of discouragements, and to honour and praise God, (if it bee well considered) for his daily fauours and kinde-nesse. For such duties being in vse daily, doe hold vs from many evils which we should otherwise runne into.

The first reason concerning duties in the familie. Note.

Besides, seeing particular families are the members and parts of the Church, and euery gouernour is that in the familie, that the Minister is in the congregation; therefore if they be not accustomed to worship and serue God at home, how shall they be able to doe it with profit in the assembly? especially seeing experience teacheth, that the minde being vnseasoned all the weeke at home, is further off from goodnesse on the Sabbath; and yet if it were not so, all which is done this way both publickly and priuately, is little enough euen in the best Christians.

And that wee may come the oftner and more cheerefully hereunto, as oft as it shall behoue vs, we must know and consider, that wee haue therein communion and fellowship with the Lord, and are admitted to speake and breake our minde vnto him, and to haue our soules most sweetly refreshed thereby, as if wee met before him publickly. And what is like vnto such libertie, that in a reuerent sort we may bee admitted to put vp our suites vnto the Lord, and to receiue from him an answer to vs againe? So that it should not bee hard for vs to bee brought to inioy so great commoditie, but rather we should count our state the more happy, the oftner that we may be partakers of such a benefit.

Againe, it is meet that wee should in this sort haue our recourse to

him daily, to the end that our whole conuersation may fauour of him; that as all abundance of heauenly odours (that is of spirituall grace) do flow from his Maiestie to all that are about him, and doe by the prayer of faith come neere him, more fragrant then *Aarons* oyntment: so wee being conuersant with him in this heauenly manner, may hereby, as by a sweet preseruatiue, keepe our selues from all annoyances of Satan & the world. And therefore it is no wisdom for vs to be long from him in this manner, especially wee hauing such free acceffe vnto him whensoever we list. This reason should the easilier perswade vs, because wee see how by occasion of earthly dealings, our earthly minds draw vs, (if it were not for such helpes,) to bee altogether earthly; and in our talke one to another, churlish, hot, bitter, or light, prophane, rash; and so in our behauiour testifying nothing else but a worldly mind. And is any thing more to bee desired, then the changing of this course? But what is faster then this, namely, when we ioyne daily together in such holy manner against it, euen there where the faults are committed? And thus I hauing shewed, that there is no cause why wee should thinke much to tie our selues daily as we shall be able, to these duties, weigh now a little, vvhhat companions vve haue in the Scriptures in the performance of them.

Examples.
Abraham.
 Gen. 18. 39.
 2. Tim. 4. 5.
Iosua.
 Iosh. 24. 15.

Acts 10. 2.
Cornelius,

Abraham is renowned of God for his diligence and faithfulness in the performing of these exercises of religion in his families; for instructing it, and therefore (no doubt) praying also, seeing all things are sanctified by the word and prayer. *Iosua* also, who professed openly that he and his household would serue the Lord; did, not darkly, declare therein, that the chiefe parts of Gods seruice were not neglected, that is, prayer, thanks, and the teaching them their duties. And *Cornelius* hauing this commendation in the Scripture, that hee feared God with all his household; and besides, that he was giuen much to prayer; hath left sufficient testimonie, that both hee prayed with his household as well as priuately by himselfe alone, and also that hee laboured and vsed the meanes of instructing the same, whereby he might bring them to that feare of God which was in them. Therefore seeing such worthy seruants of God haue gone before vs in the performance of these duties in their families; and so haue continued them, (as there is no doubt) as they haue seene their daily necessity to require, and that they reaped singular fruit thereby: therefore it shall be necessary for vs: oft and vsually to meete together for the priuate worshipping of God in our familie, euen the whole together, be it small or great.

For this may all see and easily know, that God hath commanded that

that Parents and Fathers of Families should rehearse his Lawes continually vnto their children, and (as it were) whet their memories with them by talking of them in their house, and when they lie downe, and when they rise vp, & to bring the word of God into familiar acquaintance with them; which is no more then he saw necessarie for them. Deut. 6. 7.

By the which Commandement wee may see, how this latter age of ours, is degenerated from the holy custome of religious exercises in our Families, which were in vse so many thousand yeeres agoe. For there can be no time found throughout the day, nay, nor the whole weeke, in many Christians houses, to bee occupied about such matters; and yet (which maketh their sinne the greater) how are they letted from them? by more weightie occasions? No: but partly through ignorance, so that they could not, through the trifling out of the time in idle and vnneccessarie talke or folly: and partly through continuall taking vp of it in one worldly thing or other, or nourishing techinesse and such like; by which their Praiers (as well as all other good things) are broken off. Whereas, they should doe such duties by themselves alone also, rather then neglect them with their household, the Lord so requiring of vs the one, that wee should doe the other also; and yet not so tying vs to one time, for the performing of them, that wee should looke after it at no other, (for it should bee oft times, as we heard in *Deuteronomie* :) but thereby teacheth vs in wisdom to appoint to our selues some one certaine time in the day, or other, for that his seruice, lest wee should obserue no time, but omit it altogether. This age of ours much degenerated. Nbre. 1. Pet. 3. 7.

And as for the fruit of this dutie, if it be performed with reuerence of vs, as the Lord himself hath taught vs, it is an opening of the doore of his treasure vnto vs; as we, who haue any experience, can truly say, That by it, wee haue not beene meanly enriched. So that such praier and holy exercise is futable and answerable to the other parts of Christian dutie which are to be done throughout the day, as by the same before mentioned may appeare. And so our praier (as I said before of the vse of it in the morning) shall be an helpe to godly life, to make vs liue better and our good life an helpe to our praier, that wee may pray more feruently. The fruit of this dutie. Iohn 16. 24.

Therefore (to say no more of this point) because I haue before set downe after what manner we ought to pray, & present our selues before God in euery Christian exercise, if we purpose & endeavour con-

stantly to continue the same about evening & morning: there remaineth no more but this, that we take heed to our covenant indeed, and that we breake it not off, by euery light occasion: neither giue place to such lets as Satan will raise vp in our way; as, by the vntowardnes of our heart, by sleepe and slothfulnesse, the coming in of strangers, and occasion of ordinarie businesse; neither vse it for fashion; yea, and this let vs know, that if the ruler of the family performe not this dutie, yet is the Christian familie to performe it by himselfe. And of the eighth rule, thus much.

CHAP. XX.

Of the declaration of the ninth and last dutie: Of viewing the day before our lying downe.

What a Christian should doe at or before his lying downe.

NOW the last dutie remaineth: that thou must with the same well-ordered heart, whereby thou hast beene taught to goe through all the actions of the day, looke backe before thy lying downe, how thou hast passed it, how farre forth thou hast walked with God in it, as thou art directed and taught; and wherein (as thou art able to remember) thou hast offended, whether thou hast remitted thy care and watch, and how thou hast wandred thereby after the desire of thine owne heart. Thus (I say) and in this manner, looke backe, before thou lyest downe to rest, that thy soule may reioyce in the blessing which thou hast found, (so farre as thou hast beene guided aright) and thou maiest by this experience hope more confidently, that thou shalt with more ease keepe the same course hereafter: and for thy strayinges and infirmities be sorrowfull and displeased with thy selfe, that so thou mayest both humble thy selfe and craue pardon for thy sin, and be the more carefull to sinne no more in that manner.

Iohn 3.14.

This I am sure euery sound-hearted Christian must needs aprone of, and thinke him in good case, who thus lyeth downe to his rest. For this is indeed to lye downe in peace and safetie, that it may be suitable to his awaking and entring into the day in the morning, and to the course of his life, all the day following.

The fruit of this practise.

And the benefit and fruit of this trauell, who would not be glad to reape and inioy, which is, continuall safetie and a prosperous estate, whiles he thus setteth himselfe to passe the daies of his pilgrimage, and

one

one of them as another; his heart looking after his actions in and through the day, that God may be pleased? This were to lead a stranger-like life indeed and a very walking with God: which (yet) is no more then should be aimed at by every good Christian, and the necessariest worke which he hath to doe. And such an one shall well proue that he seeketh a kingdom elsewhere, and looketh not for his heaven here. And if it be asked, whether we looke hereby to be void of sinne; I say, no. But yet, if there haue (notwithstanding the care of pleasing God in the day) something escaped, and some sinne passed vs, which ought worthily to trouble vs, (as by Satans malice and vigilancie, and our owne corruption it may easily come to passe:) yet (I say) by this order taking with our selues that hath bene mentioned, it shall not sleepe with vs; and we hauing so farre preuailed with our selues, as thus to hunt and pursue it; and to expell and banish it, and so to reconcile our selues to our God (as it is said; *If any man sin, we haue an Advocate, &c.*) before our lying downe, what a quiet and sweet estate is this like to be?

Note.

1. Iohn 2.2.

Objection.

Answer.

Rom. 8.12.

Ephes. 4.26.
and 27.

1. Cor. 13.

1. Iohn 1.9.
1. Iohn 2.1.
1. Iohn 2.2.

But it is (will some say) an offering of great violence to our selues to doe thus daily; and more then Gods word imposeth vpon vs: therefore except it be proued to vs by authoritie of Scripture, we will leaue it to such as list to bee subiect to it. To whom I answer; that the violence which is offered, is but to the flesh, to the which wee are not debtors; and therefore we are not to take thought to fulfill the lusts of it, but to hinder them rather: which must bee granted of necessitie, if it bee proued, that God commandeth vs to offer such violence to our selues, and that he straightly chargeth vs that wee lye not downe in our sins, neither bee bold to sleepe in them; the which, what other thing is it, then that we so consider and looke backe vnto our actions done in the day, that wee may haue peace when wee lye downe at euen?

Now for prooue of this, the words of the Lord, which I alleage to this purpose are these; *Be angry, but sinne not, let not the Sunne goe downe vpon your wrath, neither giue place to the diuell.* In the which words there is more required, then in this place I urge: but yet, euen that also. For the Apostle teacheth, that if anger bee kindled in vs for want of heed taking, yet that wee should soone allay the same: but if through the hardnesse of the heart, after sinne is committed, it be not by & by acknowledged and repented of; but it remaineth and boileth in vs; yet we must force our selues to relent & craue pardon of it before the Sun goe downe, & so before we dare giue our selues to rest, lest the

diuelli; preuailing so faste with vs; wee finde it harder afterwards to re-
moue it.

A reason.

Now, we know that other finnes are in a like detestation with God
that anger is; and therefore that they must bee no more suffered to abide
within vs then it: and consequently, (if we be priuie in our selues

Note.

to any like sinne, that we haue offended by, we should expell and drive
out the same as poison, that it lodge not, nor remaine with vs. And to
doe this, it is necessarie that we take some conuenient time to vs, both
to search and inquire what wee haue done; and withall to purge our
selues from it accordingly; and what time is fitter for this, then when
the day is ended?

Heb. 3. 12.

Another reason.

But here, if any thinke that this was not intended of the Apostle;
that we should before we fall asleepe, consider how we haue passed the
day; neither will I precisely vrge the houre or time so particularly;
(for indeed he requireth it to be done sooner, rather then that it should
bee deferred;) so I say likewise, that if this care bee conscientiously kept
at some other time of the day, that there be peace maintained betwene
God and vs, it is well; but if that be not performed before, at least be-
fore our lying downe it ought to bee: which also, is the time very fit
to commend our soules into the hands of God, not knowing whether
we shall rise againe in the morning.

Besides, if it bee required by the holy Ghost in the Epistle to the
Hebrewes, that we take heed that there be not at any time, and so any
part of the day, in vs an euill heart, we being forgetfull and slow to ob-
serue such a charge; can any denie, but that hee doth there as well re-
quire, that we should sometime looke backe to see how we haue regar-
ded the charge that is giuen vs? And is any time ordinarily and for the
most part, fitter for that businesse, then when wee haue ended the day,
(as was said?) except some speciall sinne committed in the day doe re-
quire a more speedie examining of our selues before. And if *Iob* (as

Iob 1. 5.

we reade of him) did every day of his childrens banquetting together,
offer sacrifice to God; and pray for them; and command them to
cleane their hearts and sanctifie themselves, (for so it is said that *Iob*
did every day) adding this reason; Lest they might therein offend God:

Note.

is it any manfully ill reuie in binowine person doe retaine this care every
day, and so this practised? For euery man who is in great occupy-
ings, doe not only write their takings and their layings out, but doe al-
so at euery conference together, lest any delay of time should cause for-
getfulness, (and yet this labour they thinke needfull about things that

A simile.
And stewards
of great houses.

shall

shall

shall perishe: so is it much more necessarie in the accounts of our
 soules that we should doe the same, that is, daily looke what we gaine
 or lose, that we may procure to our selues thereby most sound satisfie;
 and provide also the better for the time to come to doe the like, and
 that with more ease. There is nothing against this dutie so much, as
 the prophane custome of the world; to whom all goodnesse and con-
 trolling of their licentious courses is vnauorite, and therefore vnwel-
 come and ridiculous. But let such goe: know we, that if wee desire to
 giue an easie reckoning to God at our latter end, it is our wisdom and
 the best p.ouision wee can make for our selues; to yeeld with all con-
 scionablenesse, a reckoning to the Lord at the end of every day: and so
 much the rather, because wee loue no after reckonings to bee brought
 against vs, which yet may iustly be feared, when we haue not indepo-
 red faithfully to doe the same from day to day, but are accused by our
 consciences, that we haue dealt too slightly; yea hollowly sometime,
 and too much fauouring our selues in passing by many particulars,
 which we were willing to be forgotten and buried.

That which we may reade in heathen Poets, as *Pythagoras*, & other
 concerning this matter, may and ought worthily to put to shame a
 number of Christians. They wrote, that a man should looke backe at
 the end of the day; how, and in what manner it hath bene spent and
 passed; which cogitation (it is to be feared) hath not once entred in
 the heart of many; which professe to know God in Christ. But for
 such as see any cause of going about it, this I will say to helpe them
 forward, that the more circumspect they haue bene in obseruing of
 their vvaies, and the more diligently the gouerning of the heart & life
 hath bene kept throughout the day, the more readily and willingly
 shall they goe about this viewv of the day-spending, at their lying
 downe. Neither shall they leaue off, or neglect and vntovarally take
 in hand the viewv of it at night; but when they haue bene too secure
 and slight in doing the duties of the day. Neither would I lay vpon a-
 ny a burthen, which they be not able to beare, calling God to record
 that I seeke in this as in the rest which I haue said, onely the glorie of
 God, and the further peace and comfort to all the faithfull, & the high
 prising and estimation of a godly life, which will bee much set by,
 where the life is so looked to in the day as I haue wished, and at our
 lying downe, called to mind, and viewed, and confessionably redressed
 and so I wish euery one according to the light and grace which hee
 hath receiued, to consider; whether he can say any lesse, but that at they

of them that
 Note.
 . . .

The heathen
 Poets did
 urge it.

Note.

walke most confident, who goe about (as they shal be able) to make an end of the day in this manner. And the reason why this is required, as the last worke beside praier in the familie, is, because a Christian hath somewhat to mention and deale about, and complaine of particularly concerning himselfe, which he cannot so well be satisfied in, when he prayeth in company. And hee that hath most warily looked to himselfe in the day, and ioyned with the family in duties of humiliation at night shall see cause enough to adde this dutie to both: as we reade it vvritten of Master *Bradford*, (vvho had much invvard communion vvith God) that he vvvas neuer satisfied in the duties he did through the day, and namely in praying at the Chappell (vvhen hee vvvas Fellow of a colledge) and in his chamber vvith his pupils, vntill he had also porvred out his heart to the Lord by himselfe alone.

Respect must be
had of bodily in-
firmities, &c.

Note.

But yet notwithstanding this vvwhich I have said, speciall regard ought to bee had of the many bodily infirmities, diseases and sicknesses, vvith the feebleness of mind, ignorance, and other incumbrances vvwhich many of Gods deare children shall bee afflicted vvith: for they cannot doe as other may, neither spend so much time thereabout, and therefore as ecury one shall bee more oppressed then other, vvith any of these, so hee must needs bee the more respected. For in such cases of sickness and paine, the bare lifting vp of the heart to God sincerely though in a shorter manner, is as much: and mercy (I know) is better then sacrifice: but vvithall, this must be granted, that the more godly every one is, the more he vvill bewaile his wants, for that he cannot doe herein, as others doe vvho feare God; and so this among the rest, vvich doth no lesse in a well ordered heart, then a kinde purgation, discharge the soule of all such dross as remayneth to waite him a mischiefe. Thus I have more largely, as I have thought it expedient, gone ovvver these parts of the life of a Christian, vvich for the most part are every day to be done, the better to direct him therein: and so likewise I have said that vvich I intended of this whole Treatise. It remayneth now to see how the practice of it is, by Satan and our selues broken off and hindred: vvich is in the next Treatise to be set downe and handled. But first, I thinke good to adde these two things: The one, that as I have set downe Rules for daily direction, so for the helping of the weaker sort, some example also bee shewed vvnto them thereof. The other, vvhat vse is to be made of the whole Treatise.

After what manner a Christian should view his passing
of the day at night.

AS concerning the first, this I haue thought expedient to say; *How a Christian should view the passing of the day.*
When thou goest alone by thy selfe for this purpose to view how thou hast passed the day, before thy lying downe at night; first, call to minde the seuerall actions (as thou canst) from thy first awaking, how thou diddest awake. Whether with any remembrance of God; and as soone as thou wert readie, how thou didst take order about necessaries which must be done, and then wentest to Prayer, after to thy calling. Then how thou hadst occasion to be in some company, and how thou didst looke to thy selfe therein; if at another time in the day thou wast alone, or at exercise of Prayer in Family or meate; in another part of the day if thou hadst some broile befall thee, and some ill newes brought vnto thee; or if God blessed thee with health and peace; and if thou dealst and communedst about worldly affaires, buying or selling; how thou didst it, and what care thou hadst therein, not to passe thy bounds, but to be sober minded. These or any other like vnto these, whatsoever actions or the manner of them, or whatsoever the cogitations and desires of thine heart haue beene, whether they were good or bad; call to minde as many of them as thou canst. Thus looke backe, (as thou art able to remember) how thou spentst the day from one thing to another, and from one place where thou wert, to another: which though at the first it shall seeme strange and hard to doe, yet in time will bee more easie. When thou hast thus done, thou shalt see how thou hast had vse of any of the nine duties set downe, which are the common and ordinarie actions of the day: and how the eight inward graces which ought to be companions to vs every day, haue accompanied thee: and then, so farr as thou mayest truly doe it, giue thanks for all grace whereby thou hast beene guided, and humble thy selfe in confessing thy defaults, which thou findest to haue beene committed by thee; and praying as thou shalt see cause.

Herewith, I haue set downe a patterne and example to direct thee therein, which as thine estate doth agree with it, follow, and learne by it, how to order thy selfe in the rest.

A fiftie or example of awaking or passing of the day, when we are
readie to lye downe at night; giving light to a Christian, how
to view his owne passing of the day.

an example of
thorowly

I Thank thee, O Lord, for my awaking with thee, and that with a
willing and readie mind I entered into the day after, with calling
upon thee, (if thou didst so) and for that I had libertie and opportu-
nities betwixt thee and that afterward I went cheerfully to the duties of
my calling, or supplied the breacking thereof, some other way with a
good conscience; and that I was wile in company and in solitarie, and in my prosperities; and under my chastitie, that I might not
offend; but that I did some good as I could; and that I had my part
in family exercises; and had care in my earthly dealings that I might
not be made worldly by them; that I have taken any benefit by me-
ditation and reading (if thou hast done so) and now at the end of the
day; that I looke backe how I have passed the day.

This, I thinke fit any of them have bene done of thee; call them
to minde; as thou canst, and how they were done; and as they and
such like are the chiefe actions to be done in the day; so proceed in
giving thanks for doing them (or so farre as thou hast) with thy
minde seasoned with the graces, which should direct all the ac-
tions of thy life through the day: such the fore-mentioned eight,
that but, I thinke, of your; and most ysb; and; and; and; and; and;
I thank thee (O Lord) that in these actions and parts of my
life, I have not done them in opinion of any goodnesse in me; but by
thy grace; and have thereby humbled my selfe for my finnes, and im-
braced pardon by faith; and by the same faith, have bene holden
from many finnes, and kept in doing many duties, as love, Mercie,
Vprightness; and the workes of my calling; and have had some
reconsideration of my mortallitie, and looked for thy comming; (on the
Sabbath) that I have attended to sanctifie it in publike and private
exercises; and that I have held the peace which passeth under-
standing; and had thy kindnesse in remembrance thankfully; with some
use of watching and praying; and now viewe the passing of this day
in this poore manner (let experience bring hope of better doing thus
from day to day: and if thine heart goe with the mentioning of these,
thou shalt find great favour in them) But seeing I have faulced and
failed many wayes, both in good doing, and the right manner of it,
and

with the which thou delightest to bee sought vnto ; euen found and without hypocritic, humble, meeke, teachable to euery good thing, fully and readily disposed vnto euery good worke : let me bee framed this morning to the liking of the Christian courtie , as I haue learned it out of thy Word, and haue tried that it is the only happie estate which here can be eadied : And wish this minde : let mee enter into my Meditation, Thanksgiuing, Confession of sinnes and Prayer. For whom haue I in Heaven (O Lord) but thee? or whom doe I desire on earth in comparison of thee? who doest whatsoeuer it pleaseth thee, and hast all creatures euen the Details subiect to thee: who, as thou hast filled the whole earth with thy goodnesse; so particularly thy mercies are wonderfull to me, and that my soule knoweth right well. And as in thy fauour is life and happinesse, so thou as one abounding in loue and compassion, hast counsellled, yea, and commanded vs for our owne good to seeke it, that we might be happie by it. And yet, lest wee should bee deceived with the delusions and baits of this World, and set our delight on them, thou foundest this alarme in our eares daily, that all things in this world are transitorie, vaine and soone fitting away, and wee our selues with them daily drawing vnto our end. Thou hast caused this to bee published in our hearing; that all flesh is grasse, and the glorie and beautie of it, as the flower of the field that faderth; and that all things below, the more they haue bene delighted in, the more deeply they shal sting and vex vs when they forsake vs. And lest we should iudge and hope of our estate after the deceitfull dreames of our owne braine; as wee are most easily inclined to do, thou hast liuely set out our whole shape as in a glasse; to be full of miserie and cursednesse, if we haue not yet attained to know that wee are thy Sonnes and Daughters, and that our names are written in the Booke of Life. These all and such like while I meditate vpon, as also, that thou wouldest haue vs euerie day make our saluation more sure, and to bee perswaded of thine vnchangeable loue; I wonder at them, and most of all to consider thine inestimable and vnutterable kindnesse in them all. This draweth from mee (as there is exceeding great cause) vnfeined thankes, with ioy vspeakable and glorious, especially for that I see; thou hast done all this for mee, euen the vnworthiest of other; that for my sake thou gauest thy deare Sonne to death, that he might bring me to euermlasting life: that to me among other, thou wouldest haue the glad ridings of it to bee brought and preached, to the end that I may know my selfe as surely to bee one of
thine,

shine, as if I were gathered vp. to my Fathers to enjoy thy presence most glorious already: that of me among the rest of thy chosen ones, thou hast an especiall regard and care, against all things that might hurt me, and wilt continue the same euen to my liues end, when I shall feare neither trouble nor danger, neither Deuill nor Hell any more; that thou hast granted mee to know it by Faith, and in token thereof hast sanctified mee and made mee able to loue goodnesse and loath euill in some measure; that thou hast wrought repentance in my heart, whereby I endeavour to forsake all knowne sinnes, and to desire to please thee in all things; that thou hast giuen mee a delight in thy Word, whereas many find little fauour in it, that thou turnest mine afflictions to my good, and teachest me the right and sober vse of my prosperitie; that thou giuest mee access vnto thy Maiestie by Prayer, when I will, and for whatsoeuer is needfull; that I haue libertie to vse aliother helps for the mayntaining of a godly life; that I may rise vp when I haue fallen and offended thee, and returne to thee againe; that thou hast giuen me to strue against Sinne and Satan, as a Souldier of Christ, and makest me to find ioy in the Christian life, and thy seruice to bee perfect freedome. And yet for all this, that thou giuest me hope of neerer communion with thee, that thou assurest mee, that through thy power I shall bee enabled to perseuere in this Christian course to my liues end, and that after it, I shall bee receiued into glorie.

And further, that thou hast not only bestowed these great priuileges vpon mee, which are proper and peculiar to thine owne children, but also hast in most gracious manner provided for the continuance of these vnto me, and ministred abundantly vnto me the good things of this life: as, to liue vnder a most Christian and Religious Prince and King, defending and mayntaining the Gospell against all Antichristian malice and tyrannie, and other aduersarie power, and the same truly and sincerely preached; and by whom our liues, liberties and liuings are peaceably continued. I thankfully also acknowledge thy great mercie for the fellowship which I haue with thy good Seruants in liuing with them, and for that credit and fauour which thou grantest me among them: also for conuenient habitation, competence of thy outward blessing, good liking, contentation and agreement in marriage (or if ones state require it, but of it) for health and strength to walke in my particular calling, and the benefit of a lawfull calling it selfe, for freedome from grieuous paines and diseases;

ses; from suite and seruice, burden and bondage to Pope and Tyrant and all other vnreasonable ones; for blessing and successe in my lawfull affaires (other benefits mention, as thou shalt haue cause.)

These thy mercies with many other daily rentued vpon mee, both to the comfort of soule and bodie, doe cause me (I say) to thinke my selfe infinitely beholding and bound to thy Maiestie, and to say: O Lord, what is man, that thou so delightest in him? and againe: What shall I render vnto thee for all thy kindnesse, which hath no end nor measure? This loue therefore constraineth mee (contrarie to my corrupt nature) to be most willingly subiect to thy wil and holy gouernment; this maketh thy Commandements not to bee to me, as sometime they were, burdensome and vnwelcome, but sweete and pleasant: this causeth the strength of mine vnruely lusts and vnlawfull desires to wanze and be weakned in mee, contrarie to that which sometime I haue found; and perswadeth me, that euen my afflictions and the hardest parts of my life are sent, not in thine anger and displeasure but of fauour and mercie; and that for my good thou doest of verie faithfullnesse, cause me (when soeuer I am chastised) to be corrected, And so, for thine afflicting of me also, I am, and more learne, daily to be thankfull. And the rather I see iust cause hereof, because I am priuie in mine owne heart how little cause I giue of this tender handling, and most kind regarding of me: yea rather, I see causes innumerable, why I should be giuen vp into a reprobate sense; and both bee made an example vnto others in this life, of miserie; and after, bee cast into endlesse woe.

*Confession of
sinne.*

For besides mine originall sinne wherein I was conceived and borne, my whole life (before I was called to know thee to bee my Saviour through Christ my Redeemer) was nothing else but an vnder departing from thee, and a dishonouring of thy Name. In euery Commandement and branch thereof, I was rebellious, and disobedient to thee, and that as many times as I haue haire vpon my head, And since thou hast washed me from my wickednesse, and purged me from my sinnes, whereas I thought, I should haue roundly and readily liked and submitted my selfe to thy holy will, which is the rule of righteousness; yet I haue felt, and doe daily, that I am hindered much from that good course which I desire; not doing the good which I would most willingly, but oft-times that which I allow not. And yet besides this, I perceiue that there is much sinne in mee which I know not, (as from time to time since my first beleeuing in thee, I haue by
little

little and little espied and found out:) so that most iustly I may say:
Oh Lord, who can tell the manifold errors of this life, or how oft he
offendeth thee? And as for the deceitfulness of sinne, who is wise e-
nough to discern it in many things? as when we shall be angry, al-
though it be for a iust cause; when we shall giue our eye and heart li-
berty to please themselves in that which they desire; when we grow
weake in Faith, faint in Hope, and distrusting thy Prouidence, even
whiles we be about our lawfull businesse; and such like: which be-
cause I feele my selfe to bee incumbered with, and with many such; I
doe here as most vnworthy in my selfe, acknowledge the same, and
humbly sue vnto thee (O heavenly Father) for thy deare Sonnes sake
Iesus Christ, to pardon still my sinnes and corruption, who doe con-
fesse, that I offend thee so oft in the day as I cannot expresse: and this
mornig to receiue mee graciously into thy fauourable protection;
that I may bee satiate and replenished with thy louing kindnesse, so,
that all the day after I may retaine the fauour of it, haue my heart so
sweetly seasoned with it, that I may finde and feele all my actions, as
good things to proceed out of the good treasure of it; and not to be
filthy, rebellious and corrupt, as proceeding from a root of bitter-
nesse.

Psal. 19. 12.

1
Prayer for par-
don, and so for
the right vse of
this manner of
beginning the
day.

And as for the sinne which is hidden from me, reueale and bring
to light vnto me, that I may be ashamed and humbled thereby, and
not abuse thy pardoning of me to bold licentiousnesse, making that a
colour of euill in me: but let me plucke downe all pride of my heart,
and see my selfe daily, and so this day, more indebted to thy Maiestie
then otherwise I could possibly thinke my selfe to be; and to send vp
more oft and earnest Prayers against the same. Thus (good Lord) let
mee sensibly feele this mornings worke to bee effectuall through thy
blessing, (euen as it is thine owne Ordinance, that I should beginne
the day thus) that I may haue my heart enlarged hereby, to doe my o-
ther duties with more cheere and fruitfulness: and that I being thus
perswaded of thy fauour, may also bee assured that thou wilt bee with
me to assist mee and bleesse mee in all the lawfull workes and actions
which thou hast in thy wise Prouidence laid vpon mee this day
to doe.

And seeing thou hast appointed, that wee should bee occupied in
some trauell and worke profitable to others; which also may keepe
our selues from idlenesse, incline my heart to obey this thy Comman-
dement, not onely for other causes, but chiefly because thou wilt haue

2
Prayer for dis-
charge of dutie
in our calling,
and for blessing
it in it.

Of the declaration of the ninth dutie, &c.

is so, and wish that cheerefullnesse that may shake off tediousnesse and vntowardnesse as farre as of my frailtie may bee obtrayned. In the workes of my calling let mee keepe my heart from all dis-temperature, disorder and rebellion and contrayne my selfe from euerie euill way, in the good successe which thou giuest; let mee not be lifted vp with lightnesse: in the contrary; not cast downe with immoderate heauinesse.

3 Let mee see good and sufficient cause of intermitting the same as oft as I cease from it, and let my minde bee stable and well settled to follow thee, though the actions of the day be many and variable. In all companies let me frame my selfe this day, to be harmlesse and innocent at home; especially, where I am like to meete with many occasions to offend. And therefore let mee be warie against the common euils which are in Families, as brawling, disagreeing with any, anger, vncharitablenesse, reuiling prouoking, or being prouoked by others; but forbearing, and forgiving, if I haue ought against any; so let mee bee free from foolish telling, slander of others, lying, vnprofitable and needlesse talking: So abroad let me not fashion my selfe after the euill example of the World in these or the like, but humbly carrying my selfe towards mine equals giuing honour to my betters; and making my selfe equall with those who are my inferiours, as knowing my selfe what I am.

And not onely so, but as I shall haue opportunitie, grant (good Lord) that I may doe good by exhorting, teaching, comforting, and admonishing, and offering my selfe to take good by receiuing the same where I may, that thus I may leaue no ill fauour in any place; but with comfort call to mind the companies that I haue bene in, and not with an euill and accusing conscience. And that part of the day which I shall haue free from the fore-mentioned duties to be alone, whether journeying, sitting, walking, or lying, grant (most mercifull Father) that my heart may bee weaned from vaine cogitations and fond desires, euen the secretest: and that out of the good treasure of my heart, I may raise holy and profitable Meditations; oft musing of the beauly things contained in thy Word, namely, thy mercies, of mine owne mortalitie, troubles, subiection to sinne and Satan; and how I may order aright all my lawfull affaires, and disgrace and bring in discredit with my heart all iniquitie and the verie appearance thereof. Let mee ayme at these things this day as at a marke.

Note.

And

And whereas (most mercifull Father) we are wont to goe to pray-
er, hearing, conferring, and reading of thy Word with much vnwil-
lingnelle and vntowardnelle; and to be sleepeie and vnreuerent therein;
grant, that I may be armed against these: and contrarily may stirre vp
my selfe to cheerefulnesse and gladnesse, when such times in the day
come, seeing thou hast appointed them to bee especiall helpe for my
weaknesse; labouring, that my heart may bee affected with them, and
strength obtained thereby from Christ Iesus my head, to goe forward
in my seuerall duties. Let mee in all these and other actions this day,
hold fast my confidence in thee, that thou hast a fatherly care ouer me,
both in turning my afflictions (which it shall please thee to send) to my
great good, and granting me many sweete blessings for my further in-
couragement: that when I shall be perswaded, that they are both from
thee of a fatherly compassion and tender care, I may greatly bee vphol-
den and comforted. And whatsoever I shall haue to deale in with any
man, though I be not in presence with him, let mee euer giue that
which is due to him, as farre as I see it to appertaine to me: especially in
the commodities of this life, that none may haue any iust caule to com-
plaint of any injury done by me, neither may I haue any wound of con-
science at any time for such gaine or substance, and the rather for that I
am giuen too much to looke after mine owne right; and wish this, let
mercie and compassion be ioyned, that I may, as thou hast inabled me,
glad the hearts of such thy poore seruants, as whose necessities it most
appertaineth to me to relieue.

And so long as in thy fatherly wisdome thou hast purposed to grant
me health and prosperitie, let me vse and inioy the same with much
thankfulnesse; and soberly, humbly and meekly carry my selfe in that
estate, not thinking my selfe any thing better then such as want it: let
me not disdaine others, nor my selfe be drowned in idlenesse, sensualitye
and sottish ease; but let mee bee so much the more profitable in euery
good worke, whiles thou giuest mee so many helpe thereto, then in af-
flictions I could be; that so I may serue thy maiestie with a sound mind
and bodie, so farre as thou shalt see it expedient. And yet not promi-
sing to my selfe continuance of peace and prosperitie, but to looke for
my change; to learne to be abased, and to want: and contentedly,
thankfully and patiently to take vp that crosse which thou shalt allow
to me; receiuing much comfort in the triall of my faith by thy chastis-
ing of me, and for that I know that in great mercie and loue thou dost

⁵
For cheereful-
nesse in Gods
seruice.

⁶
For confidence
in all estates.

⁷
Iust dealing to
all, and mercy
to the needie;
and to hurt
none in goods,
name, &c.

⁸
For the right
vse of prosperi-
ty and aduersi-
ty.

Here remem-
ber to pray for
outward bene-
fits and success
in earthly dea-
lings.

it, And (good Lord) keepe from mee heauie iudgements which are about my strength: and when thou freest mee from many other troubles, let me in no wise trouble my selfe with an euill conscience.

9
*Against vn-
leasnesse by any
occasion.*

Note.

10
*In sliding to re-
uerse speedily,
and not to lie
still.*

11
*For looking
back and exa-
mining the ac-
tions of the day.
After request
made for good
life, put next a
request for the
reuerent vse of
all good helpes;
as, this begin-
ning of the day,
or for the well
practising of
the godly life.*

And because I am occupied about many things in the day, and there-
fore am more ready (through the Diuels malice and vigilancie, who
seeketh all occasions against mee) to bee vnstedd and brought out of
frame, grant (most louing Father) that I may at such times remember,
how I ought to haue a staied minde and constant, euer counting one
thing to be necessarie in the midst of all my businesse, dealings and va-
riety of actions: and that is, that I may highly prize thy Word, that so I
may doe thy will; seeing I haue then most neede of this grace of faith-
fulnesse, and care, when the danger is greatest. And yet if I should bee
ouer-taken with any forgetfulnesse, and vnawares preuented by Satan,
slipping into any securitie, rashnesse, earthlinesse of minde, or such like
blind-folding of me, that I should be thereby vnstedd, and this my
course of holy walking be broken off, yet (good Lord) leaue me not
ouer-long in that danger: grant me to espie my fall and offence wha-
euer it be, and not to hide it in any wise, but speedily to acknowledge it,
that I may obtaine mercy for it at thy hands, and so may returne to thee
again, because I haue sufficiently seene and tried that otherwise it is no
liuing here, but worse then death, to haue thee at any time against me.
Lastly, I most humbly beseech thee, that I may so warily carry my selfe
throughout this day in all that I goe about, that I may not be vnwilling
to view my doings, and what hath beene done amisse, at euening, and
reuerently looke backe and examine how I haue spent it, and that by
these rules whereby I haue praied to be directed: and that I may bee
willing to see where I haue failed, that I may the better know what
badnesse doth still remaine in me: that so I may haue iust occasion to
humble my selfe and confesse my limme to thee, and may make amend
of all breaches, not lying downe in any of them vnrepented.

Let me count this no toile nor burthen to doe it, as the most of the
World doe, who thereby prouide so many after-reckonings for them-
selues, that they cannot answer one among a thousand of them. And by
all my weaknesse, neglects of dutie and our strayings, let me not be di-
courage to leaue off this dutie looking to my waies, but to increase my
care rather. And whensoever I shall see and finde, that I haue obtai-
ned grace in any good sort to be guided by the direction which thy
Word setteth before me, there I may be ioyfull and thankfull that thou
makest

make it any part of my dutie easie to me, which I know to haue been far otherwise. And thus let me haue good prooffe, that in all the carriage of my selfe and in euery part of my life I am a stranger on earth, as my fore-fathers were; and lie downe in peace at night, euen as this morning, through thy goodnesse, I appeare before thy Maiestie. And for the nourishing and preserving of this Christian libertie in me, and that I may walke after this direction carefully, let my prayers be oft (as I may be able to offer them) and earnestly continued this day, and watchfulness adioined thereto, as thou hast taught me: that although this manner of living be not regarded in the world, yet I hauing obtained of thy Maiestie to make it my delight, and knowing the incredible gaine that cometh by it, I may be resolute and thoroughly perswaded to make it my practise, not onely this day, but euery day hereafter whereloever I shall become, or in what estate or condition soeuer I shall be. That by the faithfull continuance of this Christian course, I may see my profiting daile in the denying of my selfe and little esteeming of this World, and so haue good testimonie that I liue by faith: and that when I shall bee gray-headed, and wax old, I may haue mine old age blessed vnto me, and not full of tediousnesse and wearinesse, idlenesse and vnprofitablenesse, waiwardnesse frowardnesse and such like annoyances, whiles I acquaint my selfe now with the renouncing and forsaking my will in these and such like; that thus my latter daies may bee better then my former.

And for the obtaining of grace to the practising of all duties this day, arme me with the armour of a Christian, that my particular actions may by the helpe thereof, be well ordered: that by the armour of faith I may be able to beleuee all times, and be kept from doubting and distrust in thee, what occasions soeuer may be offered me of the same; that I standing and abiding in faith constantly, may finde and feelee the sweet fruit and benefit of that part of my armour: and that I may be so settled in hope, that I may not faint euen in streits, though I see no way (to mans reason) of good issue, but by patience may be vpholden. That I may be clothed with the breast-plate of righteousness, that I may not feare any danger by false accusations and malicious tongues; but may bring forth plentifully the fruites of righteousness in all my dealings, & mine innocencie may shine as light in the world. That my knowledge, by thy word may direct me to discerne good from euill, truth from error, and so may keepe my feete from falling by the deceitfulness of

The armour.

Note.

fin. That I being shod with the shooes of peace, may not only haue peace of mind in the tyme of health & prosperitie, but may be prepared thereby to goe on my journey of this life to the end thereof, yea euen in sickness and tribulation also. And lastly, that I may be so girded about with sinceritie add integritie, that I may befarre from hellownesse and hypocrisie, and may carrie my selfe in plainenesse and simplicitie throughout. And that behauiour in my heart or life, which will not stand with this course of life, let it be, as I haue praied, as superfluous rubbish cut off and cast from mee, and let mee haue nothing to doe with it, that so my life may be free from dangerous and reprochfull euils. And whatsoever else thou knowest expedient for mee, bodily or spirituall, in this life or that which is to come, grant it to me for Christs sake : to whom with thee (O Father) and the the holy Ghost, be all honour and glory forever, Amen.

This prayer is not set downe to vrge any to vse it daillie, but as any shall see cause ; and sometimes to stirre vp those that feeble themselves dead and vnfit to pray, by reading it ouer : and euery thing in it so farre to be applied, as the state of the person shall require.

The end of the fourth Treatise.

THE



THE FIFTH TREATISE, SHEWING THE LETTS VVHICH HINDER

the sincere course of the Christian life be-
fore described.

CHAP. I.

*Of the summe and order of this Treatise, and how it
agreeth well with the former.*



S it is the loue of God, which constraineth and
inableth vs to loue him, and therefore to ende-
uour to obey him; so the wicked who are not
beloued of him, cannot loue nor serue him:
therefore it were infinite, and not to my pur-
pose heere, to make a large discourse of this.
What lets hinder them from the same, seeing
it is no one particularly, but many which hold
them from a godly life, as also from faith. But

2. Cor. 5. 14.
Ioh. 14. 23.

seeing the most of the impediments which hinder them altogether,
are also stops and staies to Gods deare seruants, that they bee not so
cleere lights in giuing good examples, as they might, and as were
meete for them; therefore for the better furthering of them in the way
to a godly life, I will by that occasion, lay forth some of them which
hinder both: but chiefly I will shew how the poore children of God
be holden backe, and so become more offensive; and then I will giue
such helpe as I can against the same; for that is the point which I pro-

Of the summe and order of this Treatise, &c.

pound in this Treatise to acquaint the Reader with. And first to say somewhat generally before I proceed.

He that is guided and directed by the former doctrine is in little danger.

He that faithfully useth the daily direction set downe before, or the like, shall be furnished daily with the munition that a Christian shall neede against his greatest enemies, and (as I haue said) shall finde rest to his soule daily; which otherwise is not to be found nor enioyed constantly of any, neither the beautie and felicitie of a godly life in any sort possessed as it may. For though I dreame of no perfection in this life, yet he that walketh in this royall way, shall not doubt where hee is, and whether hee be out of his way; as other shall from time to time: he shall be accompanied throughout the day, and from day to day, with faith, hope, loue, humilitie, meekenesse, righteousnesse, vprightnesse, patience, temperancie, somewhat armed against trouble, hauing the word (according to the measure of his knowledge and faith) readie to guide him what to follow and what to refuse.

Note.

But hee must know what dangers will be in his way.

Now therefore it might seeme needlesse to say any more about this matter. And indeed this I say, that hee who is settled firmly in the practise of that which is before set downe, shall finde euery day lesse to hinder him then other, and the Christian life more easie to him. But because we are not ignorant of Satans enterprises, (who, as he is first hardly cast out, and with much adoe: so he is afterward more fierce and subtil to hinder such as haue escaped his snares) therefore I will not beare the reader in hand, that this direction or the like, will be easily obserued and kept constantly, as read and learned; lest he finde it otherwise, should be discouraged and set further backe; but as I haue said of the parts already, with how much adoe they shall be practised, so I say much more of the whole, that seeing it is a chaining vp of the vnnie thoughts and desires of the heart, it will at the first seeme the more difficult. But although they escape that first plunge, (I meane, not to renounce and cast off the practise of it altogether through the difficultie and hardnesse which seemeth to bee in it, but will conceiue hope that God will strengthen them to abide constantly therein; which is a great conquest;) yet they must know, that there will fall out very many lets to hinder and hold them backe one time or other, and one way or other, to make the doctrine which should direct them, without fruite vnto them. The Diuell (as I haue said) will lay sundrie blockes in their way, to hinder them from going forward in and after this course of liuing by faith daily.

Besides these, there are some which desire to please God from their hearts,

hearts, though not acquainted with any direction how to be guided, but come farre behinde them : wee must therefore seeke, how to prop vp and bring on them which are thus weake, as well as giue rules to the strong ; and endeour to bring them by little and little to this estate, as well as teach the other how to keep in the good course which they haue attained to. Finally, we must in a wise and tender regard of their frailties, (as forgetfulnesse, earthly mindednesse, coldnesse, slothfulnesse, also of their ignorance and other wants of experience) teach them, (as God hath taught vs) how to rise when they are fallen, and to come into the way, when by occasion they are gone out : that thus they may not be too much dismayed by their infirmities, but rather strongly incouraged to haue better acquaintance with the life of a Christian, seeing there are so many helps, meanes and incitements thereto granted to them by God. Also to make them better see themselves, the vilenesse which remaineth in them, and Satans malice & other of his properties, how many things he laieth in their way to make them stumble thereat : that the reading of these may hold them from securitie, and from faintnesse and wearinesse in their Christian course, whereto they are most inclined of themselves, though they were set forward thereto by no other.

The weaker and the stronger Christians must be helped.

Note: Christians must learne how to returne when they are gone out of the way.

Now although, as oft as a man practiseth not this or the like daily direction, it is certaine that he is letted; yet every one seeth it not to be so by and by, neither how or by what he is letted, much lesse how to redresse it: therefore is this place and Treatise of the lets most needfull, to shew what lets will lie in our way to hold vs from following good direction, and from practising of the Christian life daily; that they being knowne, may be prevented and auoided, so farre as wee may haue peace, (which shall be, if the rules for directing vs be carefully obserued:) or at leastwise if we be hindered any manner of way, yet wee may see how, and hauing remedies at hand, wee may bee glad to repaire speedily vnto them, and thereby returne into the way againe.

Every one that is letted seeth not how.

And therefore I haue thought it expedient to signifie the same in this Chapter, and that my purpose is, to speake in the whole treatise following, of these and such like matters of purpose, for the helpe and comfort of such as cannot yet finde the Lords yoke to be easie, nor his commandments pleasant and sweete vnto them at one time as at another, in one point as in another, but toilesome and burthen some. So that although I haue in the first Treatise saide somewhat particularly

Note.

Of the summe and order of this Treatise, &c.

larly for their sakes, as I could take fit occasion to doe: yet because I know that many who are willing to live well and Christianly, doe make a toile thereof, and doe not finde any great pleasure in the duties of it; and therefore make question oftentimes. (seeing they finde it so hard) whether they were best to goe forward, or no, especially when they have bene driven to commit any (hainefull sinne; therefore I thinke it very expedient to remove these dangerous thoughts, and shew them some way to come out of this vntocomfortablenesse.

Now the maine and chiefe lets are, the diuell with all his force, subtiltie and malice, and our euill hearts so farre as they are vnto reforme, and by meanes of both, all things in the world, though not in their owne nature, but by them made occasions to vs of falling, and offending God. Whereby may be gathered, what I meane by lets and hindrances in this Treatise, even whatsoever may hold vs backe from peace with God. Now all these & euery of them is able to breake off our course in godlinesse, that we shall not bend our mindes otherwise then in some generall sort and manner to worship God, and live with men; and although they preuaile not so with all, that they breake off their course altogether, yet some one part or other of the godly life shall be neglected, and so one day after another, it shall continue with them in such wise, that their reioycing in the Lord shall faile, neither shall their light shine amongst men, whereby God might be glorified. In this darknesse and bondage the most part of Gods people are holden, so that although they haue some little light of redemption, and dimme hope at some times that their finnes are forgiven them, yet neither entrie they their part in this any long time, nor their sweet libertie in godlinesse, which they should haue in all estates, both which the Lord hath granted to enioy, as I haue shewed before. They must therefore learne carefully to resist all such lets, as they shall know to stand vp in their way to hinder them: of the which I meane to giue staile, and of the chiefe and most of them, that we may see and discern them, and (as I haue said) shew some helpe against them.

And first generally I will set downe the properties of the diuell, as his malice, subtiltie, crueltie and the like, by the which in sundrie sort, he worketh vpon the hearts of poore Christians, and deceiueth them in infinit waies: and together with these, I will set downe the encouragements which God hath giuen them against the same, which be farre greater then many of them doe thinke.

And secondly, I will more particularly speake of the seuerall lets

and.

What is meant
by lets.
Note.

First of lets in
generall.

and hindrances which Satan raiseth vp against vs, and of the kindes of them, and which they be; and how hee eseth our hearts and the world as his instruments to overthrow our hope and lastly, I will adde some particular remedies against the same. By all which, they who are incumbered with any of these lets, may count it no strange thing, neither bee dismayed thereat; and by this which they shall read, they may bee provided of some helpe, yea and haue deliuerance out of the same also.

CHAP. II.

Of Satans properties and attempts against vs in generall:
and our helpe against them.

TO begin therefore first generally, euen hee it is, Satan I meane, that withstandeth vs in every good thing (as I haue said before) and leadeth vs amisse many waies, although we see our selves let free from the infernall yoe. And therefore it

is that our hearts cannot so soone be raging though it be neuer so lank, but he is readie to meeete with them and fet them forward in some euill; and by his most subtiltie, he fasteneth our liking and our affections there, before wee can bee aware of it: so that wee marvell after, to see such a sudden vntieslednes in vs, and such a change from a well-ordered course wherein wee were before. And hereby it is also, (of him I meane) that we can deale about nothing but we may possibly, and be oft times, snared with it. hee knowing how to vse all outward obiects to our hurt, as wealth, beautie, friends, libertie, peace, and all blessings; and contrarily, losse, sicknesse, disgrace, &c. If that we be at home; he workes by domesticall affaires: if abroad, hee taketh occasion from thence. So that whatsoeuer wee doe or be occupied in, the Scripture teacheth vs, that he is about vs how good soeuer we be, if not in vs as in the men of this world; and that which is most dangerous of all, hee doth most craftily deceiue vs when we doe least suspect it. More particularly to lay foorth this, I cannot here conueniently.

If therefore men be ignorant or vnexperienced in his working and acquainted with his properties, it is not to be marvelled at, though they beare their deadly wounds about them through his vniuersall

Then after, of the particular kindes of them, and what they be.

The diuel meeeteth with vs as a cunning fiend.

Note. Both by prosperitie to snare vs, and by crosses to vex vs at home and abroad.

When we least suspect it.

We must be acquainted with his enterprises.

malice and subtilie: for it is not possible, but that every naturall man one way or other should be deeply bewitched, made senselesse and foolish with pleasures, profits, dreames of earthly happinesse to come, feare, securitie, hard-heartednesse, or some such like. And this is the estate of the world at this day: even thus are all vnbelievers decelued, and holden (as it were) in bands; and cannot, either seeke or desire, or know how to get out. But if any be more expert, and haue their hearts exercised in discerning good and euill, and if God teach them to know this myserie and secret, of Satans casting milks before their eyes, to rock them fast asleepe in sinne, and haue had proofe of these things in themselues; they shall farre more easily see into it, and know by the helpe that God hath left them, how to shunne his deadly wounds, and to see his paysoned baites, and to auoide them.

Note.

It is not to be denied, but that in this manner, Satan besetteth all people: (though little observed and some of vnbeleuery) and most of all vs, who are redeemed with a great price, whom hee is openlie & resolute lier against. All of vs therefore are to know his enterprises, properties, practices, vigilancie, his malice at all times, and in all actions and companies: and how by his diuers sleights hee dealeth according to the occasions offered, and as our weaknesse may, most easilie bee discouraged. But what then? are wee therefore to faint? God forbid. I say further, (as before) if hee doth not onely kindle the concupiscence that is within vs and our owne lusts, to be more set on fire to doe the euill which we are inclined to, but also baiteth the outward things with payson, which wee deale about, that hee may deale our eyes, and cast vs from our hold, that is, that wee may not keepe still in the Christian course: yet ought we not for all this to bee dismayed.

Note. Faith of
whom wee are
faint though we
haue the diuell
against vs.

Rufen 12.

For wee know, that even these, although they cannot but trouble vs for the present time, yet shall turne to our exceeding good, by making vs to let more store by Gods protection then we did before, and to abide vnder his gouernment more continually; seeing wee doe so soone smart when we shake it off (as it were) neuer so little. When therefore wee shall perceiue our selues to bee hindred and distracted from our peaceable estate, and from continuance in a daily good course; (which will sore and much trouble vs,) God would haue vs know that we should not faint and be discouraged thereat, but in confidence and full perswasion of recouerie, and of obtaining

Note.

fauour,

favours, confesse humbly both our wandering and vntollednesse of heart, and much more our hearkning to Satans delusions; (whereby we come so farre estranged from God) and forsake them, that we may finde mercie, and returne vnder his gouernment againe.

The Lord would haue none of his to be ranging from vnder his wings, and much lesse (if any bee fallen through infirmitie, or beguiled by Satans subtiltie) would he haue them thinke, that he will therefore shake them off, and forsake them, who hath made it manifest and well knowne in the Gospell: *That he seeketh up that which is missing and lost.* This must be thoroughly perswaded into Gods children, that they may neither be discouraged, as they must needs be when they fall, from sinning to God; and yet not boldly abusing his lenitie, but well encouraged by his great loue to returne to him againe. For although the diuell be a mightie enemy and cruel, for which cause he is called a great red Dragon, and the accuser of the brethren, and quibbelle, vigilant and malicious, as he is strong, yet they for their parts be not naked and altogether wharined; neither doth their strength rest in themselves; but they desire and draw it from one that mightie then hee. They haue libertie, way, commandment to be strong in the might of Gods power, that is, to be fully perswaded, that if there be any strength in God himselfe, (who, we know, holdeth all things in subjection) theirs it is, and for them, and they may take it for their owne reuenge, as if any poore man in a pearch should haue by a rich friend laid out for him, and freely bestowed on him, whatsoever he should want. Yes, one part of their armour (I meane faith) is able alone to overcome all lets which they shall meete with; and to thrust backe euen the fierie darts of the diuell, which burne and sting most sharply.

They must also consider, who and what manner persons they are, not enemies to God as in times past; but beloued, deare and pretious vnto him; euen sonnes and daughters, and therefore not like to be vnaturally forsaken or left to themselves in their neede and necessity; and if when they were enemies, they were reconciled by his death, how much more being reconciled, shall they be saued by his life; and being already deliuered from the greatest feare, that is, of damnation, they may be well perswaded, that the combats which remaine to be fought with Satan and his, cannot be deadly, and to their ouerthrow, but to exorcise their faith, that after they haue trusted in God a little,

1. Tim. 2.1.

2. Tim. 2.1.

3. Tim. 2.1.

4. Tim. 2.1.

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49. Tim. 2.1.

50. Tim. 2.1.

Heb. 13. 10.

*Intemperance
may not make
us slacke,
James 4.7.
Heb. 10.37.
Note.*

Heb. 12.2.

*2. 1. 1. 1. 1. 1.
Heb. 12.2. 1. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.*

*We must learne
wisdoms by
experience.
Rom. 5.4.*

*Our greatest
provision against
Satan, cannot be
too much.*

Prov. 4.23.

*2. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.
2. 1. 1. 1. 1. 1.*

2. 1. 1. 1. 1. 1.

and waite upon him, to see his helping hand: here they may after
their conflict receive their reward. And now from hence be warned
that I shall speake not to make any, slacke and careless, but to enco-
rage them against these lets which follow, which by his subtiltie shall
seeme greater then they are: that they may not bee faint-hearted
and disheartened, seeing there is no cause. For it hath pleased the
Lord, and so he hath promised, by striking, assisting Satans, and suf-
fering a little, afterwards to take them into glorie: as indeed Satans
himselfe did goe about way, Heb. 12.2. and yet not to be without ho-
nour, even here (if we iudge rightly) where and whiles (so to the
iudgement of the flesh) they are in the midst of reproch. This can-
not be given to the beleaguers before hand, putting them in remem-
brance that with some call them back to their consideration
themselves, that they may be upholden in the greatest likelihood of
danger. And they must be warned to learne wisdom by their experience,
that when they shall be able in sundrie trialls to escape and be deli-
vered from the snare and perill which they feared, and to see that God
hath upholden them therein by faith in his promise, and hope in his
helpe, and that thereby they have bene taught to use such means as
have brought a good end of their conflicts, they may afterwards be
emboldened to wait for the same grace againe; in the like necessities
and straits, and so to grow to such a confidence in God, and con-
fession with God, that they may with confidence hope to obtaine
greater things at his hand, then these, and to encourage and helpe
on others (who are weak) to doe the same. Now if any should feare that all this looking to our selve is more
then needs he is to know that if our hearts are sound, we shall do best
without liking of euill (as sometimes the meanest Christian feeleth)
there were no danger to be feared, no not from the Devil himselfe,
much lesse the world, according to that of Solomon, *Keep thy heart
with all diligence, for from thence cometh life:* and they who have any
experience, finde nothing more true, then that they walke in great li-
berty, when their hearts are well ordered. But few can heare
this saying, that our hearts should be holden in subiection to Gods
will from time to time, and our desires and thoughts (though fond
and foolish) captivated; therefore Satans taketh his advantage there-
by, to make them slaves and bondmen to his suggestions and decit-
full incitements, to betray and make them void of all sound iudge-
ment;

ment; and so to come to do those things which sometimes they were Rom. 2. a
 affirmed of, or at least haue iudged very hardly of others for doing
 them. And thus it cometh to passe, that besides the hindrance we haue

by our euill hearts, when we shall haue considered and well pondered
 how many waies the diuell leueth and hindreth vs; we shall see good
 cause to prouide the strongest helpe and defence that wee can against
 the same. Now then that it may more cleerely be seene, what danger
 and feare we are in by him, which may easily breake off our course in
 godlinesse, some of his bad sleights and practises are more particular-
 ly to be laid forth, which though they be many and diuerse, yet may
 be fitly drawne to these two heades: for either they doe all set against
 our faith, or else directly aime at the extinguishing and burning of
 godly life in vs. wherein if the diuell can preuaile against vs, hee hath
 gotten what hee would: and wee haue lost that wherein our glorie
 lieth.

*All Sauiours
 pursuing of vs,
 tends either to
 ouerthrow our
 faith, or to hin-
 der a godly life.*

And thus it cometh to passe, that besides the hindrance we haue
 by our euill hearts, when we shall haue considered and well pondered
 how many waies the diuell leueth and hindreth vs; we shall see good
 cause to prouide the strongest helpe and defence that wee can against
 the same. Now then that it may more cleerely be seene, what danger
 and feare we are in by him, which may easily breake off our course in
 godlinesse, some of his bad sleights and practises are more particular-
 ly to be laid forth, which though they be many and diuerse, yet may
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 our faith, or else directly aime at the extinguishing and burning of
 godly life in vs. wherein if the diuell can preuaile against vs, hee hath
 gotten what hee would: and wee haue lost that wherein our glorie
 lieth.

*Of the diuels troubling the weake betwixt about his faith; and
 how hee do not preuaile against him one way, but
 another.*

AND first for the former, to declare how hee troubleth the
 weak faith of Gods children: (for I omit to shew how hee
 leadeth them captiues, who are as yet in his snare, being ta-
 ken possessors of him, to doe his will, and also how forcibly
 hee holdeth backe such as doe but begin to looke after eternall life;
 that they shall be long in cheapping but neuer buying, although it be
 without money.) his malice, crueltie, and diligence doe evidently
 appeare in the new borne Christians, which are made the children of
 God by faith in Iesus Christ. The Diuill maketh warre with the
 remnant of the remnant, which keepe the commandments of God,
 and haue the testimony of Iesus Christ. How many brauie discouragements
 hee presseth downe their weake faith withall, that they may
 shake it off vntillie, and be perswaded infinite times that they haue
 none at all. Christs words to Peter doe prouoe, saying: Simon, Si-
 mon, Satan hath desired to murther you, as wheat from the chaffe, that is, to
 scatter

*Satan maketh
 against weake
 and new called
 Christians.
 Reue. 12. 17.*

Luke 22. 31.

A. S. M. O. F.

scatter and cast you out of the Church. And how mightily he prevail-
 eth with many for a season so farre; that they are altogether in a
 manner without comfort, the dispersed Churches in the Apostles
 time knew when, and they now know best who haue felt and found
 it so.

Note.

1. The weak
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 3. The weak
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 8. The weak
 9. The weak
 10. The weak

Also it would hardly be beleued, if both Scripture and experience
 were not cleere witness in this behalfe, how he terrifieth them with
 their owne wants, ignorances, infirmities and unworthinesse: also
 with feare of shamefull falls, which it seemeth to them that they are
 unlike to auoide, and the rather when he brings to their remem-
 brance such good seruants of God, as haue fallen in the like manner
 before them.

Note.

1. The weak
 2. The weak
 3. The weak
 4. The weak
 5. The weak
 6. The weak
 7. The weak
 8. The weak
 9. The weak
 10. The weak

Besides these, what vassellings doth he woeke in them; whilst hee
 searcheth them with this, that for all their care they shall neuer hold out
 in their faith & holy course of life vnto their end, but by persecutions,
 & other afflictions, which shall be stirred vp against them, or by other
 prouocations they shall be turned backe? All which, with many other,
 he oppresseth them with, and that to the end, they may cast away their
 hope and confidence, and conclude resolutely, that they haue no faith
 at all; for so he bringeth many to confesse and say: and namely,
 when they see they haue offended God some way, or doe but thinke
 so, or when they haue lost their former hold in Gods promises, or
 see that they be not so cheerefull as they see some, whom they count
 beleeuers: and thereby they are dismayed to see it so with them, and
 thinke it the best, to leaue of and meddle no more with such matters
 at all. And this though the sleepe and drowisie professors are not
 moued with, yet with his weak children it so proualleth, that they
 haue no greater affliction. And in that our Saviour himselfe was
 mightily serued by him about this, whether he were the Son of God
 or no, what other thing did it signifie then this, that none of vs should
 easily amaine to this honour, to know our selues to be the children of
 God, and rest quietly therein, but wee should finde Satan (our ad-
 versarie) most mightie in derider of vs in our going about it.

March. 13. 25.
 Gen. 3. 15.
 The small taste
 of true faith is
 most sweete to
 the weak.

For wherein can he see his malice more fully, or vnder the Scrip-
 ture more cleerely, which saith, That he is the envious man, and a
 gaine, That there shall be enmities betwixt the seed of the woman and
 the Serpent, and that he should tread vpon his heele? Indeed, this is
 to be granted, that euen their weak faith which they haue, is sweet
 vnto them, and God doth sometime siew them; how happy a thing

Of the diuells troubling the weakes, &c.

111

it is to be in his fauour, and freed from condemnation, *8. Iohn thus speaking to them, I write vnto you that beleene, that you may know you haue* 1. Ioh 5. 13. *eternall life.* And by reason of the little taste and fruit of their weak faith, God sayppholdeth them, that they can neuer bee contented to forgoe it, and therefore would they most chiefly be occupied in thinking of it, to nourish and strengthen it, (if they knew how and were able) as being their chiefe treasure.

But the diuell knoweth, that there are all those waies which I haue before spoken of, and many other, to dismay them, and trouble their minds about the same, and that their weaknesse is easily wrought vpon (for he watcheth his best opportunitie) whereby he may driue them into feare, doubting, heauinesse, and such like. And the want of outward blessings in many doth much increase it, but howsoeuer it be, they shall neuer be free long together from one temptation or other, heauy while be troubled, till they grow better acquainted with the manner and properties of Gods promises, namely, how true, yncangeable, and perpetual they be, euen as God himselfe also is: also except they prize them above all other things, and send vp earnest prayers to God daily, and oft for this faith to be rooted in them, which they must do most willingly and gladly, as in the first treatise I admonished, churche being more and more daily settled in them, they may feele their doubting and feare to vanish as fast, as they perceiue their hold in the promises of God to waxe stronger. And by those meanes, by which I taught the weak beleuer there to strengthen his faith, let him looke to be ypholden against the lets which I haue mentioned before, or any other whatsoeuer may trouble him.

It is also to be granted, that God doth ordinarily stablish mens faith the sooner and more easily, by the cleere, sound, and most skilfull and wise applying of Gods promises by his Ministers and messengers, whom hee appointeth to that worke. (and as this is done more weakely and darkly, the greater and longer is their combat and conflict) but how cleere and plaine soeuer the will of God about our saluation be to vs, who haue experience of the truth which is taught vnto it is not so by and by to them, who doe but newly embrace this glad tidings, although they would most gladly enjoy the same. How much more then, when they are yet but weakly grounded, and in this estate doe want an able Ministerie to set them forward, (which is many poore Christians case:) alas, how much more (I say) must they needes bee kept long at one stay, or (which is worse)

forget

Note.
How they should
help themselves
against all lets
that trouble
them about
faith.

Further helps

Note.

forget and lose the holde which once they had.

But although they be free from this danger, yet the diuell working vpon their infirmities, casteth many moe mists before their eyes, then we can reckon vpon. whereby hee keeps them vnder. Yet all this is done by the most wise prouidence of God; disposing euery thing as hee pleaseth. And thus Satan laeth in their way, to the most earnest stirring vp of them to fasten and lay hold on his mercie; besides the which, they see nothing but deadlie vniquietnesse. And this vniquietnesse

*What vse weakes
belouers should
make of their
discomagements.*

Prou. 8. 33.

1. Thel. 3. 2, 30

Ezek 34. 9, 10.

Esa. 61. 1.

ones are to make of their doubting, feare of condemnation, and the trouble of conscience which goeth with it; and therefore to giue diligent attendance vpon the ministration of the Word, which doth helpe to supply that which is wanting in their faith: and to receiue helpe private of their Teachers, and others who are experienced; and as well by themselves to vse daily to meditate vpon Gods promises; as to pray oft and earnestly to God, that nothing may hold them backe; or be a let from life resting vpon the same; especially feeling their hearts wont to set vpon and possessed with the lust and desire thereof; that nothing can satiate them without it. For doe they wee see; by all that hath been said to this purpose from the first entring into this matter, that they are the persons to whom Christ saith; *Believe in and obey me, I will make you free*; and also to whom he saith; *I came not to break the bruised reed, nor to quench the smoking flax*; *Alas, what have we neede of the Physician, but they that are sick*? Yes they are those to whom he speaketh, as hee did to Peter; *I haue prayed for thee, that thy faith faile not*; and to whom he saith; *Seeing ye thirst after the water of life, I will giue it you*.

But if they bee staied by these meanes in time, (as it is the thing to the which they must come) and bee vpholden thereby, the Lord blessing them; yet the diuell giueth them not ouer, euen then; as though he were vanquished and overcome. For the present time indeed, he being thus resisted, lieth from them, (as Saint Iames saith) having done his best, and yet hath not preuailed against them: which to their singular comfort they may obserue, that this their experience may bring them sure hope of victorie againe in the like conflict. But (as I say) hee hath not giuen them ouer, as though hee feared they were too mightie for him, but *departeth for a little season*, as it is writtyn; that as one taking breath, or gathering new strength; yea rather as one chased, he cometh againe more eagerly, and fiercer afterwards. Now, if he can driue them from their hold; the discomfourt which

James 4. 7.

The diuell tea-

meth not off to

trouble the

weakes belouers,

though he be

vanquished.

Luke 4. 13.

Mat. 11. 45.

Note.

the

they take thereby, doth weaken that courage and labour (I meane to be well gouerned in their liues) which was in them before, how small and weake soeuer it seemed to them to be: and therefore they that haue such tender consciences, and being (as I may rightly terme them) bruised reeds; to the end they may not be broken and so holden backe from their cheerfull proceeding in the true seruice of God, must thus bee staied vp; (as I haue said) and recouer themselves from time to time, even as oft as they shall bee assaulted and discouraged. And this, with that which I said in the first Treatise, may (through Gods blessing) be a remedy to the weake ones in such a case.

Now if by Gods blessing and their diligence, they finde some stay in their faith, and rest to their soules thereby, and then become more secure by reason of their former good successe, (as it is too common thing, that Gods children shall soone wax too secure, and void of the serpent-like wisdom till they haue been taught by longer experience,) let them know, that he watcheth his opportunity to set vp on them some other way, namely, to draw them to presumption and too bold trusting in God without certaine ground of his promises, and he taketh occasion thus to do, from their former beleeuing in God, and leaning to his fauour in time past when they sped so well thereby. This subtilty is so secretly wrought, that, they shall hardly perceive, yea, or so much as suspect the same, especially hauing small knowledge, and being vncircumspect in obseruing their thoughts and waies. And whiles they thinke their estate to bee right happy and good, they are led through this boldnesse into some euill; as, into pinnie pride, or a good opinion of themselves, &c, sleight and negligent vse of meanes publike or priuate, and thereupon, an aduenturing perhaps to do that which is shamefull and reprochfull to them.

This the diuell did hope to bring our Sauour Christ vnto, when he saw his firme confidence which he had in his Father, at his first tempting him to distrust; for then he perswaded him vpon the hope he had in God, to cast himselfe downe from the pinnacle of the temple, and not to feare any danger. But though he found no such thing in him as he looked for; yet in *Psalm*, he assaying the same; was not disappointed. For hee hauing with great commendation made profession of his faith a little before, was too presumptuously carried immediately to giue counsell to his master, (which boldnesse was intolerable) but such counsell as tended to his dishonour, his owne iust reproofe,

When the diuell
preuailes not a-
gainst the belea-
uer one way, hee
attempts to an-
other: By draw-
ing him to pre-
sumption.
Note.

What fruit that
bringeth forth.

Matth. 4. 5.

prooffe, and our vtter vndoing, if it had bin yeelded vnto, namely, Not to giue himfelfe for the finnes of the world; for the which caufe hee was reproued by our Sauour, and repelled, and that moft iuftly, with the name of Satan, giuen vnto him; for that he had in that action fo rightly reſembled Satan, who had thruſt him forward vnto ſuch great boldneſſe.

*Many, ſeeing
they beleue,
thinke they ſhall
be allowed in
their actions
ſome of igno-
rante.*

Note.

*And they thinke
alſo, that they
are injured, if
they be not ap-
proued therein.*

Note.

And do not many by the like occaſion fall and offend dangerouſly? As becauſe they are the children of God, and for that they truſt in him, and therefore knowing and confeſſing that they are beloued of him, they hope he will nor ſuffer them to fall greatly, but will keepe them though they ſee not how. They are perſwaded (although falſly and amiſſe) that the things which they doe in ignorance & vnbeleefe, are yet to be allowed and commended in them, becauſe they meane no euill; and being (as I ſaid) beloued of God, they preſume aboue that which they ought, and that they may promiſe much to themſelues, (that they are priuiledged from offending) becauſe there is ſomewhat in them more then in others. Yea, when men grow to haue any hold of the aſſurance of Gods mercy, it is little knowne of many, how the diuell taketh occaſion from that which is good, yea, the beſt thing in them, to hold them backe from honouring God, (in ſuch ſort as his children ſhould doe) but keepeth them in blindneſſe, that they ſhall not ſee that to be euill which they doe, though it be very offenſiue and palpably groſſe.

For would it be thought, that ſuch might be brought to bee ſo blinded in that which they doe, as to thinke, that if their courſe bee not liked, (when it is indeed iuſtly to bee miſliked) nor their opinions approued, though they be fond and vnſound; yet that they are hardly dealt withall of thoſe which thinke ſo of them? And thus it commeth to paſſe, that many dare be bold to neglect good meanes publickly and privately; or to vſe both, very negligently, ſlightly and vnreuerently, which ſometime they durſt not doe; and to make light account of a ſinne in word or deed, which ſometime they would not allow ſo much as in thought. And thus many private men take vpon them to expound the Scriptures, hauing no gifts of interpretation, tongues or knowledge thereto, becauſe they thinke, that the children of God may and ſhould doe ſo. Such dreames and fantaſticall pangs Satan raiſeth in the hearts as well of ſuch as haue had ſome taſte and feeling of Gods fauour, as of others, who haue gone about the ſame (fooliſh fleſh too eaſily liking of, and conſenting thereto:) that they thinke

thinke if Christ be with them, and God loue them, vnder that colour, all should be borne with, that they doe. Wherein who seeth not that Satan driueth at this, that their profession may bee made ridiculous among other, and they themselues after some fore foile, may be discouraged from the profession of their faith and hope altogether? I must needs say, it is lamentable, that such as God hath enlightned sometimes with some sure hope of his fauour, and of the life to come, should so be deceiued and made to degenerate: but yet that it may be so, by Satans malicious and subtile vndermining of those which are not settled and constant; the oft rehearsing of such offences in *Peter* by name, and in other of the chiefest Apostles, and namely, in seeking who should be chiefe among them, doth plainly proue, although it is greatly to their shame, and little to their comfort which are in this estate. Neither shall they need to glory much, or please themselues herein; for that other good men haue been in the like error, for wee must not follow them in that; and yet such as haue attained to greater grace then they, are no other way, but by the power of Gods Spirit guiding their hearts, preserved from such like offences.

But this I haue spoken, first, that I may admonish those, who haue found themselues deliuered from the feare of Gods wrath sometimes; yet, to beware of all boldnesse and presumption in the least maner, and to looke carefully to the preserving and maintaining of their faith by all meanes, and learne to liue by it while they haue Gods word a light to their steppes. For by it they abide in Gods fauour, and are further vpholden in their Christian course, and without it, if they will be bold to venture as little children without a stay, they shall
Let all weakē beleeuers take heed of the least presumption.
 Note.

Secondly, that they may aduisedly consider, (their faith and confidence assuring them of so great good things from God daily) that this loue of God constraineth them to giue themselues ouer to him as they are able: and therefore in reuerence and holy feare to carie themselves so, as they haue the word a lanterne and light to their steps, and to suspect all other boldnesse to be rash presumption; which the diuell, according to his wonted manner and custome, laboureth to draw them into, that he may hinder them as much as he can, from inioying the full fruit of their faith here, as they may inioy it, although he cannot altogether deprive them of saluation it selfe. In humilitie let them thinke basely of themselues, that they may keepe far from this bold presumption.

Phil. 119. 103.

And.

Of Satans binding the continuance of faith.

*Let stronger
Christians also
be well armed
against pre-
sumption.
Note.*

Math. 15. 27.
and 28.
Prov. 28. 14.

And let not this be spoken to the weake Christians onely, although they are most easily deceived thus, for want of knowledge or sound experience, but let the best also know, that the cuill and danger falleth out oft times in one houre or day, (when men waxe somewhat more carelesse in vpholding faith and a good conscience) which cometh not to passe in many yeeres. And for such as are in feare and danger of this, let them know, that the greatest measure of faith doth bring answerable measure of humilitie, and teacheth such to feare their owne infirmities and Satans crueltie, and to obserue themselves, lest they fall; and hast not, no not in the smallest manner, to lay hold of Christs mercy, while they walke presumptuously: and so afterward let them keepe well, when they are well, rather then boldly to attempt God by doing the contrary. And this which I haue set downe in this latter part of the Chapter, let all such take for their remedy against that subtiltie of the diuell in drawing them to presumption, as by that which hath been said in the former part of it, let the weake beleuer be vpholden from doubting and infidelitie.

CHAP. IIII.

Of Satans binding the continuance of faith.

ANd thus I passe to anoether of his slye and malicious practises, besides tempting of vs to vtter vnbeliefe and presumption. For if he preuaile against vs, neither of both these waies, but that wee set our selues as wee haue beene taught, to vphold and prop vp our weake faith daily; yet he doth most strongly assault vs watching all opportunities thereto, that we may not be rooted and stablished therein constantly, but that for all our labour and many praiers, we may be kept in doubting from time to time, and held backe from daily nourishing and preserving the continuance of that heavenly gift, so as we should not liue by it, nor grow more sound and experienced in it, after we haue once obtained it of God. Which caused the Apostles to pray thus, though Christ was conuersant with them; *Lord increase our faith.* And although we be commanded, neuer to cast away our confidence, nor to come to praier or any other dutie at any time without this our faith; but as oft as we pray in the day to be able to call God Father, and not to be vnarmed of that hope while

*Note.
The diuell can
seeth them who
haue attained
faith, so he oft
seeketh of it.*

while we be in this warfare; yet because it is the preserver of our life Ephes. 6. 24. and peace, and that thereby all the benefits of Christ are conueied vnto vs throughout our life, therefore doth he hold the most of them which haue inioied it, and felt the sweetnesse of it, from possessing it daily. And he maketh that as harsh and strange to many euen of Gods seruants when they heare, that the righteous must liue by faith; and that their life is no life to be accounted of, when they walke without the power and vse of it, and that without it wee cannot please God; euen as it is strange to the most of the vnbeleeuers, to heare, That we must draw neere to God with the assurance of faith at any time, or at all.

And from hence it is, that among holy Christians, (though weake I must needs say) these speeches are heard: What must wee euer beleue, and daily hold our faith? as though this were a matter not heard of, and a speech doubtfull; when yet the Scripture sheweth plainly, that we must walke from faith to faith daily; and that, not only to more assurance of iustification, but to a greater measure of sanctification also; that so our life may be a liuing by faith, according to that which the Apostle saith to the Galathians, *In that I now liue in the flesh,* (that is, in this mortall body) *I liue by faith in the Sonne of God, who hath loved me, and giuen himselfe for me.* By the which words it is manifest, that in his owne person he sheweth how the faithfull being vnited to Christ by faith, do thereby draw and (as it were) sucke spirituall grace from him daily, whereby they liue, that is to say, leade a spirituall life, or rather Christ liueth in them.

Now therefore if the iustification of Gods people, and the holinesse which they shew forth in their liues, doe arise from hence, that they beleue God hath promised them * strength to wait for saluation and to liue well: then it must needs follow, that faith failing; mens strength to the doing of any good thing, vterly faileth also. And therefore if we be perswaded, after wee haue once receiued grace to beleue; that we are thereby well enough, though wee labour not to hold fast thereby the hope of forgiveness of our sinnes, and of other graces; how grossly doth the diuell bewitch vs? By what meanes soeuer he doth it, whether by keeping vs ignorant of this truth; or otherwise busieth and occupieth vs in the world, that we thinke not of it, nor at all looke after it; or whether we be holden from it any other way, all is one. And although this is a thing with which men of the World are not acquainted, yet they who haue learned to know what

It is strange to many Christians, to heare that they must liue by faith.

Heb. 11. 16.

Heb. 10. 33.

2. Cor. 5. 6.

Heb. 10. 22.

Rom. 1. 27.

Gal. 2. 20.

* 1. Pet. 1. 5.

Take heed faith

faile not.

Note.

But labour to

grow in it.

Of Satans hindering the continuance of faith.

the excellency of beleeuing is, and haue felt any power of it working in them, they are to know, that they can neither liue comfortably. nor do any thing well without it; for * *Without faith* (as was said) *it is impossible to please God.*

And as the people of Israel in that one part of their life daily rose vp perswaded, that the wals of Iericho should fall, after God had foretold it them, and for prooffe thereof did euery day compasse them, blowing trumpets of rammes hornes as they had been commanded: so in our longer conflict not with Iericho, but with him who is called the Prince of the World, this our faith is to lie downe with vs, and to rise vp with vs, and through the day to dwell with and accompany vs. And nothing is more to be lamented then this, that thought it be rare and seldome found in the earth, (the diuell holding men in vn-beliefe strongly, as it were in bands) yet it is not wanted or once missed, and the godly themselues (for the most part of them) scarcely haue any great vse of it, in respect of that which they might haue. Neither is this point made so familiar and well knowne to many Christians, who yet haue a long time imbraced the Gospell euen with good liking, though some few of great experience are better settled. Neither doe any of them grow to see that their life is a continuall and daily conflict with sinne and distrust; neither are they acquainted with the subtil sleights of the diuell, how couertly hee bringeth to passe, that they forget, that they are purged from their sinnes, and therefore are led after deceitfull allurements in the world. I speake it for that I see, how hardly they can be holden in the daily strenghtening and nourishing of their faith, who yet haue truly (though weakely) tasted how sweet it is, and Christ thereby, through the preaching of the Gospell. And no maruell, if they cannot be brought as some others are, (and yet they but weak also) to set their delight therein as in the best treasure.

*Why many in-
joy not the com-
fort, which some-
times they had
by the Gospell.*

And for that so few are to be found, who hauing had comfort by it twentie or thirty yeeres agoe, when they first heard of it and receiued it, or in later yeeres, as many (it is not to be doubted) haue also had, (for I dare not be so vncharitable as to iudge otherwise of them) for that such (I say) who haue inioied much comfort by it sometime, nor haue since that inioied the same still, what is the cause of it? Is it any other then this, that Satan hath stolne away their hearts after the loue of present things, euery one his way, and caused them to lose that high estimation of the Gospell which once they had of it, (though

(though they still commend it in words) they being not wise enough in the meane while to obserue, how they were deceiued and blindfolded by him, nor once to misse or complaine of their losse, whiles they may liue at ease, and prosper on earth in the meane season? And that it hath beene thus with many, (and therefore also is so with others still) hereby it hath appeared, that at their death they recovered their decayed faith: and suddenly haue more deeply descended into themselues, then for a good space before they had done; and haue called to remembrance the seasons in which they had reioiced sometime through their faith in another manner, then since that they could; much bewailing also the losse of so great a benefit, as they by the decay of it had so long time sustained, euen great liberty of minde to walke with God, and that boldnesse and freedome of good conscience, which the Wise man saith, is a continuall feast.

Note.

Prou 15.15.

Such therefore as see, what the diuell pulleth from them by darkening and burying this sure trust and confidence in God, and how it goeth from them couerly as the Sun from her line, before they be aware, if it be not well looked to: such (I say) must learne to put themselues forth, and consider what strong hold they haue, (and they must sticke to it) when they may say with the Prophet; *The Lord is my helper, whom then shall I feare? And againe, I should utterly haue fainted, but that I beleene verily to see the good pleasures of God in the land of the liuing.* Such must learne of Gods seruants, to wax more bold with reuerence, and resolute. And seeing as *David* saith, *Our fathers trusting in thee, were not confounded,* therefore to cry: *Though thou kill us, yet will we trust in thee.* And such must leaue that worldly wisdom, whereby they thought it needlesse and foolish to nourish it in themselues daily; and must become fooles in the estimation of men, that they may be wise by the testimony of God, to keepe their faith as they would their life; and that, by oft recourse had to the Lords promises which faile not, neither change, thinking oft and much of them, and praying for grace to apply them to themselues, and to grow stronger by experience, being prouoked thereto by their daily infirmities and wants, that thus they may cleerely see Gods louing kindnesse daily to them, and not at some onetime or seldome only; and that so they may know themselues to be in continuall safetie thereby, as their hearts desire, which is to *see the Lord alwaies before them, that they may not be shaken.* So shall they not be snared in Satans bands, as otherwise they must needs be neither greatly fall (I meane, to their

How to remedie this les.

Psal. 17. 8.

Psal. 12. 4. & 3. Iob. 21. 15.

Note.

Acts 2. 29. 2. Pet. 1. 10.

Of Satans hindering the continuance of faith.

hurt) although they bee not free from temptation.

These are the chiefe hinderances of faith, whereby the diuell troubleth Gods seruants, holding some in feare that they haue none at all, who yet sometime haue felt the contrary: drawing others to presume, &c. and keeping others from confirming it and growing therein daily, whether we respect faith in the particular promises of this life, or of life eternall. And the se last mentioned, though they are not said properly, to presume as the former, yet (as it is hard to hold any good thing long) they letting loose their hearts, and being much occupied in the world, and hauing many dealings, being also in many companies, and meeting with many crosses, (besides their owne forgetfulness and frailtie) are darkened and distracted in themselves; and not being seruent and diligent in vsing good meanes, do doubt and feare. And this is the estate of many, and those of long profession vnder the Gospell. Which sort of people till they settle themselves constantly to walke with God, and will bee content to keepe a narrow watch ouer their hearts and liues; can be at no better stay. For by these meanes they preferue their faith, and keepe peace with God ordinarily, as wee see by experience; or easily recouer themselves againe, if they be dimmed and ouer-shadowed.

Note.

3. Pet. 1. 21

*Few Christians
safe to beleeue
constantly and
soundly.*

*Three causes
thereof.*

But seeing this gift of beleeuing constantly and soundly the forgiveness of their sinnes and the fauour of God, is few Christians ease, (for where it is held and inioied, it maketh the heart merry, and the life well ordered) therefore many desire to know, what hindereth why this grace is more commonly found to accompany euery right good Christians. For that it is so, (say they) that but few haue attained thereto, it is to be seene in their liues, and yet better knowne to themselves, who best know their owne hearts. Vnto the which I answere, there are three causes hereof. The one our infirmities most properly so called, namely when partly through weakenesse, partly of knowledge we offend God; the other, when we haue committed some sinne against our conscience, and contrary to our knowledge, and much more if it be long lien in: the third, some affliction, which hath great force to vnsettle and disemper vs, especially long lien in, and multiplicitie of busines.

The first, I meane our infirmities, being wants in grace, or errors in iudgement, or some corruptions of our hearts, or slippings in our liues, (as there are many of them in vs, euery as sparks in a fire,) these (I say) are as mists and foggy weather which hide from our eyes the

light

light of our faith, that though it be in vs, yet it doth little appeare; no not to our selues, but is, as the weather ouercast. And this effect they worke in vs by small, yea, no occasions at all: but especially if they be great, as sore, or long continued afflictions, they doe much more easily darken or rather extinguish, to our sense and feeling, the light and sunshine of our faith. And thus it commeth to passe, that it is oft times shaken, and vnseled in vs.

And the second cause of this dim, and (as it seemeth for the time,) no faith in vs, is, that we haue sinned some way contrary to our knowledge, and the remembrance and consideration of that, doth more oppresse and hold downe in vs the light of beleeuing, that for the time we shall not be able to retaine our confidence, but as armed men, when their weapons are taken from them, and they bound with strong bands, must yeeld and giue place: so do we let goe the hold of eternall life for the time.

And the third cause which is the vnwelcome arresting of vs with some sore affliction, as we count it at least: this I say doth easily and right sore vnsettle and disquiet through our inconstance which ought not so to be; euen as prosperity on the other side doth vnsettle vs by lightnes.

An example of the first we haue in *Gedeon*, who doubted, and was troubled much, fearing that God was not with him, (as the Angell told him) seeing he and the people were in such danger by the multitude of the Midianites their eneuies, who lay as grasshoppers couering the earth ready to deuoure them. Of the second, *Peter* may be an example, who after he had denied that he knew his master, yea, and that with swearing, and protestation, it is cleere, that hee could not for the time, inioy, and hold the light and strength of his former beleeuing.

Judg. 6. 13.
Examples.
1. *Gedeon*.

2. *Peter*.

Note.

The helpe against both the former in generall, is, first to preuent them (if it be possible,) by a diligent obseruing of our liues, and counting it no hard burden and bondage to doe so, but a sweet and great liberty, that so we may be kept from falling in such manner: the next is, to remedy them afterwards, when wee haue yeelded to them amisse. But more particularly, the former kind of dimming our faith, is to be remedied, by accusing our selues for giuing place to doubting, and not resisting it rather, when by infirmity (which shall neuer be altogether put off,) we haue bin distempered, and so *Gedeon* did helpe himselfe, after he had bin counselled by the Angell. The next must be

The remedie.

Of Satans hindering the beleener, &c.

remedied, as *Peter, David*, and other the seruants of God did after they had sinned. Namely by casting vp their vsfauory gorge, and as the holy Ghost counsell'd the Church of Ephesus to doe, *Reu. 2. 5.* to remember from whence they were fallen, and repent, and do their former workes. For the remedying of the last, wee must with holy *Iob* be alwaies thus minded to waite for our change in our best prosperitie, and be ready and willing to take vp the crosse that the Lord shall allot vnto vs, that so we may bee little vnsetled. And yet though remedies helpe much, none shall preuaile sometime: but God will haue men to see their nakednes, and what they be of themselves, that they may cleaue more to him, and not trust to their owne strength. And thus much for an answer.

Nota.

CHAP. V.

Of Satans hindring the beleener from lining godly, and how many waies, and namely, by keeping him in a wandring and vnsetled course, and also of the remedie against it. and first by occasion of that, how he holdeth backe the wicked.

Satan hindereth
from a godly life.

NOW it followeth that it be likewise shewed, how hee letteth the beleeners from a godly life: so that euen good Christians & they who feare God, shall yet be kept back from many duties, which both they would doe, and are heauie and wounded for not doing them, he deceiuing them with some sins which do afterward fill them with deadly discouragement. But because there are some who are holden vnder of dangerous and damnable lets, and yet thinke themselves the people of God; for discovering of such, by the way, before I speake of the impediments which hinder Gods children, I will (as I promised) briefly set downe some of those lets whereby hee hindereth such altogether from practising a godly life; though they thinke themselves sound Christians, and yet are not, but doe lie; that they may glory in themselves no further then they haue cause, that is, nothing at all; but may know, that they who are lett'd by these, are not godly; and that true Christians indeed, may know that though they are sundry waies lett'd, yet not like them.

Satan letteth the
unregenerate
from duties di-
uers waies.

Reuel. 3. 9.

Now

Now these haue an heart long accustomed to euill, (which were *The first let.*
not hard for them to see, if they would enter into the sifting of it:) and
by meanes of this, they cannot giue themselves ouer to be ready to
doe Gods will in one thing as in another, but thinke it foolishnesse to
doe so: and the best of these doe but performe some outward taske
of praier and confession of their sinnes for fashion or feare, or some
such like cause, but not looking for strength thereby to subdue their
sinne, or to be any whit the more godly, neither in their actions will
be tied to be otherwise directed, then as seemeth good to them-
selves.

Againe, they neither attaine to sonnd and cleere sight of forgie- *The second.*
nesse of their sinnes, neither will they labour for it by applying to
themseluesthe promises of God, neither indeed can they, while they
be whole in their owne opinion, neither haue they any struing with
presumption or distrust, but hope that their state is good without any
such toile, as they count it, so that their life, when they be at the best,
is but a bold presuming of Gods mercy, without any warrant: and
therefore either in that false confidence they die, which estate cannot
be good; or else when it pleaseth God to awake them out of that spi- *Psal. 73. 35.*
rituall sleepe, they confesse the truth plainly, that it is not well with *The third.*
them, but that howsoeuer they beare a faire shew, their condition is *1. Sam. 15. 24.*
wofull. And therefore they are vnwilling to enter into consideration *30.*
of the annoiances which sinne bringeth; but if they doe, yet it shall *Ioh. 3. 20.*
not touch nor greatly trouble them, except it be, when God hath *Psal. 50. 21.*
them on the racke; then they bow, as the bulrush with the winde
for a season: neither will they try to the full which of their actions be
sinnes, but they haue soone done with such matters, though they be
neuer wearie of any sinne that likes them. I speake of the forwardest
sort of them which are vnrenued.

Neither are they long perswaded, saue only in their good moode *The fourth.*
which lasteth not, that the godly life is the only happy life; that is, to
liue as I haue described it; namely, to haue onr conuersation in hea-
uen, and to mind such things especially aboue all other, whiles we are
abiding here on earth: but are strongly settled in this opinion, for the
most part, that their owne (though all may see vpon how weak
ground) is the best course, when yet daily care of holinesse is irksome
to them, and that all such as goe further then they, are but precise and
foolish and full of fantasies, (for so are they for the most part account-
ed of, who in particular draw the rules of religion into practise;) and

yet they doe not so easily rest herein, but oft their conscience (will they, will they) telleth them, that they are deceiued, and that the godly life is best.

The first & sixt.

To conclude, either they are snared in sects and opinions about their reach, (which cannot stand with godlinesse :) or else they are so ignorant of the will of God in the Scriptures, that if they had no other incommbrance, that were enough to hinder them from so much as entering into a godly course; or so hollow, loose-minded and willfull, that none can perswade them to doe better. And therefore, what the comfort of such is, may be easily coniectured.

These, (that I rehearse no more, which are infinit) yea, even some of them, are sufficient hindrances from a godly life, in whom sooner they be found, so that, although the most will put themselves forth for godly, yet being branded with any of these marks of Satan, they shall sufficiently bee knowne to be far off from such as they would be taken for, namely, true Christians. For remedie, such as are willing to seeke after any, I referre them to the first Treatise of this booke: wherein I haue shewed what way such should take to be deliuered out of their misery.

The less of Gods people from some proceeding at least in godlinesse, are generally three.

Now I will proceed to set downe the lets, whereby Gods children are holden from practising the godly life. And seeing many weak Christians can easier tell that they are hindered from it; then they can tell what hindereth them, as it is in bodily sickness: I will therefore lay open some of the lets whereby the diuell doth chiefly stay and hold them backe from going forward; and direct such as are troubled with them, how they may in some sort bee helped against the same. And these generally are three, to the which the particulars shall be referred. For either the diuell keepeth them in the wanting of some good things, without which they cannot constantly proceed in a godly life: or he presseth them downe with some euill things, as inward or outward sinnes, which take away their courage from godlinesse: or else wisseth them so by occasion of things lawfull, that they are holden thereby from a Christian life.

Three generall lets.

- 1
- 2
- 3

*The first generally let containeth three speciall lets.
The first.
The second.
The third.*

Of the first sort I set downe especially three: (for I doe not vnder take to mention all particulars, which were infinit) the rest will be discerned more easily by these. The first is when the diuel holdeth vs out of a settled course in godlinesse, (which all the godly ought to liue in daily) though he cannot breake it off altogether. The second is the want of our first loue, though we hold and keepe some course in godlinesse

godlinesse more then many doe. The third is want of a sufficient ministry, though we be troubled with neither of the two former. If Note, these three be not in our way, I see not much which may greatly hinder vs. For if we be resolu'd to consecrate our selues wholly to God, while we liue; and indeuor to nourish and preserue that seruency which at our first calling God wrought in vs, so that such holy sparkles be not quenched, and then that we haue the word of God ordinarily to blow vp and cherish the same, doubtlesse, we are in the safest and best way to liue happily, that in this life can be inioied; although all haue not the like measure of grace and experience, by means whereof, it cannot be alike with all, though they be void of these fore mentioned lets, as I shall haue occasion to shew after. For who doth not know, what trouble and disquietnesse the diuell raiseth in some weake, yet deare seruants of God, more then in some others, because they thinke they want some graces which others haue?

But while I shew how the diuel hindereth vs, I doe not meane that he hath any absolute power or authority of himselfe, but as God giueth it him for the triall of his, and the punishment of his enemies: but the power which he giueth him, he doth most cruelly, subtilly, and maliciously exercise with all diligence, that he may deceiue euen the best, and so destroy them if it were possible. Neither let any aske how he can thus deceiue and bewitch vs? for the ground of all temptations being our owne weakenesse, he being a spirit hath access vnto our spirits to trouble them: and through long experience knowing our nature, and practising our misery from age to age, he is able with ease to worke our annoiance in many respects.

Satan hath no
absolute power.

Iob. 1. 12.
Marth. 8. 30.
1 Pet. 5. 8.

Note.

And this giueth him knowledge of our minds more fully, who vnderstandeth the same by the least shew and inclination of our affection and will, not that he knoweth our hearts perfectly, (for that is proper to God only) but by his long acquaintance with our nature from Adam to this day: this maketh him not only to expect any outward signification of speech or gesture to conceiue our intents and purposes by; but also out of our vniuersall corruption (whereof he hath continuall prooffe) to discouer the vanitie of our minds, and the thoughts of our hearts, which after he hath found, he setteth vs forward (as he seeth occasion whereto we most incline) to disobey God and his holy commandments.

He knoweth not
our hearts and
thoughts.

But I will returne to the lets whereby the diuel deceiueth the simple, so that they shine not as lights to honour their profession in a
godly

*The first special
les in the godly
from holmesse,
arising from
want. They tie
not themselves to
any direction.*

Mat. 5. 19.

Psal. 50. 23.

Psal. 1. 27.

Note.

godly life. The first of the three, I said, is by holding them from being settled in an holy course. As for example: he so handleth the matter, that many true hearted Christians shall not know how, or not thinke it meet, to tie themselves to any rules or order of passing the day, and leading their life, but walke (as it falleth out) with some generall care, and a good meaning at some time; whereas the Scripture teacheth vs to be directed particularly in our thoughts, words and deeds, touching euery commandement, that our whole conuersation may besecme the Gospell. Now therefore if wee passe the day, and looke not before vs what we go about, that we may be carried with care for the right performing of our duties, who seeth not, that euen this one is a sufficient let to him who is holden vnder of it, as not being able to answere for many of his actions done to the offence of God and men in the day, as he might haue beene? For in that experience which I haue, I cannot say, that this one let is removed from very many, euen of those which giue good hope that they would do well; and therefore it blemisheth many of their actions.

Some doe propound to themselves a course of passing their time and framing of their liues in some points commendably, (as for example: in their calling to be occupied in some labour) but doe not religiously behaue themselves therein, shewing patience where they ought, and as they haue occasion, nor iustice and innocencie, and so walke in the feare of God, and therefore doe not finde the sweetnesse which a godly life yeeldeth, whereas that were a right and good directing of them: but herein they rather follow the example of others in thinking they doe well, then are led by any commandement of God, or warrant of his word, and therefore they not wisely foreseeing how many waies the diuel will goe about to hinder them euen in that, are soone broken off from that good purpose which they made, and are vnsettled againe, whether it be by their ignorance and folly, or pretence of other occasions, whatsoeuer was the meane thereof, the diuel was the worker of it.

*Some obserue
direction, but
do it sleightly.*

They are no wiser, nor deserue any greater commendation then the former, who at sometimes and for a season, keepe and obserue such order and direction to leade their liues by, as they haue learned out of the holy Scriptures; but by little and little they fall to doe it in a sleight and common manner, euen for fashion in great part, and rather through custome and for shame, (and so wax soone wearie) then with delight and comfort: and all because their hearts goe not with their

their actions constantly, neither doe they regard or looke to their consciences in one thing as in another, that they may bee kept in peace In all which, though they cannot so much be blamed for any great euill they doe, yet their inconstancie in declining so soone from their good beginnings, is no small blemish in them, although they lie not long therein, seeing they cannot be ignorant of that which is written, 1. Pet. 3. 17. that they must beware that they be not led away by the error of the wicked from their owne stedfastnesse. Whereby who doth not see, that the diuel watcheth them narrowly, that hee may spoile them of their liberties, &c bring them into sore dangers, although few of them giue themselues to know by whom this is wrought, neither marke what letteth them, or put them out of their course, much lesse preuent or resist them? Nay, which is more to bee maruelled at, some are so grossly deceiued by him, that they are not grieued (for the time) that they were letteth, but glad to haue excuses for their breaking out. Again, when they are dis tempered in their course and fallen into euill thereby, yet know they not how to recouer but fall further, or be afraid to goe about their recouery. Some, when God giueth them an inckling of his displeasure, yet go forward, till he strike them with more maine blowes, and then they become blockish vnder great afflictions: as we reade of *Ionas*, when hee fell asleepe notwithstanding his sinne, after he was told of the great danger which did then hang ouer him, *Ionas 1. 3.*

These and such like, whiles they are secretly brought vpon the people of God, doe they not (thinke we) manifestly proue that Satan hath beguiled them? And whiles he bringeth them to this point, doth he not greatly deface the beauty of a godly life in them? Doe not some of them feare, that they are departed from God vtterly, no more to returne, though this (I say) should not be? Yea, other fall sometime, while they are so vnsted into some great offence. And they who goe not so farre from sound iudgement, are they nor yet much appalled? where is their former peace and spirituall reioicing in God their portion? what is become of their constancie in watchfulnesse, and holy care? where is their strong confidence which they should not cast away? their seruent prayers, their fruitfulnessse in sundry duties, when they feele themselues neither fit to be in company, nor to be occupied in their calling, nor without danger to bee alone by themselues? I thinke these are the fruits of lamentable wants in such good things as sometime they iuioid, and not bare wants, for such shall the best of

How such are
snared and let-
ted.

Heb. 10. 35.
Note.

vs haue whiles we liue, and yet not bee without peace, nor vnsetled; but these which I haue spoken of, both vnsettle and distemper them whom the diuel oppresseth with them. So that it may trulie bee said, that this is one speciall kinde of lets whereby he hindereth the going forward of Gods people, euen in holding them from constancie and stedfastnesse in liuing godly from day to day, and from renewing their couenant with God from time to time: without which grace, it is not possible for them to be free from sore blemishes, and inward vexation, and outward reproch thereby, which the beloued of the Lord should be farre from. And although through Gods tender kindnesse, (whereby he keepeth hem that they be not vtterly forsaken, and will keepe them to the end) although (I say) through this goodnesse of God, all these turne to their good; yet that is not long of them, or of their securitie and sleight seruing of God, the diuell intending no other thing thereby but the dishonour of God and their overthrow. If any shall say, There are none but goe aside these waies: I answere, Is it therefore allowable, seeing it is so common? nay: but it is therefore the more necessarie that we should be warned thereof, and fenced against it, and yet there are many that be not vnder that slavery and bondage. And by this it may appeare, what a maine let and hindrance this is to Gods people from a Christian life, to bee destitute of direction how to please God, and thereby to bee vnsetled and wander in their course of liuing, as though there were no certaine way appointed them of God, but onelie in a generall manner.

The remedie.

Is, to be daily well fasted.

The remedie to all these is appointed by God, and brought to light by his Word, and inioined and practised of sundry of his faithfull seruants, who were sometime kept void of it by the enuious man, as euen many thousands of them are still by his malice deprived there of vnto this day. And this remedie is, first that we suffer our selues easilie to be periwaded, that all our speeces, in the commendation of a godly life in generall, are but wind, except wee faithfully indeuour to bring it into practise every day, and therefore prouide, (as wee may be taught) and that aboue all other things, to giue to euery part of the day some dutie; or when we be weakest, that we minde no euill, (as in the former Treatise of my booke I haue proued) seeing the Lord in appointing the day to the seuerall actions which are to be done in it, doth not passe by and omit these, (wherein men thinke they haue greatest libertie to forget God) namely, eating and drinking,

ing; but yet with them extendeth this charge to all other things also, saying: *Whether we eat or drinke, or whatsoeuer wee doe else; let all bee done to the praise of God.* Is it not for this cause that we are rebuked of our Sauiour, saying: *The children of this world are in their generation wiser then the children of light!* &c. namely, for our improuident and shiftlesse regard of our growing on in a Christian course to heaueward; when yet the men of the world; if they be disappointed of their earthly commodities one way, will shift for them another? If we finde this impossible in all points, shall we therefore yeeld and giue place, and seeke shelter for our vntoward hearts, which would do no more in the seruice of God, then we haue done in times past? or shall we aime vnto no other perfection then we list? and if there be hardnesse in practising some part of Christian duties at the beginning, yet let there be no resistance against it, but our wants acknowledged, that wee may see the greater cause to goe forward: yea and know we, that the worke that we haue euery day to doe, euen our chiefeft and onely worke is, to see God truly serued and honoured of vs in one thing or other. 1. Cor. 10: 31: Luk. 16. 2;

For such as cannot better direct themselves, I haue inducured to be some helpe vnto them in the former treatise, vntill a perfecter may be come by. This or any other which thou approvest in thy conscience, vse reuerently, and acquaint thy selfe with it, and thou shalt finde it sweet and gainfull: leaue not off the practising of the rules of it, or the like, by little and little; for then shalt thou neuer gather any sound experience of the good that is gotten thereby; but as thou maiest, obserue it better and better; and so become more expert in it: and so doing, although thou shouldest sometime be turned out of the way; yet thou shalt by one part or other of it, learne how to returne againe. *For doth a man goe out of his way, and not returne againe?* Yea, tie thy selfe resolutely to a daily walking with God in faithfulness, for it is as a watch-tower to keepe from danger, and as an hand continually to hold vp from falling: and constantly giue credit vnto him, that as he hath promised to his, rest with himselfe for euery, so hee will also keepe them by his power to the day of resurrection. By the doctrine of the former Treatise.

This confidence being preserved, and hearty prayer offered, and watchfulness against thine especiall infirmities, with oft and due considering what a pretious treasure this course of life is, shall preserve thee against this wandering course which Satan intendeth to bring thee into; by which thou shalt be vnfit for the seruing of God, the least

cuill

Not.

euill whereof is vnquietnesse of minde; or idlenesse and vnstednesse, if not hardnesse of heart. These meanes being a chiefe part of the remedy, the better and longer time thou hast had experience of, the more thou shalt perceiue the diuels force to be weakned towards thee: and thou canst not be greatly indangered, except thou beest slothfull in exercising of them.

Seeking of vaine
libertie bringeth
bondage.

And that doe they proue vnto vs, who although they are not altogether voide of them, yet they thinke it too much to make them daily armor vnto them; alleading for themselves, that this is euen to deny to Christians the libertie which God hath giuen them. And therefore at this stay they keepe, and will not be drawne from it, till God bewray to them more clearly the diuels subtiltie in holding them there, and what they haue lost by the hote maintaining of their vaine liberties, that which they lose for them, being far more precious: and how for want of daily and more hearty embracing of these good meanes, they are driuen by experience to see and confesse, that they were kept long in bondage.

How to recover
our selues when
we are so fallen.

Micah 7. 8.
Hosca 6. 1.

If therefore through our neglect of these, we be otherwise fallen in to Satans hands, as we were wont, there is no other remedie, but that we beare our punishment for a season, euen heauinesse and reproch, because we haue sinned: but although we haue thus fallen, yet let vs rise againe, and that betimes; for he hath smitten vs, and he will heale vs. Let vs not harden our hearts against God, when he hath so iustly chastised vs, but as humble children, let euery one say: My father, my father, we are ashamed that we haue turned aside from thee: for why should we prouoke our God any while, after we once see his frowning face beginning to arise vpon vs, wee being his sonnes and daughters, vnlesse wee thinke it a small thing to haue him frowne vpon vs?

Psal. 32. 5.

I stand the longer in this point, because I haue experience by many, how hardly they dare or can be perswaded to craue pardon with confidence, after that they haue bene carried by their rebellious hearts to offend in somewhat, which they knew to displease him. Of whose weakenesse, regard must be had: and for such especially haue I taken this labour in hand, though I know that for such as haue experience, lesse might haue serued.

No easie matter
to come to relen-
ting after wilful
offending.

And yet whose ease soeuer it shall be of vs all, in triall we shall find it no easie matter, after carelesse or wilfull offending of God, to haue immediatly vpon the sight thereof, relenting and tender heartednesse: and

and when we durst a little while before prouoke him, so soone after ^{1. Ion. 1. 5.} to be bold to beleue in him againe, that euen so great a trecherie, ^{Note,} shall be pardoned; for canst thou beleuee forgiuenesse of thy sinne, who beleueest not that thou must forsake sinne? No, no, relenting commeth not by and by, in the best who haue thus offended God, but hardnesse of heart, till after a while, when there hath bin a considering of the matter, and of the state in which they are: that so they may wax ashamed of their so great vnkindnesse. But otherwise, where there is boldnesse in sinning, there is no soundnesse nor strength in beleeuing. Thankes be vnto God for his vspeakable mercy, that many of these times fall not out to his deare seruants, who are resolutely prepared to stand vpon their watch; for it is an heauie worke when that betideth them: and they who see not this, see little in the mysterie of godlinesse. And as I would haue my good brethren farre from lying still, and abiding in vnbeleefe, at such a time, when they haue cast themselves into it by their owne default; so yet to let all bold presumers and abusers of his mercy vnderstand, that Gods bountifullnes is not set forth in the Scriptures to adde drunkennesse to thirst in men, and to giue them libertie to sinne who are already too forward that way; this I say: That as the people of Israel ^{Note.} perceiuing God to be iustly displeased with them for their trespassse ^{Deut. 29. 19} of the Calfe, and therefore remouing the tabernacle where his presence was, a farre off from them and their tents, they durst not presume to goe to the tabernacle to seeke the Lord, who in displeasure ^{Exod. 33. 3. 10.} was departing from them; but they sought him a farre off, that is, standing in their tent doore and worshipping: so let those who see their shame and nakednesse by sinning against God, blush and be ashamed, yet, because he neuer taketh away his louing kindnesse from those whom he loueth, let them shew themselves as *guiltie persons*, as ^{1. King 20. 31.} *Benhadads* men did to the King of Israel, though at the first a far off, ^{1. Ioh. 2. 1.} and with much difficultie to seeke vnto him, that they may be received againe.

And thus I haue made mention of the first let which hindereth from godly life, euen the want of daily direction to serue God by: and haue shewed how Satan holdeth Christians in dangerous vnprofitableness, by keeping them vnsetled in a godly course, and withall haue set downe some helpe against the same.

CHAP. VI.

Of another, and namely the second let of the first kinde, that is, The leaving our first loue.

The second special let arising from vvaile.

Note.

NOW followeth the second let in this first sort, that is: that many such as doe hold on in some Chrillian course, doe yet lose and fall from their first loue; not for a short time, as they whom before I mentioned, but euen for yeares and daies as they say: when yet, they hauing once receiued it of the Lord at their first effectuell calling and conuersion, it ought to grow vp with them and accompanie them throughout their life, to make euery part of it more sweete and comfortable. And great reason there is, why it should be so: for if we be truly conuerted vnto God, the longer that we haue beene trained vp in his house, (which is the militant Church) and tasted of the diet of his seruants, how good it is in comparison of any other, the more we had need to take liking of his seruice, and with all cheerefulnesse to liue in it afterwards, which at our first entrance, wee saw so great cause to like and approue of. In so much, that although wee shall haue strong perswasions to waxe wearie and slothfull therein; yet there are many more and greater considerations to moue vs to constancie and good liking in the same.

But that I may the better be seene, what our first loue is, I will in few words lay forth the same. We are to know therefore, that when God first called vs from darkness to light, and from vnder Satans power and feare of hell, to see our selues deliuered from them, which were by our sinne due vnto vs; and that yet for all that, he would pardon our finnes, *yea receiue vs graciously, and loue vs freely*, whereas before we were his enemies; this astonished vs; and after due consideration, inflamed our hearts and caused vs to admire this kindnesse of his, and to esteeme and preferre it before all pleasures, and constrained vs to knit our hearts most firmly vnto him for it: for this loue of his constrained vs to loue him most feruently and dearly againe: Which our Sauour Christ knowing well, asked of Peter in that case, if hee loued him not more then the rest, euen as David also calling the same to minde, brake out into these words, saying; Ioue the Lord, because

Rom. 8. 13.

Hol. 14. 5.

Ioh. 14. 14.
What our first
loue is.

11. Cor. 5. 8.

Rom. 5. 5.

Ioh. 15. 9. & 10.

Ioh. 21. 15.

because in the sorrowes of deat he heard and deliuered me.

Thus when wee first saw the exceeding loue of God and Christ to vs, we could not (I say) but loue him sensibly and heartily. and therefore our brethren, and so his word and Minillers, that brought vs tidings of it : for wee no sooner beleueed, but *saith that worketh by loue*, wrought this in vs. And seeing wee loued him, wee therefore began to keepe his commandements. And this is the cause why Gods people are affected thus, and delight in his seruice, as one in another, (as they haue perswasion of their true conuersion,) and doe therefore other duties readily, which men of the world will not set vpon, nor goe about: and this that which the Scripture calleth Our first loue. Thus seruient are Gods children in the beginning, to the admiration of many, and no dutie is thought too great for them to performe to him, as he thinkes nothing too good to bestow vpon them. Yea, it may truly be said, If euer we loued God and Christ more then any thing; as *Paul* sheweth to the Philippians: and our brethren, as it is in the Psalme, *All my delight is in the Saints vpon earth*: and the Minillers as *Paul* speaketh, *I beare you witnesse, that to doe mee good, you would haue plucked out your eyes*.

Now then, to come to our purpose, when this loue shall wax cold, (as our Sauour in *Matthew* chargeth many with it, and many now adies are iustly to be charged for it) is it not an intollerable trecherie? when we shall let slacke in vs the consideration of such loue of God to vs in Christ, which neuer faileth, nor changeth toward vs; (and we thought sometime, that it could neuer be forgotten of vs;) is not this flaking of our loue towards him, a iust cause of complaint against vs? And doe we not declare thereby, that either we be growne dull, slothfull, or forgetfull; or that we thinke, that the Lord hath ceased to be mercifull? Is it not a plaine testifying, that we thinke wee are not regarded and provided for by him, seeing we doe not continue all wonted duties and seruices towards him? Or else that we are iustly to be charged for couenant-breakers, or haue (as adulteresses) broken our faith to our first husbands?

Whereas we hauing so long inioyed the priuiledges of his people and citizens, should now much more testifie our loue to him, and looke confidently for the promised reward, *our saluation being now nearer then when first we beleueed*. For why should pleasure or profit, wealth or saour, things present, or to come, put out of place that loue of God in vs, or cause vs for them to be rebuked? Why should

• Psal. 119. 97.

4 1. Ioh. 5. 1.

• Rom. 10. 4. 5.

Luk. 7. 47.

Psal. 119. 97.

Gal. 5. 6.

Heb. 10. 32.

Ioh. 14. 16.

Note.

Phil. 3. 8.

Luke 10. 41.

Psal. 129. 97.

Psal. 16. 3.

Gal. 4. 15.

An intollerable treachery to let goe our first loue.
Math. 24. 12.
Ioh. 13. 1.

Note.

Hos. 11.

Rom. 13. 13.

Of another let : The leaving our first loue.

Reu. 2. 21.

not our workes *be more at the last, then at the first*, as our knowledge is more, and our experience greater. And therefore who seeth not cause sufficient, that our affections of first loue should continue?

1. Thess. 2. 19,

20.

Ioh. 4. 34.

Ioh. 21. 15.

Note

Ioh. 5. 35.

Reu. 2. 4, 5.

I may iustly make a heauie complaint of the decay thereof in many Ministers, whose *glory and crowne* it was sometime, to see the peoples profiting in godlines, as *Paul* saith, who se meate and drinke it was, to doe the will of their Father, and who did well proue, that they loued Christ more then all other things, by their diligence in feeding his sheepe and lambes: and what prey or booty fouer they haue met with, and got since; sure I am, that some of them doe sometime with those seasons past, were now present still. And whatsoeuer causes of this decay they alleage, yet when they weigh their case wrightly, they can say no lesse, but the fault is principally in themselves. How many of the people also may I speake of, who verie that saying of Christ *John was a burning light, and for a sea on yee delighted in him?* who yet neither can honour God now, as then they did; nor giue such light to other by good example. All which I wish to consider that which was said to the Church that had offend'd in the like case, *I haue somewhat against thee, because thou hast left thy first loue. Remember from whence thou art fallen and repent, &c.*

Thus I haue in some sort laid foorth this first loue, which God by his spirit worketh in all his elect children when hee first bringeth them home, and maketh them to know how greatly they are bound to him for their so admirable deliuerance and happy conversion. And here, with I haue shewed, how easily both teacher and hearer leave and depart from the same, and fall from it though otherwise they keepe some course in seruing God, as the Church of Ephesus did, whom yet the Lord reprobued sharply for that they had left this. For thus he saith: *I know thy workes, and thy labour, and thy patience, and that thou canst not leave with them that are evil, &c. Nevertheless I haue somewhat against thee, that thou hast left thy first loue.*

Reu. 2. 2:

The cooling of
loue foretold

Matth. 24. 12.

Note:

Our Saviour likewise in Saint *Matthew* foretelleth, that this should be one thing among many other worthily to be complained of, That in the latter daies (in which these wherein we now liue, are reckoned) *the loue even of many good Christians*, (as also of such as seemed by good likelihood to be so) *shall decay and wax cold*: whereby, what other thing did hee meane then this, that mens affection in the worshipping & seruing of God, in the zeale of his glory, loue to their brethren,

Of another let : The leauing our first loue.

39

thre, and seruencie towards the preaching of the Gospel, should bee
fore and much abated ouer it was in the beginning, when they first
embraced it, and were enlightned by it to beleue in him? And as
though he would teach, that it should be a very hard thing to recouer
this first loue againe, he giueth this watch-word in the same place:
(*But they that continue to the end shall be saved.*) Whereby (me thinks)

*Hard to recouer
our first loue loseth
Take heed in
time.*

he doth liuely admonish and warne all sound-hearted Christians, to
looke heedfully and carefully to nourish and preserue constantly that
holy, pure, and first sparkle of grace kindled in them, against all that
might come in the way to quench and put out the same.

*The danger
great.*

As though he would say: Although all pietie and Christian care
of honouring God be not extinguished in men, yet if they decline
thus farre, to suffer thir earnest and seruent affection and loue to God
and goodnesse, to be cooled in them; euen this is a blemish not to bee
borne or allowed, and a sinne, which both God cannot, nor will
not beare and passe by in them, and which striketh at the very life
and saluation of those that offend in that maner, and such a losse as
will be hardly recouered againe. Though in other words, yet fully to
the same purpose, *S. Paul* speaketh to the *Thessalonians*, when he saith,
Quench not the spirit. As if he would say, The worke of grace wrought
in you by the spirit of God, to fix your delight on heauenly things,
and not on the earth, and whereby ye were carried to set up in your
hearts, the Creator and the things which he commandeth, before the
creature; this worke of the spirit destroy ye not, neither let your ser-
uent desires and holy affections, which haue bene kindled in you
thereby, be as fire which the water hath quenched.

Note.

*1. Thes. 3. 19.
Coloss. 3. 1.*

Now then, if the words of our Sauour both to the Church of *Ephe-
sus*, and his prophesie of that which should come to passe in the last
daies, how the loue euen of the godly should wax cold, (which hee
spake as a thing both admirable, and to be much lamented;) and
withall, this exhortation of the Apostle, of not quenching the spirit,
be of any weight with vs, why is it at this day with many (which are
of good hope, that they appertaine to God) as it is, and as we see it to
be? that is to say, that thir good beginnings haue bene turned into
vnlike, and euen dangerous proceedings?

*What many find
and feele.*

For in many it may be seene, of whom it may as truly be said, that
they are nothing like the people which once they were; when they
first embraced the Gospel. I might iustly make the complaint of any
which haue bene but abated in their zeale and seruent loue of good

*Giuing iust cause
to others to la-
ment their cast*

things,

1. Cor. 4. 8.

Note.

1. Pet. 2. 2.

Heb. 5. 14.

Gal. 3. 7.

Signes, or effects
thereof.

things, (of which sort there are innumerable:) but I would I might not also charge numbers that they are disguised; being so farre off from forward and zealous professors; which once they were) that (as Saint Paul complaineth of the Corinthians) *they are now full*; yea, they thinke it meere foolishnesse to hunger after knowledge, and thirst after grace; and *as new borne babes, to desire the sincere milke of the word, that they may grow thereby*: who if they thinke much to be still called babes, and so to desire milke; yet I hope, though they be men growne, they must still hunger after strong meate. But howsoever it be, and howsoever some haue degenerated from their first loue more then others; it is too fearefull to see, (I say not, how many haue no affection, neither beare any hearty good will to the sincere preaching of the Gospell, neither at any time euer did, for for who can number them?) but it is too fearefull (I say) to see how many of them are changed who began well, and (as the Apostle saith) *Ranne well, but they haue beene letted in such wise as they obey not the truth.*

If wearinesse of, at leastwise, little pleasure taking in the publike Ministry, neglect of priuate conference and of exhorting and edifying one another, vntowardnesse to good workes and shaking off loue to the brethren, embracing the world and the entertaining of ill companionship, with heart-burning against Preachers for telling them the truth, whom sometime they loued and reuerenced highly, and if the making of no conscience of open sinnes, where secret and small ones could not sometimes haue beene abidden, if (I say) these and such like in men, where the contrary haue beene, be signes that the first loue is cooled and sore decayed, there are enough, who giue iust cause of complaining.

Even these (I say) are sufficiently convicted, to haue left their first loue, who are thus eclipsed and darkened, as I haue said. For how can others be drawne by their examples, when they see them not to hold out the profession of their hope with ioyfulness as they were wont? Nay, how can they chuse but be more backward in religion and discouraged by the same? Indeed I confesse, it requireth the whole man to be taken vp and employed in this worke; that God may be serued of vs with such cheerfulness and readinesse as hee was at the beginning: but what then? Can we then for all this, denie that we ought to be employed with all possible care therein? And what day cometh ouer our heads, wherein God giueth vs not encouragement hereunto? For what day doe we not, as may we not, make our

hearts

hearts merrie with the Lords fauour freely granted vs, and his louing countenance shining vpon vs?

And can it be any leife then our great sinne, to haue our hearts going after strange delights, which shall shoulder out this which is the greatest? I grant we are renewed but in part, and that much corruption remaineth to cloy and incumber vs, and through Satans malice and vigilancie, not onely to hinder, but even to hold vnder goodneffe in vs, especially through so many occasions and prouocations as wee walke subiect to in the world. But yet for all that, may wee not shake off our seruencie and diligence in doing the Lords worke. And although wee cannot auoid it, but wee shall bee neerly laid at, and narrowly beset with all manner of hindrances, both allurements and discouragements; so as wee shall bee broken off againe and againe: yet must we therefore know, that our life is called, and so we must find it, euen a continuall battell with our lusts worldly and vnruely, and with our affections vnmortified; and we must accustome our selues hereto carefully, (seeing the Lord hath promised, to teach our fingers to fight and our hands to warre; that in time wee may be expert, rather then cowardly to faint, or treacherously to runne away.

Yea, but we will say: Wee are ignorant in many points how to be- haue our selues, which procureth vs no small disadvantage. And I say againe, by the grace of God, that ignorance shall not greatly hurt vs, which we cannot be without, but shall serue to humble vs onely. Yea, but we are forgetfull also, (yee will say) and that much troubleth vs. To this I answer, as to the former: It is not this that can vnsettle vs, if wee adde not thereunto our owne witting and willing negligence. And if yee obiekt, that for all our care and watch to nourish and pre- serue grace and holy affections in vs, yet who is so circumspect and vigilant, but hee shall be vnsetled and turned out of his course before he be aware? I answer againe: Howsoeuer this be, or come to passe, it is but to the end wee should rise vp and recouer, by making our moane to our God, who cannot be without pittie towards vs. Yea if, we haue felt bitterneffe arise in our hearts against this Christian course which is the Lords yoke, and haue begun to rebell vnder our afflictions, yet let not this dismay vs from clinging and cleauing to him, we are his, and he will forgiue and receiue vs againe.

But yet it is obiected, (and to good purpose, I confesse) that at our first calling when wee were wounded for seeing our sinnes had vn- done vs, and when we were stricken, as it were with a dart at our very

To keepe our first loue, a hard worke.

Note.

Yea a duty com- manded by the Lord,

Who also incou- rageth vs there- in.

Diuers obiections answered.

Note.

Note.

hearts, for the wee that we lay in, then we were wholly taken vp with desire of pardon, and with longing for assurance of our saluation: and when we had attained thereto, we chiefly minded our gaine wee got thereby & reioyced therein. But we demaund, say these obiectors, now many other duties and sinnes are come to light to vs, which were not then seene of vs, whether wee shall not looke after these, that is, to pursue our sinnes, and haue care of doing our duties. Also many troubles arise daily in our liues, which at our first calling, we had no cause to complaine of. Therefore (say they) whiles these things are thus with vs, can we be free to looke after our saluation, and minde that, as wee did at the first? For the things not onely take vs vp, but also shake and dismay vs, so that wee finde it a most hard thing to hold our first loue and zeale. Also they say, in the married estate, they finde many and great occasions to change the course, that they were wont to keepe in seruient care of their saluation. To all these obiections this is to be answered, that many things being now of necessity to be done, which were nor at the first seene, it is true, that all time and care cannot now be employed about that one thing, about which men were at first chiefly occupied, that is, about their saluation, but they must wisely diuide their time, care and labour, betwixt the one and the other: and such other duties, as they grow to haue more knowledge of them, are to bee attended and looked after, and yet these neede not hinder the assurance of saluation, but further it: because they may both goe together, yea and ought, and God hath put such an agreement and consent betwixt the one and the other that though our time and care be lent & reached out to both, yet the one shall not need to be neglected for the other; but the nourishing of our hope of saluation shall be a most direct meane to practise other duties, and patiently to beare our troubles, and liue kindly in marriage, & to pray and heare the word with more profit: and the doing of these in faith & in perswasion that God is pleased thereby, is a most fit meane and way to hold and witness our saluation vnto vs. So that, there need be no leaving of our first loue, for all that hath ben objected, but it may be preserved, as God requireth that it should be. Let vs therefore lay hold of eternall life: and with it hold fast our confidence and hope of reioycing to the end. And let vs hold other things which we haue heard, and receiued, and remember them. For sure it is, these things are not done, where the first loue is not kept.

1. Tim. 4. 12.
Heb. 3. 6.

I haue now objected the hardest that is wont to hinder and
breake.

breake off our first loue: and were our hearts daily set to count it our greatest worke to keepe it, (as now great are our helpes and encouragements hereto ?) God witnessing to that I say, though many doe, who will not bee counselled; yet wee should not bee they who shall lose their first loue.

And thus much of this second let arising from want of some necessarie grace, namely, the leauing of our first loue: where in the way of answering obiections, I haue set downe the remedie against it.

CHAP. VII.

Of a third let in the first kinde, namely: The want of the ordinarie preaching of the word of God.

AND now to make an end of this first kinde of lets, wee are to know, that there is another want which Satan laboureth to hold vs in, and the fittest of all other to bring on the two former; and that is, The want of an ordinarie and sound minister of the Word of God, whereby the way to saluation and godlinesse is plainly and in good order, with loue and diligence taught so oft in the weeke, as the people can conueniently attend vpon the same. Which being the light of the world, and (as it were) the Sunne that warmeth all the creatures of the earth with his influence, so it can but warme and in lighten them who are within the sound of it, as the Sunne doth that part of the earth to the which he can spread his beames. And although many vpon whom this heavenly light shineth, are not made fruitfull like a garden by the heate of the Sunne, but rather as a dunghill, to sauour worse: yet such as enioy not this grace of the Gospell at all, can be but as the shadowed places where no Sunne commeth, which bring forth nothing, or else that which is sowre and vsauourie.

God be blessed for those which are painfull labourers, but yet for the infinite thousands who know nothing, neither can know, I would that all which will be called the Lords Ministers, did diligently and faithfully prophesie; and that the Lord would poure his spirit vpon them plentifully for that purpose. If Peter could say no lesse, but is

was meere, while he continued in this tabernacle, to put the people in remembrance

The third special let, arising from want.

2. Tim. 4. 1. 2

Note.

Num. 11. 29.

2. Pet. 1. 19.

Believers must be daily put in mind of beauenly things.

Note.

membrance of heauen, & the way to it, yea though they were stablished in it already no more to be removed; who doubteth, but that it must needs bee a sore want to be without that helpe? For grosse ignorance is a great & vniuersall impediment of sinceritie and good conscience: for when the minde erreth or misconceiueth, it doth misleade the conscience and dectieth the whole man. For where a constant and sound Minister is not, besides the thousands which perish for want of it, euen the godly (if any be there) cannot see their wants in grace, their corruptions of heart, and the many occasions by which they offend in their life, neither the depth of Gods loue, how he hath taken order to draw them out of all these; nor be refreshed with the oft remembrance of these and such like good things, as their need requireth.

But this is a large field to walke in, and not of me in this place to be long taried in seeing I haue spoken of this matter before in the first Treatise: but yet I will not cease to pray and hope for that which is wanting, as to be highly thankfull for that which we haue, namely, that the Lord of the harvest would thrust forth labourers into the harvest, and establish the libertie of the Gospell preached, by authority, and continue vs the glorious light and sweet and deepe insight into the will of God thereby, which we haue attained, and many more might also haue done the same, vnder her Highnesse most prosperous raigne and long peace: for whom many thanks bee giuen to God amongst vs.

What they want,
who want that.

Now seeing by the wanting of this sound ministerie ordinarily employed, euen the most of Gods beloved doe want the greatest part of their best priuiledges, or full weakly enioy them; let all well-willers to Zion procure this as much as in them lieth, both by their seruent prayers and other Christian endeauours; and let such as desire to be more free from Satans snares, provide whiles they may, to be partakers of this benefit. As for such as enioy it, and prize it not aboue all that they haue, or euer can enioy in this world, but esteeme it as a thing which they set little by, yea and could want it well enough; I will say no more to them but this: *Many shall come from other places to seek comfort there, both from East, West, North and South, and shall sit downe with Abraham, Isaac and Jacob in that kingdome of heauen, and they themselves shall be cast out into eter darknesse, where shall bee weeping and gnashing of teeth:* and that of Amos: *Behold, the dayes come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but*

Math 8. 11:
& 12.

Amos 1. 11. &
12.

of hearing the word of the Lord. And they shall wander from sea to sea and from the North even unto the East, shall they runne too and fro to seeke the word of the Lord, and shall not finde it.

They who should weigh, how the Diuell hath laboured in all nations and throughout all generations to hinder the passage of the Gospel, (as, if that one booke of the Acts of the Apostles onely were perused, doth appeare in that time) might easily be perswaded, that the preaching and establishing of it, is a singular and rare treasure (howsoever blind men can iudge of no colours) & therefore that the want of it is none of the small lets, whereby Christians are hindered, if possibly many might be perswaded of it.

And what a treasure the enjoying of the ordinary meanes of serving God religiously, is, that speech of *Serphoam* doth most evidently prove; who, when he sought to establish himselfe in his kingdom, into the which hee had intruded and thrust himselfe by rebellion; sought by all meanes to stay his people from going up to Jerusalem at the soleme feasts to worship God there, saying; *If this people goe up, and doe sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turne against from me unto their Lord Rehoboam, &c.* For he saw and considered, that they should there enjoy the ministerie of the Priests and Levites, hearing Gods word, praying, and praying God with the multitude assembled there to that purpose, besides the goodly order they should see, and the remembrance of the examples of *David* and *Salomon*, who had in such serving God according to his will, prospered and greatly rejoyced; he saw (I say) that by all these & such like solemnities at Jerusalem, their hearts would bee drawne to preferre the beautie thereof, before all the world besides.

And further, what power and force there is in the sincere preaching of the word, to perswade men to a godly life, and to assure them of their salvation; the practise of the Diuell sheweth, in the 13. of *Mathew*, vers. 10. who seeing that men could not be held from hearing altogether, did bend his diligence, malice, and subtiltie, to hold the first sort of hearers from understanding the doctrine of the kingdom; and the second and third sort, that they might not beleue and be saved. For he saw Publicans and great sinners by hearing to bee reclaimed. Hee saw the silly and ignorant Disciples, as they were, before they heard him, yet by his heavenly sermons to beleue in him, and to be converted. As also before that, many by the holy ministerie of the Prophets, to have beene brought to repentance, therefore hee greatly laboured

boured to make their hearing vnprofitable: of such power hee knew the preaching of the word to be, and gainfull many wayes to them who should giue heede with diligence to the oft and ordinary hearing of it.

Note.

For to speake as the truth is, how should a poore Christian rise vp when he is fallen by any occasion, or come into the way againe when he is strayed out, especially he being so prone every houre to goe out of it? or how shall he be strengthened being weake, or be comforted in his heavinesse; if hee had not this at hand ordinarily, to bring tidings of Gods will to him, & every way to supply his many wants? euen as if the trumpet sound not, who can prepare himselfe to the battell? Therefore it is, that there are so many blocks laid in the way of Gods seruants, that either they cannot enjoy this blessing any long time, or in any good sort and maner, to build them vp & direct them every way as is meet, or if they haue all this, yet they shall hinder themselves and one another.

Proti. 20. 5.

For it is to be lamented, to see how few can rightly vse such liberties, and make their profit of them while they enjoy them, as to draw out of their teachers vnderstanding, and humbly pray and labour for spirituall wisdom, whereby they may haue the right vse of their knowledge in every particular action: and in the spirit of meekenesse to helpe to build vp one another, & to be lights to the ignorant by giuing good example, but worldly minded, or contentious, or passing their time vainely and prophanely. And if this complaint may iustly be made where the Gospell is purely and plainly preached, (as who doeth not see but it may?) then what needs many words to proue, what hauocke there is of goodnesse, where the word of God is not in place to rebuke the euill, and vphold the contrary? no lesse, (doubtlesse) then hailstones in the harvest season, batter and beat downe the corne; no lesse (I say) doeth the diuell with his bad instruments where the Gospell is not purely preached, make a spoile of religious and Christian life. So that it is apparent how sore an impediment the want of sound, familiar and diligent preaching of Gods words is; Salomon including many hurts & dangers in one word, saying *Where that is wanting the people perish.*

Prou. 19. 17.

*The not vsing
the daily helpe
to godlinesse, is
a great want
that much bin-
dereth a Chri-
stian.*

The same I say of other helpe to the building vp of a godly life, which I haue spoken of in another place, that if we suffer our selues to be hindered by the Diuell from the daily & reuerent vse of them, hee shall sufficiently preuaile in holding vs backe, that we shal not flourish

as plants in the Lords orchard: I meane, if we doe not consecrate our selues to God, pray & meditate daily as I haue directed before to doe, if we delight not in reading, or take not the benefit of Christian exhortation and conference, watching ouer one another, & prouoking to loue and good workes, and to take good by example of one another; and if we be not more humbled by our chastisements, and our hearts more enlarged to serue God by his daily benefits; but trifle out our precious time after the maner of men of the world, finding no such fauour in any of these as wee doe in earthly delights, namely, eating, drinking, sleeping, playing, and dealings about our profits; the diuell hath what he seeketh at our hands, and keepeth vs farre enough off from our best portion. Finally, the want of our whole armour, or any part of it, whereby wee defend our selues from euill on euery side, this (though all the other were present) should sensibly appeare to be wanting, for the dangers & falles, which we should sustaine for want of the same. The remedy against the want of the word preached is to relieue our selues with it, where wee may with most conueniency enioy it; but rather that wee sue earnestly to liue vnder it: which would be more earnestly granted of God, if it were (as a benefit which cannot be wanted) sought for and desired. But whether of both soeuer be let vs partake it, that wee may feele our selues sensibly (as by good diet) refreshed, and grow in grace and in the knowledge of our Sauiour Iesus Christ; for which end it is among vs.

The remedy of all the other wants, seeing it is a faithfull practising of the daily direction, of the which I haue spoken lately already, or any other such: therefore it is sufficient to shew the Reader, that all these wants the diuell will hinder him by, to the end that he may hold him backe from the practise of the godly life, and consequently from the sweet fruit which he might enioy thereby. The which I speake to this end, that hee may be on the other side more encouraged resolutely to giue ouer himselfe thereunto daily; seeing thereby all these euils and perils of this life, so vnwelcome and so much feared, may bee in great part auoided.

If any obiekt, that these first kind of lets are set downe before, and the remedies (though not so particularly, as here they are;) & therefore that this is superfluous: let such know, that I therefore set these downe particularly, to let them see that a well ordered course is a remedy against all diseases; & therefore I mention the manifold lets in this Treatise, which come in the way to hinder it, that they may see the better

Heb. 10. 24.
Note.

March. 24. 3.

The want of
daily keeping on
the armour, is a
great want.
The remedy against
the former
wants.

1. Pet. 2. 2. &
2. Pet. 3. 17.

Prou. 23. 23.

Obiection.

Answer.

Of the third let in this first kind, &c.

better to set themselves against them, and not to thinke their labour lost, which they are moued to bestow in acquainting and exercising themselves thoroughly in the practise of Christian direction from day to day, as it is drawne from Gods word. And thus much of the first kind of lets, whereby the diuell hindereth vs through wants in good things; hee taking occasion from the corruption of our nature, whereby we are prone to euill & vnapt to good, to strengthen sinne in vs.

*Many weake
ones troubled
with feare of
their owne
wants, without
cause.*

Now I haue shewed how the diuell troubleth many weake Christians by the wants before mentioned, here I thinke not amisse, to shew how some are troubled not for the want of these, but feare of other wants of grace, although indeede without cause. For experience teacheth, what deadly heauinesse hee raiseth vp in the hearts of many of Gods deare children by occasion thereof. And among the manifold hurts which hee bringeth by meanes of it to many weake Christians, this one is not to be omitted: what grievous and sore discouragements hee oppresseth many tender consciences with, while they espie some gifts of God in other, which they thinke be not in themselves, though they seek about all things to please God, as hauing had some sweete feeling of his fauour through faith already. These (I say) when they consider and deeply weigh their owne emprinelle of grace and barrenesse, their manifold infirmities also which they beare about the; the diuell abuseth their weakenesse to an heauy and vncomfortable sorrow, which is also as vnprofitable to them.

In which state hee driueth them to finde out in themselves many disorders and falles, sundry out-strayings from their Christian course, and how they cannot preuaile ouer their corruptions; and so maketh the innocent soules, not onely to thinke, that they be farre worse then they are, but also troubleth and disquieteth them them beyond measure: insomuch as they haue bitter lobbes, and make sore complaints against themselves, in the meane while forgetting (through vnthankfulness) Gods manifold kindnesse towards them, & what cause of reioycing rather, & thanksgiving they haue offered vnto them. And in this case hee keepeth some of them many yeers together, perswading themselves, that none are so bad as they, nor such hypocrites, &c. when yet the things whereof they doe most accuse themselves, are meere infirmities, and not any grosse or palpable traspasles. This description of them, (that I say no more of them) who seeth not, how apparently it bewraith the diuels malice and subtiltie in hindring, yea snaring them

Note:

*Some are long
troubled in this
manner.*

them (as I may say) in such sort, as they cannot see how to wind out any way? when yet (as hath beene laide) there are no sincerer hearted Christians then they, nor who seeke the Lord more hartily, according to that measure of knowledge and experience which they haue.

Now if they are blessed who feare, and who are troubled for some wants in grace, who is so blind that hee seeth not, that euen by this which is their sorrow, & in their owne account, euen their misery, yet by this (I say) they proue themselves blessed and happy? The speciall remedy for these is godly boldnesse, to consider what God hath done for them in giuing them such hungry hearts after good things: which could not be, except they had tasted of those sweete graces already, and had enioyed some part or portion of the same. They must be perswaded to more hearty thankfulness to God, and see this their humilitie, meekenes, loue of God, and desire of heavenly things, to be iust causes thereof. Their vnkindnes to God they doe well to acknowledge, and that is an especiall grace of God in them; and that they finde in their nature much dulnesse, vnprofitablenesse, and want of goodnesse: but yet, not so, that they shew themselves more vnkind by not confessing that they haue much cause of reioycing offered from him.

And therefore let them beleue, that their estate is to be highly accounted of, (euen as it is) seeing the thirsty (as dry sponges) drinke vp much grace, and the humble shall finde rest to their soules; rather then that for some want of grace they should cast downe themselves halfe desperately, as though God regarded them not, when yet their estate is the estate of all Gods children: among whom, euen the best haue many wants of grace, and know but in part, nor beleue but in part, although they haue through experience learned better then the other, to sustaine themselves. For where faith is in Gods promises, (without which they cannot hartily loue heavenly things) they must know, that they haue a liberall portion, and therefore ought to liue vp their hearts out of their deadly dumps: and as these and such like directions doe counsell them, let them grow forward, but without discouragement; yea, though their measure be small, and they in their owne iudgement be the backwardest of others.

Of small beginnings come great proceedings; of one little sparkle, a mighty flame; and the tall Oakes were sometime but small akornes: hee hath well begun, who hath in truth begun; and hee hath much,

Prou. 13. 14.
Mat. 5. 3.

Remedies,
Godly boldnes.

Note,
Thankfulness.

There is great
cause of reioy-
cing in that, for
which they are
beauy.

Weak begin-
nings in grace
being sound, pro-
mise great in-
crease.
Note,
who

who seeleth that hee wanteth much : and hee who in an humble and meeke spirit hungreth after knowledge and grace, hath made good proceeding toward the attaining of both, and shall in time be satisfied therewith. This I speake to encourage those, whom Satan abuseth by occasion of some wants of good things in them ; when in the meane while, (if they knew so much) there is no cause but contrariwise, of reioycing. Thus much of the first kind of lets.

CHAP. VIII.

*Of the second kind of generall lets : namely, The vnmortified affection where-
with hee oppresseth the beleener. And first, Of those that they shall
not persevere : and of pride in their gifts..*

NOW I hauing shewed, how the lets of the former kind should be remoued ; the second kind followeth, which containeth the sinnes and corruptions that are in vs, whereby the diuell hath exceeding great aduantage against vs, to hinder vs from this heavenly course which we should walke. But here I thinke it meet to answer a doubt may trouble the reader, mentioned in the former chap: for there I saying, that he who hath the 3. good things, which I saide are requisite to vphold vs in a godly life ; cannot greatly be hindered : the reader may obiekt thus : If they will so well keepe vs within bounds ; why doe we heare of new lets in this chapter ? as though such as haue them may yet faile sufficiently for all that another way. To the which I answer, that if we had those three as it were meet, we had constantly and continually, we should not then be annoyed with these sinnes and corruptions which in this chapter I speake of. But because the best come short of the same, therefore wee lay open the more to these vnmortified affections, and worldly lusts which are mentioned in this and some chapters following. Against the which wee shall the more preuaile, and be the lesse annoyed with them, by how much wee are well stablished in a good and constant course of life daily, and the better wee hold our first loue, and the constandier we enioy a sound and happy ministry : which I saide in my former chapter are required to the leading of a Christian life. And thus I hauing answered this obiection, I will now proceed, I say therefore, as I was beginning to say : The second kind of lets followeth, I meane the sinnes

finnes and corruptions that are in vs: by which the diuell much hindreth vs from an heavenly course. And they are, besides the ignorance and blindnesse that is in vs, (of which I haue spoken before) our vn-
 ruly and vnmortified affections, and worldly lusts: which if they pre-
 uail and bee suffered to rule in vs, they thrust out with violence, all
 grace and goodnesse. Of these I will mention some particulars, euen
 the most dangerous, (if comparision may be made) of all the rest; and
 the Reader may the better iudge of the other. I adde (if comparision
 may be made) because they are all so raging, that when they are stir-
 red vpin vs and set on fire, a man cannot tell which is most odious in
 it selfe; and worketh most furiously, and that which most of all dis-
 guiseth vs who make our selues bond-men thereto. For prooue of that
 which I say, when filthy lusts are kindled, and haue gotten some
 strength in a good Christian, (though that bee neuer without his owne
 great faule) how doe they trouble and disquiet him, yea wound and
 accuse him, he thinketh them the lothsomest and most shamefull of all
 others, (as indeed there can be no worse thing to annoy and disturbe
 him; and it causeth him oft to say: Oh, what can be more irksome,
 vnauoy, and shamefull then this? Euen as the people said in Samuel
 of their wilfulnesse, *We haue sinned many other wayes, but especially for ac-
 king a King*: So I say; that that sinne seemeth to a penitent Christian
 (when hee commeth to himselfe) most odious, wherewith hee hath felt
 his heart most intangled. But to proue that true which I said; so doth
 he cry out of the rest, when hee remembreth how he hath bene decei-
 ued by them: a worldly and greedy minde seemeth most wearisome
 and vnseemingly of all other to him, and biteth most deeply; when
 that hath possessed him; and enen so in like maner when hee hath of-
 fended by anger, malice, feare, impatienece, peeuish conceitednesse and
 therest, hee saith the same of them; every one for the time wherein it
 hath bene the chiefeest prouoker of him to offend, is most cried out of,
 euen as if there were no other to be compared with it; thus he speaketh
 of them, I say, when hee repenteth. And euen as there are infinite ill
 fauours and tails, so that every one when it is proued seemeth the most
 noisome among the rest, so wee may say of sinnes every of them with
 which a sinner is gugged, when it is remembered with griefe and de-
 testation seemeth to be most odious as the rest. And by this it may ap-
 peare, (when there are many of these euery while assaulting, and as it
 were, arresting a poore Christi- n; which suffer no other good thing to
 be in place where they be) that if hee be not strengthened and armed

against

*All lusts are ra-
 ging, if they once
 beset on fire.*

*That appeareth
 most odious to a
 penitent sinner
 wherewith he
 hath bene /nd-
 red most.*

*1. Sam. 12. 19.
 29.*

Note.

Note.

*The first of them
is feare & doub-
ting by means of
afflictions, &c.*

*It easily taketh
hold of weak
ones.*

Math. 10. 28.

Phil. 1. 28.

*How it letteth
them.*

against these and such other of that kind, hee can neuer keepe a settled course, and daily continue the same in a godly life. Of these therefore, as I said, I will mention some, that the beleeuing Christian may the more carefully auoide them. And herein this aduice is not vnprofitable, that euery one marke, with which hee is most incombred and most easily overcome of: as feare, anger, vncharitablenesse, &c. and by what occasions hee is in readinesse drawne to them; that hee may the more preuaile ouer them by such helpe as hee shall haue ministred to him. The remedies so farre as I shall adde here, shall either bee set downe feuerally with the feuerall lets, or one remedy for sundry lets; or where neither of both is; know that the daily direction which we haue moued to practise, shall bee the remedy in such a case. And among the vnmortified affections I will begin with that which troubleth the greatest fort, till God giue them release or deliuerance: and that is, A fearefull doubting of their perseuerance. I meane, that poore Christians shall not so soone begin to be drawne out of the world, to any lively hope of saluation and care of pleasing God, and to haue escaped one bondage, but he plungeth them into another; holding them vnder dreadfull feare and distrustfulnesse that they shall not perseuere to the end in a godly life, especially in sore trials, and when persecution and strong temptations shall come.

And this feare hee doeth fasten vpon them the more easily, seeing that affection of feare is most neerely glewed to them: and besides, when they see examples of faintings in many professors; and how cruell the vngodly, prophane scorers, Atheists, Papiists, and persecuters are, among whom they liue, this feare is soone strengthened and confirmed in them. For which cause our Sauour forewarned his Disciples of it, saying; *Fear not them which kill the body, but are not able to kill the soule; but rather feare him, which is able to destroy both soule and body in hell.* And Saint Paul: *In nothing feare your aduersaries, &c.* For this cannot be predominant, but it feebleth vtterly the powers of the minde, (as the raising of the mudde in a spring, troubleth the pure water) and consequently holdeth backe the instruments of the body from practising well any kind of duty. In these fetters therefore of feare, and most painefull and irksome streights, he holdeth them; or if any escape, and so begin to reioyce in their hope againe; yet shall they not attaine thereto, nor grow therein, (distrusting themselves, and resting in the promise of God) nor be deliuered out of their feare but with much difficultie and striving: and yet if they be, it shall not be at once, but

but by little and little, while the word of God soketh into their hearts, as the soft raine into the hard ground. For I must confesse, that as all passions are troublesome, and doe much vnsettle vs for the time, so feare and sorrow doe this most of all, especially when the things about which we feare, and which cause sorrow, are most deare and precious to vs.

Note.

For how were the Apostles oppressed with both, not onely at their scattering from their Master at his apprehension before his death, though hee had with many perswasions and strong reasons prepared them for it, but euen while hee was yet conuersant with them? and namely that one time, when hee went into Iudea to raise *Lazarus* from death? Who answering saide to him, when they heard him prouoke them to goe thither: *Master, the Iewes sought lately to stone thee, and dost thou goe thither againe?* As if they should haue said: Except they had bene weary of their liues, there was cause enough to make them vnwilling, yea fearefull to come there. And so it is with vs, that how great comforts soeuer wee haue enioyed by the heavenly doctrine of the word of God which we haue heard; yet, as if wee had neuer receiued any when wee heare any newes of trouble comming towards vs, wee are on the sudden so taken and oppressed with it, (yea though it bee but a little) that it vnsettleth vs out of our present estate of peace and quietnesse wherein wee were, and wholly possesseth all our senses, and scattereth our former comforts, as if they had neuer been any: where-as the Lord hath to that end vnderpropped vs before, with strong consolation, that when afflictions come, wee might the better beare them, and retaine our peace with him, as it is said in *Iohn*, besides many other places: *These things I haue said vnto you,* (speaking of his comfortable doctrine which hee had before taught them) *that in the midst of your tribulations yee may haue peace in me.*

Example of it in the disciples.

Ioh. 11. 8.

The example applied.

Note.

Ioh. 6. 38

This feare and faintnesse therefore vnder the crosse, wee must know the diuell will strongly assault vs with, and there by buffet vs so reprochfully, for that we reioyed, yea and boasted in any holy maner of Gods fauour before, and yet now in our afflictions wee find not deliuerance many times, but we are rather made ridiculous to the world thereby, and a gazing stocke therein; besides the fainting of our owne hope, which is more then all the rest. He will insult ouer vs in such extremities, as he spared not to doe to our Sauour himselfe, saying, *Where is now your God?* Let him deliuer you now, if hee loue you so dearly; or else know, that yee haue put your trust in a bruised reed, renounce him

How Salas troubled vs with this let. Mar. 27. 43

therefore, and shift for your selues, except yee will miscary; for there is no helpe for you in him: euen as his cursed instrument *Rabshakeb*, Captaine of the King of *Assyria*, did perswade *Ezekias* men, not to trust in, or depend on the God of *Israel* in their trouble.

How to re-
moue it.

Heb. 13.

Psal 30. 5.

2. Cor. 4. 17.

Heb. 12. 11.

2. Cor. 4. 9. 10.

James 1. 3.

Note

1 Pet. 2. 11.

The manifold
and godly uses
of affliction.

Gen. 42. 21.

Rom 8. 18. &

Psal. 119. 71.

Hos. 6. 1.

Psal. 120. 1.

Mat 5. 12.

Psal 30. 25.

Phil. 1. 29.

Iohn 16. 7.

Note.

Lam. 3. 27.

1. Cor. 20. 13.

James 1. 4.

Dan. 3. 15.

2. Cor. 4. 9.

And therefore that wee may finde some ease in our troubles, let vs gather strength from him, who will not faile, neither can be resisted; his word is the sword that must cut off this *Goliath*s head; and our faith is the hand in which we must hold it. And thus God saith in his word to all his: *This short trouble of yours is to bring you a long comfort afterwards, when yee haue endured it a while: and of the one and the other of all of them, this may be said, that they are sent, that his power may appeare in our weaknesse, and that we may haue prooffe of his grace dwelling in vs, as faith, hope, loue, humblenesse, obedience: and to make the world contemned, and all that is in it (as our fleshy lusts, which fight against our soules) to be renounced, that they may not annoy vs, and to cure many diseases, as carelesnesse, high-mindednes, and too much ease-taking in the world: for the rod bringeth wisdome, and Iosephs brethren said; VVee suffer these things worthily, for that we sinned against our brother. They are not (I say) sent, but for our good, and they driue vs more feruently to God, and cause vs to call on him: yea, and they make vs happy while we suffer them, and like vnto Christ himselfe, (who was called the man of sorrowes) and giue vs matter of reioy-
eing after; and therefore we should be thankfull for them. But wee doe not a little bewray our vnkind dealing with our God, who are so vnwilling to heare of them. For it is no lesse then a great gift, yea, a priuiledge vnto vs, as the Apostle saith; To you it is giuen for Christ, that not onely yee should beleue in him, but also suffer for his sake. And what vnquietnesse doth it raise in vs, when wee refuse and impatiently cast off the Lords yoke? the very feare of it is farre greater then the suffering it selfe. Therefore wee ought to resolute with our selues, when wee see it is the will of God that we suffer, wee must resolute, I say, that it is the best for vs and very expedient, as Christ said to his Disciples when he was to depart from them, It is expedient for you that I goe, and therefore in deauour we to bow and submit our neckes vnto the yoke, praying for that power which our God seeth wee haue need of, assuring our selues of helpe in due time, yea, though he sometime deferre it. For if hee call vs to suffer, hee will most certaily succour and deliuer vs, that so we may finde it verified in vs which is written: VVee are afflicted on euery side, yet not in distresse, persecuted, but not forsaken, cast downe,*

downe, but we perish not. And the meditation of this, shall (through Gods goodnes) be a preservative to vs in our afflictions.

Saint Peter teacheth such as are distracted with these feares, (so that they vnsettle them and disquiet their mindes,) to cast their care upon God, for he careth for them. And the same in effect saith Saint Paul: *Be diligent carefull and pious, but in all things let your requests be shewed vnto God in prayer and supplication with giuing of thanks; and the peace of God which passeth all vnderstanding, shall preserve your hearts,* (from Satan who seeketh by vnquietnesse to take your peace from you) and settle your mindes in Christ Iesus. So that, if God haue either any credit with his people, that they dare trust him in saying, That hee will vanquish their vnquietnesse that made them pensive: or, if they beleue that he hath any power in him, so that hee is able to helpe; they may with reuerence bee bold in their distresse to looke for it, and promise it to themselves; and yet so, that as they trust in him, so they tempt him not, but pray for it in token that they beleue in him, & vse the meanes, such as they know good and lawfull, to remooue such pensiveness from them.

This remedie is found to bee thoroughly proued and sufficient, as oft as it is applied to any such kind of disease. And herewith let them weigh the examples of other seruants of God; *Moses, Peter, &c.* who after greater grace received, beleued more strongly. But if they neglect and passe by such remedies, and so fall from feare and doubting to boldnesse and presuming; that is, to goe from one extremitie to another; they are grossly bewitched, and must bee taught by experience to provide better for themselves. Which I say, seeing many are carried to vse indirect meanes, as, to forget their feare, and to put it away by merry company, and pastime; or by hoping, that no such thing shall befall them any more, and so wax secure and carelesse; or else to doe against their conscience, that they may auoid the thing that they feare: and thus not onely they are deceived in looking for that which shall not come to passe, that is, to thinke that they shall bee safe and without danger after; but also herein, that they thinke themselves the more religious and godly, for that they haue had such trouble, when yet they were without the fruit of it. But when the Popish holy-water scareth away diuels, then shall these remedies stay and comfort them in their troubles.

But besides these lets, the diuell hath another way, whereby he hideth the full beauty of the Christian life from many who haue well

1. Pet. 5. 7.

Phil. 4. 6. 7.

Ioh. 10. 28.
Note.Note.
Take heed of
indirect meanes
and deeuicable
remedies.

The second vnmortified affection is, Pride and an overweighing of themselves.
Reu. 3. 17.

Example of it in the Corinthians.
1. Cor. 4. 3.

In the Apostles.

Ioh 16. 29.

Note

1. Cor. 13. 4.
1. Cor. 13. 5.
1. Cor. 13. 6.
1. Cor. 13. 7.
1. Cor. 13. 8.

Dangerous effects of it.

begun, namely, by raising in them a proud conceit and opinion of their profiting in knowledge and godlinesse: like them of Laodicea, who said they were rich and needed nothing. So when they haue but newly begun, yet they shall thinke themselves to haue no great neede to goe forward: and by that meanes they neuer attaine to the sweete priuiledges which are to bee enioyed of them, euen in this life. And after this maner he puffed vp the Corinthians when they had receiued the Gospell, as by the Apostles writing to them here, chap. 4. and elswhere, it appeareth. *Now ye are full, now ye are rich, and raigne as Kings:* thereby shewing them their slackenelle in proceeding to grow forward in the knowledge of Christ, and their loathing and wearisomenesse of paines taking, and their pride and contempt; which was no small enemy to their profiting.

The Apostles were deceiued by him after the same manner, who when our Sauour told them, that they should receiue great light of knowledge and other increase of grace, when hee should send downe the holy Ghost vpon them, and though they did but dimly vnderstand him, yet they imagined that they had them already, saying, *Now speakest thou plainly, and thou speakest no parable*: for they perswaded themselves that they had the full vnderstanding of his speech, when they misconceiued his meaning. Such as I speake of, being strongly possessed of his overweening of their gifts, finde it no small enemy to true knowledge and godlinesse. But this vse the diuell teacheth men to make of Gods gifts, euen to be the worse for them, and to wax insolent by meanes thereof, when they be glutted with them; imagining that they haue more then others, when the more they haue indeed, the more they shall desire, and seeke to bee brought neerer to God by the sweet taste that they haue of his gifts already. Whatsoeuer fetch against any person, or other corruption bee ioyned with this action in men, (as it is too common) yet the chiefe sinne in it is pride, which scornefully reiecteth to heare and learne those things, which all men doe know they haue neede of. And what cometh of this; if it bee not staied and suppressed, but a waxing weary of learning any more then they know, and a neglecting of diligence and care to grow better, a meane account making of those which are good, yea, a bold censuring of them, and acquainting themselves with loose and irreligious persons, or a falling into sects, schismes and heresie: or if they doe none of these, yet they bring vpon themselves that curse in a melancholicke solitary life; (hauing made themselves vnfit euen for good company:)

company) *Woe to him that is alone*; as *Iudas* found it. So that they vnder-
 stand the saying of our Saviour, that for not using it well, they lose euen
 that grace which they had, or at least which they seemed to haue.

Eccles. 4. 10.
 Mat. 17. 5.
 Luke 19. 26.

The remedy,
 Renel 3. 17.

1. Cor. 3. 18.

2. Cor. 14. 1.
 Phil. 119. 12.

Notes

Examine our
 waies.

Notes

Prou. 28. 13.

Such are taught to prevent this danger, by acknowledging that they
 are *poore, and blind, and naked*, and therefore to furnish themselves yet
 better; and seeing they attribute so much to their owne wisdom
 therefore to learne of the Apostle, *that they must become fools, that they
 be wise*, and that they know nothing as they ought to know. And whatsoever
 they haue, yet to hunger and thirst after more; and to come spiritually
 things still, and to pray with the Prophet, *Lord, teach mee thy statutes*; &
 not to please themselves in that which they haue practised already,
 comparing themselves in a blind manner with those which are like, or
 rather farre behind themselves; but bee better acquainted daily with
 their own wants, weakneses, and corruptions, that more strength may
 be gathered against them; & to looke vpon them, which in the Scrip-
 tures, & now in this age are set before them, as the forwardest Christi-
 ans and holiest ex-amples. And as this is the remedy to auoide these
 snares of the diuell for the time to come, so it is the help, whereby they
 must redresse their estate, who haue thus beene decciued by him al-
 ready. But if they haue fallen into this pride, and bee growne to this
 point, and see it not their danger is the greater; and a token it is, that
 they haue dealt vnfaithfully, & either not at all viewed and examined
 their purposes and doings as long as they haue lien in them; or very
 lightly, and to small purpose, which is farre from the duty of such as
 firmly conuenanted the contrary.

In this case, therefore wee see what a benefite of God it is, that he
 hath appointed vs daily examination of our waies, that if at other
 times any vnbecoming thing should haue passed vs; yet we might by
 this laying our affections with the rule which should guide vs, see our
 wandrings or other transgressions. But if the diuell enter so farre as to
 lessen holownesse, and false heartednesse vpon vs, which is, when we
 are not willing to see our trecheries; or in seeing them, yet counting
 them no great disgrace or matter of accusation against vs, neither are
 willing to rise out of the sinnes which haue passed vs, bringing plea-
 sure or commoditie vnto vs: here, as the diuell beguiled *Eue* through
 his subtiltie, so he hath done vs. What is to be gone about in this case,
 but that wee duly and seriously consider that which the holy Ghost
 hath said in the Prouerbs, *Hee that hideth his sinne shall not prosper*; re-
 membering this, that though it goe sore against our nature to shame

Page 58.

L. 1. 1. 1.

L. 1. 1. 1.

L. 1. 1. 1.

L. 1. 1. 1.

Another unmo-
rified affliction.
Both.

Remedie

Prov. 1. 32.

Prov. 14. 12.

Note.

L. 1. 1. 1.

L. 1. 1. 1.

Iosh. 1. 9.

Eph. 3. 19.

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and confesse against our selves, yet that it is the best wee can doe, and the longer we forbear to doe it, so much the more bitter it will bee vnto vs after: and therefore it will behoue vs to take againe to vs the sincerity and simplicity becomming the Gospell, and to gird our selves with the girdle of truth, which we so shamefully cast off.

If either wife, hee seeing his disposition, shall carry vs to laskiness, sloth, idlenesse, (so that this saying in the Prouerbs be verified in vs: *A Lion is in the way*;) or any other of that cursed litter; that wee begin to take sweetnesse therein, which is no better then payson, and that the workers of our lawfull calling wax lothsome and vnusuall to vs, and the meanes to uphold godlinesse, become vnwelcome; or other parts of the Christian course, ieksome and tedious: doe wee not know, that *as wee sow, so wee shall reape*? and if to the flesh, that of it wee shall reape corruption? What is to bee done then of vs, but this: namely, That we looke to the roote and fountaine of this mischance, how we are growne to this point, and by what meanes wee haue declined and fallen. And if it bee growne by little and little, wee must trace it out by footsteps vntill wee retorne, and know wee that wee haue beene grossly beguiled. For wee did before delight and take pleasure in godlinesse, as finding no safetie else where, and renounced all whatsoever might hinder and hold vs from the Christian course; and what shame is it that wee should afterward, bee much backward? Remember wee also; that *safer slauish the flesh is*; and the way that seemeth pleasant to the flesh, is the way to death. And how hard soeuer it bee to goe backe out of this deceitfull course, yet to goe forward is deadly; and our vtter confusion: and God hath encouraged vs thereto infinite wayes, especially, by this

one, that wee (in any thing that hee setteth vs about) will bee with *him*, and *wee shall*, nor *for sake* vs; but will giue vs more then we could aske or thinke, and therefore much more that which we doe desire. The longer wee are led by any such slavery, the more hardly wee know wee shall finde recovery.

CHAP.

CHAP. IX.

Of other unruly affections, tetchinesse, peeuishnesse, forwardnesse, &c.

AMong the inward lets of godlinesse, (I meane the vnstaied affections of the heart) though the particulars are infinit, this is not the least, when it waxeth tetchy, peeuish and forward either against persons or things being crossed by them, that wee cannot haue our will, yea, though it bee but in trifles. For such is the nature of sinne, (to the end it may shew it selfe to bee out of measure sinfull) that wee may bee taken in such a time with the deceitfulnesse of it, and found so naked and vnarmed, that the smallest matter may bee an occasion fit enough to make vs trefe and fretting, as if one should stumble at a straw; whereas at another time great prouocation could not moue vs, and all for that the desire of the heart is not satisfied as it wiseth: (as *Dauid* could not bee angry with *Saul* for all the iniuries with which hee pursued him, and yet was caried headlong by his passions against *Nabal* for one discourtesie offered him.) Which is neuer done, but a sensible disquietnesse of minde and vnsetlednesse of heart doth arise therewith, which overthroweth the well ordered course, wherein wee were before, seeing he that is led and caried of his lusts as the cart drawne by the wild horses, is made vtterly vnsit for the time, to pray or walke before God in peace, or to doe any other duty acceptable to him. And therefore who can deny but that such are caught with the deceitfulnesse of sinne, as well as he who is overcome of anger, wrath, or any fleshly lust another way?

Tetchinesse, peeuishnesse, &c.

Very trifles be occasions of it sometimes.

1 Sam. 14. 7. 8. & 25. 13.

Note.

What hurt it doth vs,

Note.

And if in this tetchinesse, we be in company, and haue to doe and deale with men; our peruersenesse, and our sullen and disguised stomacke cannot be hidden: no, although we would hide and conceale it from the sight of men, yet such is the nature of it, that it overwhelmeth and couereth the grace that wee haue, from shewing it selfe or exercising any power in vs, as the cloud couereth the sight of the Sun, and as though we had alwayes beene impotent, and had neuer enjoyed any other estate. And it blindeth the iudgement from seeing the foulness of such disguising, and hardeneth the heart, that for a time,

it cannot relent for it, nor be humbled vnder it, vntill the burden growe so great to the soule, that it can no longer beare it; and the party come to himselfe, and can no longer suffer or abide it. It may bee perceiued how this cankred corruption taking hold of a man, (not otherwise destitute of grace) so carlieth him to bee incensed against some person or thing, that it can no way bee staied or contained. A shadow of this appeared too evidently in two rare seruants of God, *Paul* and *Barnabas*; when they dissenting betwixt themselves about taking *Marke* into their company, were so hot and prouoked, that they departed one from the other; and with no lesse offence to others then checke to themselves, brake off their fellowship for a time.

Acts 15.39.

Remedia

In such a case therefore, this is to be done for the redresse of it, that seeing it is an high offence to God; a needlesse and fond troubling of our selues, and a bereauing vs of godly wisedome, yea and of common reason; (that I say no more) this (I say) is to be done: that wee be diligent to consider, how vnbecoming a thing it is for vs, that wee should bee vassals to such scruile and base masters; and so shake off that yoke of bondage; and if wee haue fallen into it, and haue beene deceiued and disguised with it; that yet as soone as wee can, wee doe in trembling and detestation of our sinne, (separating our selues from all other affaires and dealings,) fall into the consideration of the vnseemlinesse and absurdity of it with all speed possible, till wee feele and perceiue our stomake to fall and relent; which will bee by little and little; if wee harden not our hearts, but goe aside of purpose; that wee may faithfully debate the cause betwixt God and our selues. The Lord hath promised, that such going apart one from another, yea (if neede so require) euen the husband apart, and the wife apart; that such seeking of him shall finde him, and such dislike of our corruption (and namely, of such impotency for want of grace) shall be the next way to recouer it againe: and when we haue seene how little we haue gained thereby, yea rather how much we haue lost; let vs (as our Saviour admonished in the like case) let vs (I say) goe our way and sinne no more in that manner, lest a worse thing befall vs. And this for a taste of that corruption.

Eph. 11.12.

Mar. 7.7

Note.

Now when we shall consider, how many of these sorts there are to blemish; wound; and feeble the soule, that it may be (as it were) in the seuerall powers thereof made vnfit to euery good worke by one or other of them; and how the diuell waiteth as a fowler, hauing set his

net to catch vs with one or other of his gins and snares, what constancy and care (thinke we) had there need to be kept in a christian mans life, to the end he may be rid of them, or that he may not lie long in them, or not fall from one to another: which is the cause, why we call vpon men, as the Apostle teacheth vs, that they should worke on, that is, hold fast and maintaine the assurance of their salvation with feare and trembling, giuing all diligence to ioyne with their faith, vertue, knowledge, &c,

But if we escape this snare, are we out of danger? Nay, he hath many more to catch vs in. For through our ignorance or vnbeliefe, he maketh the Christian life seeme so difficult and tedious to vs, that we shall wax faint and be weary of proceeding therein, or at least in speciall duties thereof. For who knoweth not, how sickle and vnconfortable we are in all good things, and how soone vnserled? Insomuch that oftentimes, euen when we haue renewed our covenants after some fall, or dangerous coldnes espied and repented of; yet shall we by little and little, fall to our old bias againe. Now if herewith, good meenes also faile; we are set so much the more forward herein, as we reade of the people of Israel, euen in the short absence of *Moses* from them, being but forty daies.

I doe not speake of the vnfitnessse and naturall vntowardnes of the minde, or vnaptnesse of the body to Gods worship, or to the duties of our particular callings, which being sometime in the best of Gods people, are by moderate and honest recreating of them, (if they cannot otherwise) expelled and shaken off; but I speake of the vnwillingnesse that the flesh feelth to hold on constantly in dutie, further then it liketh; and that is, not vtterly to cast off the yoke of Christ, but to serue God in some slight manner, and it selfe too. For there is nothing more desired of it, then when some duties haue bene performed to God, that it may haue libertie, as it liketh, to oecupie and set on worke both heart and hand in some manner to please it selfe, and thereby disobey God, that so they may marre and deface that, which they had well done before. For euen as the hypocrites and vnreformed persons doe neuer serue God heartily, but onely from teether outward; and seeing Gods seruice is holy and pure, but they carnally and earthly minded, they cannot at all delight therein: euen so, Gods children being sanctified but in part, haue many prouokings of them, by that wisdom of the flesh that remaineth in them, to be weary of liuing godly, and are troubled with strong reasons to induce and draw them

Note.

Phil. 2. 13

1. Pet. 1. 5.

Another vnruly
affection that
much troubleth
vs: Wearinesse in
going forward.

Exod 24. 18.

& 34. 28.

Exod 32. 19

Rom. 7. 19. 21

Note;

Gal 5.17.

them thereunto, to verifie that saying of the Apostle, *the flesh fighteth against the spirit.*

Acts 23.

Gal. 6. 9:

1. Cor. 16. 13.

Note.

And this is so true, that even the best, after they haue renewed their covenant with the Lord to be more fruitfull and constant, and doe also purpose the same with full resolution: yet by little and little, they shall feele that seruencie of theirs weakened and sensibly declining, euen as the Sunne toward his going downe. For which cause, the Apostle doth oftentimes strongly fence the Christians against it, saying; *Be not wearie of well doing.* And againe, *Stand fast in the faith, quit you like men, be strong.* And thus if we curbe not in the vnruly affections and lusts, which would soone fasten vpon vs, and if wee doe not oft record our many sweet liberties which we find in seruing God, (which shall also be greatest, when we haue continued longest:) we shall finde this too true by our owne experience, namely, that great wearinesse groweth vpon vs now and then especially, of holding on cheerefully, and dutifully in our Christian course. For as we are naturally disposed thereto so much more when good meanes are neglected of vs, and we begin to take delight in any folly or noysome bayts of sinne, I meane any lusts of the flesh, wee easily wax idle and are carried after this wearinesse of well doing: in which case who seeth not, how many wayes we be made a prey & booty to the enemy.

A simile.

But as the diseases in the nether parts of the body do make the heart heauie and the head to be distempered, and they being healed doe ease and quicken both: euen so, these vnmortified affections of ours being out of order, doe trouble the soule and disquiet it; and therefore the well ordering of them, is a singular chearing and comforting of the soule and mind. Herein therefore we must know and be perswaded, that Gods grace shall be sufficient for vs, who by the disgracing of these vnruly actions by his word, will weaken them in vs, and make the way easie for vs euery day more and more vnto the godly life, and take away the difficulties which stand vp to hinder vs: euen as we see how he encourageth vs hereto, saying, *My yoke is easie, and my burden is light.* And if we weigh this deeply, and duly consider these things, that we may take good by them, we shall doe well. But yet for all all this we must know, that although the diuell cannot hold vs still in loue and league with these noisome and cursed corruptions, nor breake vs off utterly from a daily care of pleasing God, yet he will so labour to vssettle vs with reproches, ill opinions vnjustly conceived of vs, false reports and disgraces with our betters, which shall

Note.

Remedies against these
corruptions.

Math. 11. 31.

Satan laboureth
to vssettle and
discourage
vs with re-
proches.

shall meet with vs in every place; that we shall be much disquieted, if not vnrested for the time, or stirred vp to betterneise, and take counsell how we may be reueged, with sundry other discouragements, vntill we enter into the sanctuarie of the Lord, and come to due consideration of our estate againe; namely that the Lord, is not changed toward vs for all that, but willethe vs to reioice, saying, *If you be ill spoken of for my sake and the Gospels, reioice and be glad; for great is your reward in heauen.* But whatlocuer may stand vp in our way to prouoke fainting and wearineise in our Christian course, wee haue strong and many perswasions against the same; as that we shall reape our reward without wearineise, euen a crowne of righteousness. But because matter ariseth more large then I looked for, (although I study with all breuitie to set downe the diuers kinds of vntramed affections, barely with their remedies) I will therefore shew vp this second sort of *les* with naming some of the particulars onely, which are not already mentioned, that the Reader may know them, and so being able to discern them hee may beware of them as of the rest mentioned before, and so of all other of the same kinde.

March 5. 12.

Gal. 6. 9.
1. Tim. 4. 8.

Therefore to draw to an end, the diuell sometimes prouoketh vs to vnrest anger, (which is no better then a short madness) so easily doth he turne our affections against vs, which God teacheth vs to vse to good ends and purposes. At some other time he poisoneth vs with deadly conceits and heart-burnings against such as we dislike; also with looseneise, and lightnesse of heart; also with rashnesse and harknesse, wherein we doe nothing well; with lumpishnesse and melancholy, and with diuers such like: the beginnings and first risings of the which, although our owne hearts doe breed, yet the strength of them is of Satan. By all which, as he seeth his best opportunity, he so possesseth our hearts, that they are no more fit (in that sort, being vnrested) to be imployed in any part of Gods seruice; then the running water when it is stirred and troubled in the bottome, is for our necessary vse. And thus it may appeare, how many of Gods deare seruants are holden backe by occasions of their owne corruptions, (the diuell adding strength thereto) from shining as lights in a Christian course: and when God hath mercifully begun in them the life of godliuesse, how they doe afterwards (though it be little to their commendation or reioicing) breake off or hinder their growing forward in the same, through some great fault of their owne; not subduing their rebellious hearts, as God teacheth them, neither stirring

The last of this
kind of ill affe-
ctions here
mentioned con-
sisting of many

ring vp and cherishing the good gifts of God which were giuen them before, as they might with ease haue done, especially hauing bin taught and shewed how. But among many other, their fault is this, that sometime they haue bin so far gone, that they haue giuen themselves to many fond and vaine liberties, both in speaking, thinking and liuing, which to be pulled from, it would seeme to them, (when they should but euen heare of it) to be as the cutting off a peece of their flesh. I speake not now of the vnreformed, for their vsuall course is ordinarily thus, neither doe they as they thinke, keepe in any good order before men, except they haue their owne mindes satisfied.

And there is no sitter bane to poison the soule then seeking ease and delight-taking in these temporary things, when yet ther is no certainty in any thing here below. And to these may be added sloth, as hath bene said before, and giuing ouer of a mans selfe to neglect and cast off labour and care to vphould the soule in her spirituall welfare and prosperity, which is to reioice in the Lord alwaies, and in all estates and changes of this world, to hold fast the profession of our hope with ioy. Besides all these some are so soone estranged one from another, and by absence, or surmising and wrong iudging one of another, so alienated from Christian fellowship, that all kindnes is broken off in a day, which hath been in building vp & framing for many yeeres. To these may be added some other corruptions as common to all, so vsuall in marriage betwixt couples: especially in second matches is the taking of things in ill part, vnapeazablenes; In the wife waspishnes, shrewishnes, stinging and taunting words, with talkatuenes, whereas silence is a womans ornament; prouoking of their husbands, brawling, scolding, vnquiet and vnpeaceable liuing in the family, with pulling and filching from their husbands, euen as they againe charge them of their due in lawfull liberties; who can reckon vp all in the husband ouer much maisternes, fowernes, with other ill examples. It is no more commendable in the wife to be a gadder abroad from house to house, a tattler, and buzy-body, slaundering, and talking of other folkes matters, both needlesly and hurtfully, then it is in the husband to goe forth gaming, and to hunt after his neighbours wife, by vnecessary company keeping with her, telling, dalliance, and slurring words, till both of them be set on fire to commit further wickednes. The which ill qualities in both, these, I mean which I haue spoken of, with the like, are some one or other of them, in the most couples, whereby,

whereby, reading conference, praying together, louing and kinde communication and conuersing betwixt them, to procure a sweete life to them with a merke and patient bearing of their crosses both domesticall and others, this helpfull life (I say) is kept and holden from them. And here the remedies against such diseases, may be seene of the wise reader, to be wound in, and couched together with them. For the further remedying of these and such like, this is no small helpe, that they set themselves to marke their owne disposition and inclination better, to what sinne they are most prone; and besides, that they haue a wise care to keepe themselves in a course bebecoming the Gospell, especially in those parts of their liues which lie open to greatest dangers, that therein they be best furnished, and if they take a toile and sustaine a checke to their conscience, yet to seeke the easing and ease of it againe by due humiliation speedily. But this will not much preuaile, except their owne hearts haue before beene brought to take sound delight in the Christian course, and except they weane themselves from that which they shall know to be against it, and to be glad to be aduised and directed how to recover. But of this second kind of lets thus much.

CHAP. X.

Of worldly lusts; and namely, The loue of carnall pleasures; and the inordinate desire of riches.

THUS, (to passe from these vnmortified affections to another of this kind namely worldly lusts,) as hee findeth best opportunitie, hee deceiueth vs; and many other waies; in taking vp our hearts in endlesse, foolish, and vaine desires of things; which wee neither can, nor ought to inioy, and occupieth our heads about many dangerous fantasies, (as I haue said) and not only so, but hee hath wayes of a greater advantage. For hee so cunningly windeth into vs, that knowing too well what wee like and loue, hee conuertieth into our hearts, far more deadly and poisonfull baits, then the vnmortified affections before mentioned; and these are worldly lusts, by the which he winding into vs, as he may easily doe, especially if wee walke not armed against them, deceiueth vs and so feeding vs with the aire, euen with most

Note.

most yaine and deceitfull dreames, besometh vs with too much pleasure-taking in transitory liberties and commodities of this life, which pull our minds as much from godly duties, as they carrie them after such vnsauory follies. And all this he doth that we may neglect the seeking of better things, especially in the time when we should be occupied.

These (I say) are more noisome and dangerous then the euill affections mentioned before: though (one would thinke) we had little neede to be shaken and distempered with greater then they be, but rather studie how they themselves may be weakened and subdued in vs. These worldly lusts are lusts of the flesh which belong to and are occupied about the present state of this life and world: as the exceeding loue and desire of pleasures, riches, and estimation, or honour, &c. For if he can fasten our delights on these, we are carried headlong, as the chariot by wilde horses is overturned, I will shew the danger we are in by meanes of these worldly lusts in two kindes: in the lusts of the flesh, properly so called; and in the inordinate desire of riches and cares of the world. How a true Christian may possibly be disguised by these, (I say) that he shall be thereby as another man, and then adde some remedies against them.

Carnall pleasures.

*Prou. 31. 30.
1. Cor. 6. 10.
How Christians
fall thereby.*

The first is when he shall be drowned in sensuality, and the fottish pleasure of the body, so that he is blind and impotent; and hath no power to consider what the Scripture saith, *Fauour is deceitfull, and beauty is a vain thing.* And againe *neither adulterers nor fornicers shall inherit the kingdom of heauen.* And what is the cause of this for it would not easily be beleueed, that a true Christian should fall so far. The cause is this, that he hauing given his heart liberty to desire those waters, and to count them sweet, when he should rather haue loathed and cast them vp as a vomit, and haue made a firme covenant against the nourishing of such delights, and further, that he hauing given his eye leape also to feed it selfe with such sight, and doth not auoide other occasions of committing this sinne, which are many; he is made utterly blinde, imbecill, and impendaged. And that being done, his praises become feeble and weak. (though sometime attempted) to expell and drive out such fortifinness, but it lodgeth in him, and maketh him a slave vnto it. Which cannot bee plainlier scene then in *Sampson*, a man of great gifts, (as may be gathered by the story) but made so impotent by the looke and loue of a woman, that he yeelded himselfe to her iure most reprochfully: and being caught

*Iudg. 16. 16.
Example
thereof is
Sampson.*

caught with that which was precious in her, became a foole in Israel; who had beene wise enough before to keepe the whole land in safetie. And to this bondage doth a man, indued with grace, bring himselfe, when he will not see the danger, which he cannot but know, is ready to meete with him; *For can a man take fire in his bosome, and his clothes not be burnt? or can one touch pitch, and not be defiled?* No more may such an one, who will be carried of his raging lusts, looke to be free from great euill and danger, nor he that at tempteth to goe in to his neighbours wife, be innocent. But behold further, what goeth with it? even this, that he is oft times senselesse at the sight of it, when he should rather tremble, to behold in what estate hee is. For besides that he knoweth he doth euill, (which makes his sinne the greater) his prayers are lost which hee bestoweth about it, his burden of conscience when he considereth his course, is importable, the loss of grace thereby is vnspcakable, the griefe of the godly that heard of it, (if he haue fallen to commit it,) vnnumerable; and the reioycing of the wicked, vnassailable.

And yet this is not so to be taken, as though it could be no other-wise with any of Gods people; for many are free from that slavery, who yet haue the same temptations, occasions, and allurements: but they giue not place to their vnuly desires, but rather beleue that truth of God which is taught them; whereby, they know, how deare it will cost them. Oh subtilties of Satan, hardly to be discerned! and deceitfulnesse of the heart, not to be trusted! so soone to let loose, not a sithy man or woman onely, giuen ouer to euill desires, (who can doe no other but fulfill the same to the vttermost) but a sonne, and daughter of Abraham, who doe at another time loath and abhorre such wickednesse; and yet draw and hale them in such a manner at some time, that they should be ready to venture vpon that which must needs worke their vndoing, and to wish that, by the enioying whereof, they were better be in continuall prison. But I must say, that these doe purchase to themselves the full fruite of their labours: for though they may be such as are sealed vp by the spirit of God so situation, (for of such only I speake) yet what then? Ought they not therefore to be more holy, and beware of the least occasions of emboldening them to sinne? And of all other sinnes, to be most suspicious and fearefull of those, to the which they know, that they are most prone and inclined: and by the committing whereof, they are sure, that their shame and sorrow must needs be greater; which two, when they

What an heauy estate it causes
Prou. 6. 27.
Note.

James 4. 17;

Note.

Beware of the least occasions especially where we are weakest

No precisenesse
to beware of
sins.

A simile.

Prou. 17. 10.

Note.
If the wisest
be sometime
deceiued, much
more the secure

they are by their iust deserts, once brought vpon them, they will confesse with vs then, that we cannot be too circumspect and warie: and that it is no precisenesse to beware of the deceitfulness of sinne at any time, or in any place or company; the which grace (yet) and care was thought to be too much austeritie, till they smarted so bitterly for the want of it. But every one can tell that this is true. He that standeth furthest from a raging flame, is freest from burning; and he who goeth farre off from the brimme of a riuer, is safest from drowning. *A word to the wise is more, then an hundred stripes to a fool.* And I pray God, that numbers of them who mocke some for their precisenesse, haue not oftentimes iust cause to blush and bee wounded for their bold sinning, I meane, as well the sinne which I now here speake of, as other kindes; and all for this, that they were no more precise. For if they may be deceiued and overcome who are thought to be strict, namely, when they will at sometimes bee too secure; what may be thought of such, whose vsuall course is carelesnesse, and a trusting to their owne wisdom, who count it their disgrace & shame to be afraid of sinne?

But to returne to the godly, such as haue eares to heare, oh how good is it to learne and to be able to hold in, these fleshly lusts, as it were, with bit and bridle; that no such wofull things befall them at any time, neither that they make themselves fooles in Israel, nor spectacles to the prophane world, as *Sampson* was to the Philistines, to become their pastime? All which they shall auoide, if they make their greatest reckoning to abide in the fauour of God from day to day, and hold fast the assurance of it, and not count it too base a thing for them to do so. Secondly, if they continue their endeouour to be vnder Christs government, to be willingly subiect to him, and to put on his yoke. And further, if they giue not libertie to their wicked lusts, to range after the cogitations and desires which may soonest payson them, but follow their particular callings diligently. And last of all, if they will shunne and auoide the occasions and objects of such mischiefes, and mainly, those which we reade that holy *Ioseph* did eschue in the like case, who being tempted by his whorish mistresse, yet he would not hearken to her, nor come into her company. And thus much of the first of these worldly lusts: I proceed to the second.

Another way which the diuell lieth open to obscure and weaken the godly life in vs; and that, by another of these worldly lusts, is to fill vs with noysome cares about the things of this life. A common euil

The second
worldly lust:
Cares of this
world, or
worldlinesse.

How to auoid
the danger.
Iob. 13. 10:

Note.
March 11. 29.

Coloss. 3. 5.
Gen 39. 10.

emill vnder the Sunne; and not the sinne of the poore man onely, Heb. 13.9.
 which yet is not allowed of God, no not in him (for euen hee is Peter 4.
 taught to depend vpon God, being commanded to pray in faith, Giue
 me this day my daily bread) but it is rather more common to the rich,
 as Salomon speaketh: *I haue seene a rich man, as if he had nothing*: And
 againe; There is one who hath neither sonne nor brother, yet there is
 no end of his trauell, neither is his eye satisfied with riches, neither doth
 he once say, For whom doe I labour, and deprive my soule of good-
 nesse? This thorne where it groweth, it suffereth no good thing to
 grow by it, but choaketh it, and ouershadoweth any other gifts of God
 whatsoever. For a worldly minde is a monster of many heads, and in-
 secteth the vnwise with her poyson, that not onely the common sort
 who haue small practise of religion; but euen the best sort of people
 are made drunken with the dregges of her golden suppe: and this is
 reached out so secretly and subtilly, that hardly shall one perceiue the
 danger of it, vntill he haue taken hurt by it. Which worldlines where
 it fasteneth vpon a man, it deuoureth godlinesse, as if there had beene
 none before; and so changeth the best men who are not aware of it,
 and who feare not the danger of it, that they shall become most vnlike
 themselues. Yea this earthly slauish and miserable minde, thus to bee
 tied to the clodde and the penny, is an eatnell and canker, that wa-
 steth and consumeth grace and goodnesse; as much as any other of
 this kinde whatsoever. For it is neuer satisfied nor contented; though
 there be much more comming in, then there was in former times. And
 yet it is so much the worse, and more dangerous, because, that humor
 is fed and nourished in some, with a strong perswasion, that there is
 great and iust cause thereof, as namely, a prouiding for children; (but
 what haue they to alleage, who are as deeply plunged into this quag-
 mire, as others of whom I speake, and yet haue no children) and so
 vnder this colour, and for this cause, they mince and cut off many
 good duties of liberalitie and compassion to the poore seruants of
 God, euen as they who clip siluer: when (yet) who doth not know,
 that wee should employ our goods to such holy and necessary vses,
 and bee euer doing good to the poore, seeing wee shall euer haue
 them among vs? And that which remaineth after this, let our children
 enjoy it.

but in describing of this, I cannot vse the like breuitie as in the for-
 mer, for it is not so easily scene and perceiued. Nay, I must needes con-
 fesse, that it troubleth me very much, how to lay open this packe, it is

Note.

1. Tim. 6. 10.

stuffed with such store of contagious and infected wares, and yet men are so greedy to catch them vp, hauing respect onely vnto the gaine, and therefore vnfit to be dissuaded from the trafficke thereof: so that few may be noted for examples in vjing the world aright. *S. Paul* setteth out this sinne which is compact of so many, this roote which hath so many branches, when, writing to *Timothy* and charging him to make this his text in preaching, to such as haue riches, hee saith: *The loue or desire of money is the roote of all euill: which while some lust after, they aree from the faith, and pierce themselves through with many sorrowes.* Againe, *They which will bee rich, fall into temptation, and snare, and into many foolish and noysome lusts, which drowne men in perdition and destruction.*

By the helpe of this Scripture and some other, I will first lay out some of the branches of this roote, and some of the heads of this monster which deuoureth pietie and religion so fast, and the deadly danger it hath commeth from thence, and the remedy against it: that all these considered, we may see what iust cause there is that the best men should bee circumspect in this behalfe, in a more especiall manner throughout their dayes, besides the general care which in other things, they haue ouer their liues. And first a little, of the sinnes of this kinde committed in and about the affaires and dealings of Christians in seeking and getting riches. (for my purpose is to waken such as are willing to be directed, not to shew all the sorts of euill which are practised in the world:) and secondly, I will say somewhat of the sinnes committed by the occasion of riches, without respect of mens dealings, in the hauing and ioiying of them, and of the dangers that accompany both. To these two, I will reuert that which I meane to speake of and about this point, and of a third, to wit, of the forgoing of them.

Dangers in
worldly deal-
ings.
Greedinesse.

Rashnesse in co-
mmerciis ma-
king, &c.
Note.

In dealings, some of the sinne and branches of worldly lusts, which good men are like to fall into, are, Greedinesse in seeking and getting their commodities, when they consider not, who is hurt thereby, so they may get; nor what losse and danger they purchase themselves in things which are more precious with the which sinnes as a daily companion goeth hastinesse and rashnesse, which covenants and promises are vnaduisedly made, and afterward seldome performed and kept, being as false repented of, as they were entered into, because rashnesse doth nothing well. This way, in and about the world, many abuse the peace which they enjoy. But if there bee any shewe or hope of profit

set

set before vs, (with what hard conditions soeuer) wee are commonly so moued and tickled therewith, that it may be seene apparantly, we be much vnstedd and almost made drunken thereby; as when we first enter vpon our inheritance and commodities, and when they come in more roundly by the rising of prices, or by great gaine in our bargaines and dealings, or any such like.

Another euill of this sort, is the deceitfull loosenesse and light-heartednesse in our affaires, which shaketh off all reuerence and feare in our actions; and admitteth no suspition, much lesse quession, whether wee walke safely in the meane while, as though our commodity-seeking were our heauen and happinesse; and as though, because wee haue some libertie giuen vs of God herein, therefore wee may cast off care of better things, and passe measure in these, without checke or controlement. Whereby, wee may sensibly feele our desire abated to the Gospell and our loue vnto heavenly things. To this is annexed (as a familiar companion) foolish, excessive and earthly reioicing, when wee haue excelle to our liking, and gaine comming in. And from this ariseth reioicing in our wealth, (which Iob durst not doe but said; That had beene a denying of God) and pride of life, as also a lifting vp our hearts aboue others, liuing in pleasures and wantonnesse, excelle in diet and apparell, and nourishing our hearts as in a day of slaughter, disdainig our inferiours, repining at our betters, with a greedy and hasty seeking to goe beyond our equals; and infinite others like; for euen in these may Gods seruants bee drowned.

And so on the contrary, if we thriue not, nor attaine to that which wee looke for, what commeth from vs but fretting and vexation of heart, for that wee obtaine not our desire, that is, the good successe which wee hoped for? So that before the issue commeth, we doe not with contentation rest vpon God, and meekely commit the successe to him; no, but rather vnquietly and distrustfully carry our selues vntill wee see an end. Besides these, there are other kinds of offending which a Christian man may fall into, as when he shall ouer-lay himselfe with such multitudes of worldly dealings, that there can bee no place nor time giuen to holy exercises of prayer or regard had of Christian walking in his ciuill or common actions; but all the wisdom which God hath giuen him to farre more excellent purposes, is bestowed this way, euen to be rich: then the which folly, what greater may fall into one who thinketh himselfe wise? For what hath hee provided

If henriches increase, the heart is on them.

Loosenesse and lightnesse.

Note.

Earthly reioicing.

Pride, &c. Iob 31. 24, 25. as.

Fretting when we thriue not.

Deut. 7. We depend not upon God for the issue.

We ouerlay our selues with worldly dealings and no more rest for better uses. Prou. 23. Our folly becometh

for himselfe, but care, toile and miserie couered with flattery and iolitic while he liueth; and the fruite of his folly at his death; that hee being turned out of all here, hee is much vexed and disquieted; and being hardly brought to cast off this burthen, and heartily to repent this his disguised estate; is as hardly receiued into euerlasting habitation after, but hath worse provided for himselfe then the meanest godly person which liued vnder him?

6
What diligence
is good.
Prou. 1.4.
Prou. 2.3.

Note.

3
Other ill kindes
of dealing.

Other ill kindes
of dealing.

I grant it is to be allowed that *Salomon* saith, *A diligent hand maketh rich*: and, *The slothfull commeth to paueritie*. But that none may be deceived with mis-vnderstanding his words, let him be the interpreter himselfe, what diligence it is which hee alloweth to growerich by; euen such (and no other) as will giue him leaue to seeke wisdom as gold, and to lay it vp as treasure, and to labour for vnderstanding about all things: such also, as in the middelt of his diligence to become rich, he be afraid to offend; and such, as that may not be his trauell that hee doth most looke after. Such an euill is to bee seene in the world, (I meane, euen amongst men otherwise well to be hoped of) that they doe not marke, when the sweetnesse of gaine comming in, is felt, how godly duties grow as bitter and vnsauory to them, which was wont to be otherwise with them. Last of all, besides these before named, in Christian mens dealings, worse things for the getting of this worlds good, may come to passe; that is, that vnlawfull meanes may be deuised and practised, as insuring one of another, whiles either by deceit in bargaining, or otherwise it bee offered, or whiles violence bee shewed, oppression and rigour, and there be none against them able to resist it: more particularly, whiles men, contrary to Gods commandment, doe purtheir money to viury, that is, to oppress and hurt one another, neuer considering how that may be to the common-wealth of both, and for the benefit of the one as well as of the other.

If in this sort or the like, wee should bee prouoked in our affaires and dealings to goe to worke, (as it is the maner of the most to doe) wee should to blensh, yea deface the Christian life, whatsoeuer graces of God should bee in vs, that wee lying open to our aduersary but in some of these for want of a particular regard had against them, wee should neede no other occasions to make our liues irkesome, reprochfull and vnconformable. But I haue hitherto laid forth onely some of the euill that grow out of a worldly minde in mens dealings: but there is no lesse euill incurred of an earthly minded man, though otherwise religious, (euen whiles hee is free from all affaires) whereby

his

his profits and substance are enjoyed, and as hee would haue it increased. For he who doth not yet see the deceitfulness of riches, how they blindfold the heart, that it cannot cleerely behold the beauty of Christianitie; alas, how is he led about his fantasies, (like a foole to dreame of the happinesse of his outward estate? Oh, what pleasure it is to him, to thinke of that which he hath? How is his heart made drunken with the fleshly reioycing in his wealth and well-fare? Now doth it delight him to thinke what libertie hee hath in the world by reason of his abilitie; to please himselfe in that which his heart carrieth him to, or his eye lusteth after? when yet hee is so much the more miserable, because hee hath nothing to restraine him from such libertie. How doth he cast in his head what he will doe hereafter, and within some few yeeres how conueniently hee will haue all things about him, (I speake still of a Christian, for euen so may such an one be beguiled for a season;) and before the time be expired, hee is taken away from all, like the foole in the Gospell, and laid in the earth. Nota. Luke 12 20.

And thus his spiders webbe, which with much care and long time and toyle was in working, is now suddenly swept away in one moment. It were infinite to say that which might here be vttered, and to very good purpose; how many wayes and how farre the poore soule may be led to deceiue it selfe, and finally to be vtterly vndone, being altogether bereft of heavenly furniture, through the foolish and sottish dreames of earthly felicitie; which doe oftentimes fasten euen vpon good men sometime vnawares; through the corruption of the heart, and through the commonnesse of this euill which they see in the world.

All which how cleerely doe they prooue, that riches are commanders and masters, and men slaves and seruants to whatsoeuer they will force them; and get such secret loue and liking in their hearts, that it will be a matter of great difficultie to breake off their fellowship, and yet a greater vexation of the heart when it must be broken? There is such a neere agreement and liking betwixt our nature and riches, that we can talke with them as with a friend; and are led by them to many euill purposes and ends. So that wee may possibly be brought to abuse them to the satisfiing of our lusts, both in excessse, licentiousnes, pride, and the ioynting of our aduersaries; and what not? that I say not much of the deceitfulness, which there is small hope to make men see: that is, to bee made very slaves and droiles for the aduancing of their children; neglecting for that cause whatsoeuer opportunities

Men, slaves to their riches.

Nota.

Philem. 7.

God offereth them of doing much good. For it may be seene, that many rich men haue seemed to liue to no other end, then to leaue great wealth to them, when (yet) they laboured not to make fit to vse it aright, and therefore that they provided it to the vndoing of them. And yet to comfort the hearts of their poore brethren with them, or to apply them to any such ends, they are backward and slow, yea too pinching, spary and niggardly, as if all were too little for a few belies. And as they hardly come from vs to good vses, so are we as much pinched and vexed with feare of losing and forgoing them: that it is not in vaine commanded, That we beware we be not surfetted with cares of this world, and that we make them not thornes and choakes to hurt and annoy vs.

Luke 21. 34.

Great heed to
be taken.

By these or any of them, or the like, as every Christian is most prone to offend, so if he shall not wisely and circumspectly prevent the same by this Christian watchfulnesse through the day, besides other helpes before set downe; auoiding all occasions, and weaning his heart from all noysome loue thereof, learning also contentation, and nourishing a mercifull heart to the necessities of the poore, with such like remedies as shall be set downe, he shall be constrained to complaine of grievous distractions of mind, disquietne, & vnsetling himselfe hereby, besides the hurt which others shall take by him. And thus it may appeare by that which, hath bene saide of this matter, how needfull it is, to be more especially afraid of some especiall weakenesses which wee carry about vs, and to be armed against sundry discouragements and hinderances which arise by occasion of worldly goods.

Some of the best
serfants, not wil-
ling to heare
how to vsuri-
ges aright.

Thus I haue laid foorth some of this second kind of worldly lusts, which trouble men both in their dealings by seeking them, and also out of them: dealings in many abusings of the dangers that accompany them who knoweth not? without any large laying out of them, seeing they follow them, as the shadow doth the body. For though I speake not of them who are drowned in the world, whose god is their belly, and their wealth, their chiefe glory; it is too apparant, how honest and good Christians haue (for the most of them) no heart to heare, how they should vse their worldly wealth, how many dangers they are subiect vnto thereby, and how their loue is glued to the same, but they thinke they are able to guide themselves in vsing and disposing of their riches and commodities, without any great feare or suspicion of offending; therefore doe they fall into no meane or common dangers. That whereas they might haue libertie about others,

to leade a sweete and godly life, and to draw many to the same; yet they get little knowledge, faith, experience, comfort and other grace, themselves; neither are many of them prouokers of their neighbours to a religious course, to loue and to good workes, by word and example. And besides this, that if they sinned as other men, they are sure to meete with the punishments of other men; in iust reproches and an ill name deseruedly, in an euill conscience and many vexations, beside bad dealings which they finde at the hands of wicked persons, which they might haue beene void of: besides these, (I say) what a iudgement is it, that they being borne to honour, haue deprived themselves of it?

Note.

CHAP. XI.

Of the remedies against this kind of worldly lusts, namely, Couetousnesse and excessive love of riches.

BVt to set downe somewhat more cleerely and distinctly for helpe and redresse of this sinne of couetousnesse and worldly lusts, because I haue somewhat largely spoken of the same, I could wish that the remedies and reasons to redresse these many and dangerous sinnes, (and to prevent the same, where they haue not as yet broke out in many of Gods people) that the remedies (I say) and reasons against them, which I purpose in this chapter to set down, were well marked, and also the direction how to vse them both, (as followeth) duly regarded. And to begin with the remedies, they are foure, euen as the reasons also are. First, hee that desireth to bee free from great blame and offence by the vse of worldly goods, and consequently to hold fast his peace with God thereby, (as I know not what morall action is more to bee desired) let him looke to this, as he would to the auoiding of the collicke or stone: That no man be hurt or sustaine losse and danger by him; but let him thoroughly be perswaded of it indeed, that he ought to doe thus; as we are straightly charged by the Apostle: See that no man oppress or defraud his brother in any matter. So that, as wee will be sure that none shall wrong vs, so farre as wee be able to resist it, (and therefore wee need not be bidden to regard our selues) so, because few of vs will bee carefull to see others with whom we deale to enioy their right, but will be ready

The second point about this matter, how to redresse it.

The first remedy

1. The II. 4. 6.

rather to plucke from them; therefore is this charge giuen vs towards others which will be no small foyling to this sinne of worldlinesse, if it be regarded.

*The benefit of
this remedy.*

For then we shall be free from all the sinnes against our neighbour, condemned in the eight commandement, (as farre as we can discern them) both in bargaining, (which are not a few) and also in other dealings with men, (which are almost innumerable:) neither shall we desire it in our hearts, to iniury them, seeing the law that bindeth vs is spirituall, and commandeth the affections to be subiect. And what a treasure were it, so to minde this charge in all our dealings with men through the day, that we might haue the blessed and sweete fruite of it at night, when we are to lie downe? Oh, what libertie may such haue, as looke faithfully to this? In like manner, on the contrary, doe not sorrowes enow abide them who restraints not their hearts, with full resolution from such iniurying of men? Againe, he who will be subiect to this charge of the Apostle, and will couenant holly, to vse this first remedy throughout his life; namely, that none shall sustaine wrong or hurt by him; shall be free from many branches of couetousnesse, as I haue said, yea, he that is armed to do no euill this way; or if he haue, doth correct and redresse it; shall shew himselfe to be a man that hath strugled commendably with the world and earthly goods, and also to haue gotten great victory thereby. And therefore are there few such, because few doe tie themselues to such couenants. Which kinde of men, if they could bee free from blame in many other things; yet should they sufficiently bee branded for worldly and couetous, if they bee found carelesse, and not well fenced and strongly armed against this one.

Note.

*The seconde
remedy.*

*To doe good to
all.*

Rom. 13.8.

*The first sort to
whom we should
doe it.*

Princes.

Rom. 13.7.

The second remedy is; not onely that wee hurt them not, but also that wee doe them good. Which is to be vnderstood of all with whom wee haue to doe. Euen as the Scripture teacheth, confirming this rule; namely, That we should owe nothing to any but this, That we loue them. And this reacheth (and is of vs to be performed) to foure sorts of men: first, to Princes: secondly, to teachers: thirdly, our owne families; and fourthly, to others. our poore neighbours and brethren; to all which, we owe a seuerall duty not to be neglected. For breuie sake to our Christian Prince wee owe tribute and other duty by our goods, as wee see it to be required of vs both in peace and warre. About which I say no more but this, that as all drawing backe and vnwillingnesse to performe duties necessarily imposed, is euill: so this is not

a small blemish, when such as goe for good Christians, doe commonly contend and raise strife about their paiments, and doe not rather proportionably discharge the same with willingnesse. The next is, to the upholding and maintaining of the Ministry, and the Gospell preached: which due, they who being able, are not ready to discharge, but draw their neckes out of the collar; besides that, they shew they are neither friends nor fauourers of that holy ordinance of God; so they prooue, and that too truly, that they reape small benefit by the preaching of the glad tidings of it. So that euen the poore who are able to giue nothing, are in no better case, if they be not in affection and good example with the best and forwardest; in token, that if they had abilitie, they would not bee behind others in that duty.

The third sort to whom we owe this, To make them partakers of our goods, are our owne family, as wife, seruants and children: who must haue this performed by vs, to haue all good necessities provided them at our hands, as food and raiment, with whatsoeuer else convenient for them; that they may be the better encouraged and more enabled to liue Christianly, and to walke in their callings diligently and cheerefully. And if wee bee occasions to them of neglecting their duties, by pulling from them any of their necessary helpe; yea, if wee haue not a care to see that they enioy them, we in so doing, shew our selues worse then Infidels. And yet on the other side, will not the Lord allow vs to fall into any other kinde of ill dealing, as coueting that which is anothers, or irreligious seeking to increase our owne for the maintaining of our charge: but that care and trauell of ours, in our particular calling, which auoide both these; (that neither religious worshipping and seruing of God be neglected of vs, nor our neighbour wronged nor iniured by vs) that is the manner of providing for our families, which is becoming and meete for vs.

The fourth and last sort of them which ought to haue a part in our goods, (so that the giuing of that to them which wee owe them, may helpe to hinder, and abate couetousnesse in vs:) this last sort, I say, are the poore, whom wee shall alwayes haue among vs, (as our Sauiour saith) *that wee may doe good to them.* Therefore much more wee must take it as granted, that we may in no wise hurt or wrong them, which we may not offer to any other; though with some, all is fish that cometh into the net, (as they say;) and they care not who forgoe it, so that they may haue it. We must know further, that to these wee owe

mercy

The second:
Gods Ministers,
1. Cor. 9. 14.
Gal 6. 6.
Note.

The poore must
duty in this case.

The third:
Our family.

1. Tim. 5. 3.
Note.

The fourth:
The poore.

Deut. 5. 11
Ioh. 12. 8.
Not to hurt
them.
To shew compassion
to them.
Iam. 2. 13. 16.

Note:

Lay somewhat
aside for this
purpose.

1. Cor. 16. 1.
1. Tim 6. 18;
1. Cor. 9. 6.
2. Cor. 8. 7.
Rom. 13.

The third re-
medy.

To take heed
that riches be
not meanes to
draw vs to sin.

Prou. 13. 11.

1. Tim. 6. 17.
Riches puffe vp
the mind.
what comes of
it.

Eccles. 5. 9.

mercy and compassion : and that, in this manner, namely, to giue them for their present neede; to lend to them for their vpholding in their trade; to beare with them when they haue it not to pay at the due time; and to remit it to them altogether, when they cannot, and yet faine would discharge it; and to helpe them vp againe who are decayed. Alwayes looking to this, that the subtil and slothfull be accepted. And for the performing of these duties, let somewhat be laide aside as God blesteth vs, either quarterly as we receiue it, or otherwise, as God bringeth it to our hands; not thinking the tithe of our gaine and sauiings in the yeere to be too much for them. The Apostle wil- leth men to be rich in good workes and not niggardly, and God calles Giuing to the poore, a grace. And know we, that the Lord loueth this, that we doe it with cheerefulnesse, and where much is not, that the wi- dows mite is highly accepted. And thus I haue shewed who are the persons, and in what manner our hearts should bee enlarged towards them. And this briefly be said of the second remedy against a worldly and couetous heart; which being laid with the first, shall not be found a small meane to disfigure and maim such a sinne; especially, when they shall both goe with the other two which follow.

And these doe concerne our selues, as the former teach vs how to deale with others. The first of them is, that they hurt vs not: that is, that they be not meanes to draw vs to sinne, which will, as poison in the body; worke vs much euill. And this they may doe, as well in those that haue them, as they may in them who seeke, and cannot come by them. In those who haue and enioy them, the danger is to be feared, which Salomon speaketh of: that they bee not to vs as they be to the most, our strong holds. The riches of a man, saith hee, are his strong holds: and make him, as the Apostle saith, to be high minded. For thus he writeth to Timothy; Charge them who are rich in this world, that they be not high minded. For if they puffe vp our mindes, and make vs swell, they will draw vs on to any sinne: as licentiousnesse, idlenesse, vanity and boldnesse in euill, whiles we thinke, wee haue that which will beare vs out, and hold vs vp against any which might rise against vs; vntill the fruits of them breake forth in vs more bitter then gall or wormewood. Again, they will make vs worldly, prophane, niggardly, discontented: for he that loueth siluer, shall not be satisfied with it: and he that loueth riches, shall be without the fruit of them. Also they will fill vs with slauiish feare of losing and forgoing them: and what will insue of this bondage, but a wearisome and tedious troublesome-
nesse?

nesse? that they will not suffer vs to rest; but (as the flies of Ægypt, which with no beating off did cease to disquiet the people) with care and pensiuences will torment vs waking. and with fearefull dreames sling and wound vs sleeping, yea breake off our sleepe altogether, Note when we should take and enioy it: till, as a moth, which taketh away the beauty of a garment, they consume and eate vp all the spirituall grace that was in vs.

Besides both these, the high prising of their wealth and goods, when (yet) they are but the small riches, (for godlinesse is the great, 1.Tim.6.6.) causeth oft times diuision among brethren: euen one with dreadfull hate to pursue another, and neighbours, who liued peaceably and friendly together, while they had no dealings one with the other, yet when they haue to doe together about commodities, they are incensed one against the other most bitterly. So that the brotherly loue that is so straightly commanded to be as a badge by which we may bee knowne to bee Christs disciples, and as a threefold cable that is not easily broken, is as *Sampsons* new cords and ropes, burst in sunder; and as water spilt on the ground, that cannot be gathered vp againe. And as for the suits, quarrels, fightings, and murders (as the fruit of the former) with other such like, they are innumerable.

John 13.35.

Iudg.16.7.

These are some part of the hurt that riches may doe vs, euen as they doe procure and bring all these, with many other, to the men of the world. That which I say, is agreeable to *Salomons* words; *I haue seene much sickness vnder the Sunne; riches referred to the owners thereof, to their euill.* These sinnes therefore, with their like, and the woe that they bring, if wee will wisely and carefully preuent and auoide, (as who doth not see, that great diligence must bee vsed for the shunning of the same,) we shall helpe in good sort to breake the necke of this couetousnesse; which otherwise will beare sway in vs; howsoever the name of it bee odious to vs. Now such as haue not riches in any plenty, but are poore, may yet haue worldly mindes as well as the other; and are more like to couet, to bee discontented, fret, and to vse vnlawfull shifts to come out of their wants; whereby no small hurt doth insue vnto them. All which true Christians must learne to resist and withstand, and to see what allowance God affordeth them thereto, and not what their greedy appetite would desire. And besides other meanes by which they resist, let them labour in their calling diligently, both they which want, and they who haue much: for that becommeth vs all well, so as with it we provide, that we be not

Eccles.5.12.

Sinnes of the poorer sort about riches.

How to auoid them.

Note.

that we be not hurt

whereby we should viterly disgrace our profession. And thereby and by no better way, we shall proue, that we are not couetous, while we arme our selues against all such euils as riches doe cause men to commit for the excessive loue that they beare to them; a great number of the which I haue set downe. And this of the third remedie,

*The fourth remedie.
That we provide
that we be bet-
tered by our
wealth.*

*The wealthy
haue more helpe
to godlinesse,
then others.
More time and
freedom to reli-
gious exercises.*

The fourth and last is this; that we not onely provide, that we be not hurt by them, but also that we looke to it carefully, that we be much bettered by them toward Gods seruice, yea much more then if we wanted them. For although poore & rich are commanded to consecrate themselves to God, yet they may best doe it, who haue most helpe thereto. And who can deny, that in the wealthy estate there are many more helpes hereto, then are to be found in the needy and poore? This being granted that both sorts feare God, with whom onely I haue here to deale. For first, they haue more time and freedom then these, to all exercises of Religion and the worship of God, both publike and private: I meane, they may often inioy the preaching of the Word, haue recourse to reading, Christian conference in good companie, meditation also & prayer (which how great helpe they be to the keeping of a fessed course in godlinesse, hath bene before set downe:) whereas the poore (besides that they shall looke to themselves commendably, if they be not discouraged and made impatient by their wants) cannot for the most part, take the benefit of the afore-mentioned helps in any such sort as the other may.

*Obiection.
Most are worse
for their wealth.*

*Answer.
Such are bad
users of good
things.
Note.*

Note.

Deut. 28. 47.

Now if any here will object and say (as indeed he may, if he marke the course of the most wealthy at this day, yea even of those who will seeme religious :) That these benefits of God doe rather draw men away from seruencie and forwardnesse in a godly life, then further and helpe them thereto; I answer, that if it be so, it is the sinne of the persons who are so vnthankfull of Gods blessings; and their grosse vnthankfulnesse to him, who doe thereby prouoke him to take away his bounie from them, or to giue it them in his vwrath and beauiie displeasure. For I am sure the Lord teacheth them the contrarie, namely, that where much is bestowed, there much shall be required: and that this is the end of the abundance of all good things which he giueth vs, that we should *serue him with ioyfulness and with a good heart.* Indeed, as men goe to worke in the world, who haue received great riches at Gods hand, it is hard to proue, that they bee most fruitfull, in good workes, who are most wealthy; but let such know, that their account shall bee the greater. Therefore, the obiection being thus answered, it remaineth cleere

cleere and without controuersie, that men who haue receiued greater outward benefits of God then others, may and ought to be the better for them to God-ward; (as from whom iust cause of care and thought-taking is remoued), then the poore sort, who lie open to them both.

This good therefore we must see that we doe to our selues, who haue receiued of him the commodities which many of his deare seruants doe want, that we hold the profession of our hope with ioy from day to day, that we may say it truly, that our soules are much more well liking by the abundance or necessities of this life, we shall neuer be able to free our selues from the blemish and iust accusation of worldlinesse. But if this grace accompany the three former in vs, we shall well declare that we nourish an heavenly minde, and labour against this great sinne of coueting and worldlinesse, the discommodities whereof in part we haue seene.

But to go further, our riches should doe vs other good, beside that which I haue spoken of. For we should make them our friends to helpe vs into everlasting habitation. So our Sauour counselleth vs, saying; *Make you friends of your riches.* And that is, by laying them vp in the Lords hands while we be carefull to bestow them on Gods poore Saints. For thus, we giuing them to the poore, do lend them vnto the Lord, and doe (as it were), put them in his hands; and so whatsoeuer we lay out, shall plentifully be paid vs againe, *euē an hundred fold*, in peace (which passeth vnderstanding) *in this life*, (though not alwaies in riches againe) *and in the world to come, eternall life.* Yea verily, such acts shall not be forgotten, but shall bee witnesses and testimonies of our faith; (for why doe we giue, but because we beleue in the living God, who is a plentiful rewarder of all that seek him, and the Sauour of all that beleue in him?) *and the workes of such shall follow them.* Euen thus should wee doe our selues good with them, and therefore wee must not thinke all too little for our selues, and those which are ours. And it will one day be wished, that we had thus done good to our selues by them, rather then to be seruants, yea slaves to our children in providing greedily for them, for it so falleth out with the most) while we dare scarcely take any part of our goods our selues, to honest and necessary uses; lest wee should thereby plucke from them; therein verifying the saying of the wise, *This is an euill sickness, that in all points we we come, so shall we goe; and what profit haue wee, that we haue travelled for the winde; that*

As we prosper outwardly, so see that our soules thrive.
Note.

What further good our riches may doe vs.
Luke 16.9.

Marke 10.30.

Hebr. 11.6.
Reu. 14. 13.
Men make themselves drudges for their children.
Note.

Ecclesi. 1.2.

is, in vaine for nothing? Oh the good that many might do with their goods, (I say not, to others, but euen to themselves) if they were masters ouer them, and if they were carefull to bestow well that which they haue, to their owne vse, and the benefit of others, as I haue said, and if God had giuen them an heart to doe good with them.

But this is no place to bewaile such eases: neither haue men almo any cares to heare, or hearts to lament such neglects of durk. To conclude therefore this last remedy against couetousnesse and worldlinesse, the monster of many heads; euen this good, which I haue said, we might doe to our selues with our riches, (every one in his seuerall estate, who is able to giue and hath no neede to receiue;) which if we did carefully looke to, who seeth not, how it would chase away the grossnesse and danger of this foule sinne? And therefore much more if all these fore-mentioned remedies be used: (1.) that we doe no man hurt; (2.) but good, as occasion shall bee offered; (3.) nor hurt our selues by them, but (4.) benefit our selues, wee may be bold to assure our selues that we shall disgrace couetousnes in vs, one of the greatest mischiefes that the diuell can worke vs. For if we did take heed, that no man in any dealings might charge vs iudly with vnmercifulnesse or iniustice; nor our owne consciences, if our hand and our heart did goe where we are bound to relieue, and discharge duty; and if wee did wisely shun the sinnes which by riches wee are prouoked vnto, (as needlesse spending; and niggardly sparing; and their affinities) and take benefit to our soules, and more religiously looke after the life to come, we should binde this sinne in bands and chaines, which will otherwise breake our hearts with griefe, and drowne both soules and bodies in vter destruction.

And the poore (whom in this argument I haue little mentioned; who are not therefore free from couetousnesse, though they haue no great store of riches) shall best testifie, that they be not (as the most of their condition) tainted with this sinne, if they weane themselves from talking much of riches, which is a signe they loue them too much, though they haue them not: also if they hold fast innocencie, contentation, yea thanksgiving: that is, if they hurt not others by ill seeking goods; but be content with their estate, though it be meane, and thankfull to God for it, seeing they deserue not euen the poorest. For of both, this may be said, if their *conuersation be in heauen*, that is, gouerned by heauensly rules, then may they well goe through their dealings

The fruit of all
these remedies.

Note,

Direction for
the poore.

Phil. 20.

dealings on the earth. And seeing the snare is in vaine set for that which *Note:*
hath wings, therefore, they flying and mounting with the wings of *Prou. 1. 17.*
 watching, meditation and prayer, ouer the snares which are laid for
 them, shall safely auoid the deceits of him who seeketh to intrap
 them. And this be said of the remedies against worldinesse and coue-
 tousnesse: the reasons follow briefly, which should also dissuade vs
 from the same.

The first is, because we cannot inicy them long, but either they *Reasons why*
 shall be raken from vs, or we from them: and yet this short time is *we should not*
 also vncertaine, as in the parable of the Steward is declared, to *reioyce in*
 whom it was said, (even as it were vnlooked for :) *wealth.*
Come, come an ac- The first reason,
count of thy stewardship, for thou must be no longer Steward. This is the *we cannot*
 slippery estate of all things here below: as by Scripture it is proued, *injoy our*
All to be vanitie; and by experience, which teacheth what alterations *wealth long.*
 and changes there are euery where, both by death and otherwise: *Luk. 16. 2.*
 which while it is laid to heart, and seriously thought on, doth much *Ecclesi. 1. 1.*
 quail the pride of life in vs; and therefore also will weane vs from *Note.*
 the loue of the world, and inure vs to the contempt of it.

The second reason is, seeing the riches of this world are not our *2.*
 owne, but borrowed, as our sauiour Christ saith; *Riches are not*
faithfull in another mans goods, who will giue you that which is yours; *our owne, but*
 where he likeneth them to things that a man borrowes of his neigh- *borrowed.*
 bour. Now we see, that no man maketh reckoning of that which is *Luke. 16. 12.*
 another bodie, as his owne goods and substance; if hee valew his
 estate, he counteth himselfe neuer the richer for that which he oweth,
 and is euer about to pay it backe; and the honestest man will be the
 more carefull to restore it: but to flourish and beare it out with ano-
 ther mans goods, and occupy with them when they are required and
 called for, it is neither the part of a wise man, nor of one which lou-
 eth quietnesse and peace. Now then, for vs to busie our selues end- *Note.*
 lessly and gripely about wealth, as though it were our proper heritage,
 when the owner is euery day calling for it, what madnesse is it to be
 counted? And yet if it were our owne, it were the smaller riches; *god-*
liness is the great, as hath beene said; and though wee were occupied *1 Tim. 6. 9.*
 about many things, yet that one is necessary.

And if he that goeth to war, doth not intangle himselfe with the af- *2 Tim. 1. 4.*
 faires of this life, ought not we much more to be free from snaring of
 our selues with the goods of this world, when neither they are our
 owne; and we are called to another manner of battell, where they are
 sure

*Knowledge and
grace our proper
goods.*

sure to get no victory who are intangled in the world? But these words (mine and thine) are so commonly in our mouths, that we give manifest proofe thereby, that although wee know that our goods be borrowed, yet we doe not greatly remember or thinke vpon it; and that we are tied with such loue and liking to them, that we prize them farre aboue those which are our owne proper goods indeed, I meane, knowledge and grace. But let this be enough to the wise, that for this very cause they should loue them little, because they be but borrowed.

*3
If we be not
faithfull in the
smaller, much
lesse are we in
the greater.*

The third reason, which ought to perswade vs to vse the world soberly, that so we may not bee tainted with godlinesse, is this: For that if we be not faithfull in this (which is but little in respect of the great and pretious treasures of saluation and happinesse) we will not, neither shall we be faithfull in them, but shall shew our selues not to meane as we beare the world in hand, when we profess, that we seeke eternall life by the Gospell preached, but shall prove that all our prayers, confessions of our sinnes, hearings are in vaine, and that we shall be neuer the better for them. And what a point of madnesse were that? And yet our Sauour affirmeth it to be so, saying: *He that is faithfull in the least, he is also faithfull in much; and he that is vnfaithfull in the least, is vnfaithfull also in much.* And who doth not see it to be so? For he that will wound and trouble his conscience for a little commodity, will he not much easier doe it for a greater? and he that will icopard his saluation for a penny, will he not much more doe it for a pound? and he that will hazard it for a pound, will he not doe as much for an hundred?

Luke 16. 10.

Objection.

Answer.

*The abuse of
riches, a heauie
witness against
men.*

Neither let any object this: that some will indanger themselves by a great robbery, who will not haue their hand in small pilfering. For, as that is no proofe of faithfulness in the persons: so it cannot ouerthrow Christs words which cannot be resisted, that is to say, if a man will make shipwracke of conscience and credit for a small benefit, he will doe it much more for a greater. A great and maine reason doubtlesse, why a man should be true and trusty, plaine and simple in and about worldly things, and commit no vnrighteousnes, neither offer any iniury to enrich himselfe thereby; when that shall be an vtter discharging him of the fauour of God, and a frustrating of all his hope of heauen and happinesse. Therefore if wee looke for any benefit by Christ, any comfort by the Gospell, any communion with the Saints, and in a word, if wee looke to reape any fruit

Note.

of our holy profession; looke we to it, that we be reformed in this part of our conuersation; and if wee desire to vse well and rightly things spirituall which are the chiefeft, let vs not be loose or (which is worse) vnconscionable in these earthly things which are the meane.

The fourth and last reason to perswade hereto, is this, that wee shall giue an account, as of other things which wee haue done in our life, whether they be good or bad; so especially of our getting, vsing and forgoing of our goods and commodities; as appeareth by the parable of the Talents, deliuered to be occupied, till it should be demanded how they were employed; and by that of the Steward, who was called to giue an account of his stewardship. The account which shall then be demanded, shall be according to the doctrine which hath bene set downe in the foure remedies: namely, whether we haue not vsed them to the hurt and iniuring of others; and how long, and wherein. And secondly, whether we haue done good with them to our neighbours, as we in conscience haue seene our selues bound to doe, and as occasion hath bene offered. Thirdly, whether we haue not our selues yeelded to commit some noysome and fearefull sinnes, for and by occasion of them, which we should not othervise haue bene bold to doe. And lastly, whether we haue bene furthered by them to euermlasting life.

4 we shall giue an account.

Matth 25. 14.
Luk 16. 14.
how it shall be demanded.

- 1
- 2
- 3
- 4

By this we see, we may not deale and behaue our selues about these earthly commodities, as we shall thinke good, for we are but Stewards and disposers of them, as the owner our Lord and Master hath appointed. Wherein as we haue sayled, we shall haue little cause to reioyce, considering that whatsoeuer we haue gotten and gayned, yet the worst is behind; euen our account-giuing, which we shall not be able to yeeld, no not in one point of a thousand. And though I deny not, but there is mercie with the Lord, and plentiful redemption; yet it is, that he may be feared of vs for the time to come, as in all other things, so particularly in occupying our goods and talents as he hath commanded: and it is also (this mercie I meane) for them that in feare and trembling (when they remember and thinke how ill they haue vsed them) doe say penitently within themselues, *What haue we done?* But to the rest shall be tribulation and anguish, when they not wisely casting their reckoning before, shall be vraged to it by the Lord, they being utterly vnready for it. In this regard therefore, as in all the former, we see good cause to withstand carefully this sinne of worldnesse.

*Direction how
to vse the reme-
dies and reasons.*

These are the remedies, and reasons which perswade to giue a soyle to this couetousnesse: now heare the direction in few words, how to vse them both. For although we know them, yet if they doe but swim in our braine, and be talked of now and then, they shall be so farre off from doing vs the good they may doe, that we shall the rather deceiue our selues with a false conceit of practising them, when yet we remaine drowned in some grosse point of wordlinesse still. Therefore it is necessarie, that we nourish and retaine a mind willing to see and find out what is amisse in vs this way, and then, as the sinnes which wee espy in our selues, of this kind are most dangerous and many, that therefore we force our selues from day to day to stoupe and submit our selues in an honest and good heart, to vse these remedies against them, and be perswaded by these reasons to doe so, till wee finde ease by them, through practise of them: that is, a ready mind to vse the world soberly and aright: and desirous (lest wee should deceiue our selues through selfeloue) both to learne by the publike ministerie, and by our private reading, as also by the helpe of any faithfull brother, (which can shew vs) what blemish remaineth to annoy and hurt vs. Thus vsing both remedies and reasons from time to time, (for this must be no worke of a daies, or a yeres continuance) with seruent prayer to God both to see and cast out such excrements, wee shall not need to doubt, but that we shall be blessed in our worke.

A preoccupation.

And yet this I wil ladde, (because I know that the matter which I haue set downe for the redresse of couetousnes, will sauor but harshly in the taste of worldly minded Christians) that I do not in all that I haue said, speake or except against any liberty that God alloweth his people, about the vse of the world (for some will be ready so to gather. (For concerning skill and wisdom in mens trades, dealings and occupying, I am so far from counting them points or properties of couetousnes, that I hold them for comely ornaments, if they be not choked & ouer-grown with the weeds of their corruption. Yea I say more, that ignorance and vnskilfulnes (if ye except the contrary extremities, subtiltie and craftinesse) is one of the greatest occasions of euill dealing among men. Also I deny not, but that forecassing and thrifte providence in a familie, is both lawfull and meet, and frugality, to see that no more be spent, then for necessary and comfortable vse; to make provision also of things needfull in the fittest time, so as it be without fraudulent dealing, in fore-hand bargaines; also good husbandry, warinesse in their doings, sure bindings of men in their

*This forbiddeth
the vse of no
lawfull liber-
ties.*

*As in particu-
lar.*

Note.

Gen. 41. 35. 36.

in their contracts and covenants; the world being so full of deceit, and sufficient securitie (for mortallitie sake) euen betwixt the best, by writings or witness, and taking heed of suretiship (as *Salomon* willet) that one be not vndone by another, diligence also in mens callings, with such other like, religion I say, and Gods word alloweth them all. And all to this end, that the more outward dangers a man can auoid, the more free he may be to liue godly. Prou. 6. 1.

Note.

But seeing it falleth out commonly, that the wisest are the worldliest, for want of that wisdome that is from aboue, and these fore-mentioned liberties are much abused of earthly mindes, and such doe too easily passe their bounds, and much niggardly nipping goeth vnder the cloake of frugalitie and honest sparing; therefore this I must foretell, that these fore-mentioned liberties (which being well vsed, are also commendable vertues) grow into ill report among the ignorant and vnstaied, which otherwise are not reprochfull, neither deserue any blame. And this I haue spoken to meete with an obiection, which went before. And if this content them not, they shew themselves iustly to bee suspected of worse meaning, then in their obiection they pretend.

As for them who say, If they had riches they might ioynt their enemies, and stand against them, and doe many other things which now they cannot for want of them; it is not worth the answering. For God doth not giue these his blessings to men to bestow them on their lusts, but to profitable and necessary vses. And where men doe not make that reckoning of them, and learne not to be masters ouer them, rather then to be seruants and slaues to them, what one among a thousand is the better, but the worse for them? And therefore to a reasonable man, I would say: What if wee could in diet and apparell, countenance and controlling of others, flourish and please our selues, also in other iolitic, libertie and exercise? what were wee the better? All men see, that wee may want these better then the paring of our nailes, and that wee may please God better without them, and that we shall not haue so many things to let and hinder vs, if we be free from them. We haue promise of sufficiency, if we desire to liue vnder his government, and without that, curied is all plenty. But here an end of this matter.

James 4. 4.

Titus 3. 14

Note.

Math. 6. 3.

CHAP. XII.

*Of the third kind of generall lets: whereby the beleuer is hindered
from going forward in a godly course.*

*The third kind
of generall lets.*

*which are out-
ward things,
not euill of
themselues.*

Note

Marth. 24. 17.
Rom. 13. 3.

*Affliction is
used, great oc-
casions of vn-
settling of vs.*
Note.
Heb 12. 11.

NOW followeth the third kind of generall lets, which doe much hinder a Christian from fruitfull and cheerefull walking through his pilgrimage, as becommeth him. And to this I referre all the outward occasions, whereby Satan draweth vs to offend, and by the which he stirreth vp most poisoned thoughts and affections in our hearts, though the things themselves, whereby he vselteth vs, be not euill: as, by afflictions and chastisements; by prosperity and abundance, or variety of Gods blessings; by family matters at home, by our worldly (yet lawfull) dealings abroad; by that which wee see and heare; by change of our estate, place, acquaintance and other our affaires; by seeing the deepe secularitie, and bold sinning of others, who feare no iudgement day, and the hard-handling of those which liue godly, by such as are mighty and in authority, who (yet) ought not to bee terrors to such as doe well. And to be short, by other things innumerable, yea, to say the truth, we goe about nothing in the world how lawfull soeuer, no not our prayers themselves, and hearing of Sermons; which are the holiest actions of our liues, but from them all, doth he take occasion to hurt and wound our soules: as I will for the better instruction of the Reader, in as few words as I can, set downe and shew, to rouze and stirre vp such as haue care to doe well, to become more vigilant against his sleights and snares when they shall better know them; and bee more wary in all their wayes; and that they may see, that there are causes sufficient, why they should daily be settled in a godly course, when they haue so many occasions on euery side to hinder them.

And to touch these in order. Firſt, how iustly is this to be complained of almost vniuersally: that for all the inticement wee haue to the patient and well bearing of our afflictions, yet rare is the man, who is not made worse, and whose heart is not hardened against God by them, rather then the person more meeke and humbly minded? For if they be heauy and grievous, they doe oft times raise bitterness and impatience: and if they continue long, they will commonly worke

worke a feare of Gods wrath for some sinnes, although repented of, yet comming airtsh into remembrance. The Lord hath taught vs in many parts of his word, that his corrections are sent from him to all his beloued ones; as from a most louing father, and for their great good, that they may not perish with the rest of the world, but haue triall of their faith and patience thereby, and so most sound ioy. So farre is it off, that hee taketh pleasure in hard handling of vs, but doth all for our good: yet how many are so wise, as to make these vs's of their afflictions, as God would haue them, but contrarily, are led by the diuell to impatience, fretting, frowardnesse and most painefull pensiuenesse? all which doe vex them more by many degrees, then the troubles themselues. For this doth hee often ring in their eares, how can it be, that he loueth you, and yet afflicteth you thus? Againe, God hath taught them, that hee hath many wayes to deliuer his; and promised, that their afflictions shall not be aboue their strength, and also that hee will send a good end of them, which being weighed, were enough to vphold them: but Satan washeth away all such encouragements, and carieth them headlong from resting vpon Gods word with peace, and yet for all this his preuailing against them, they see not themselues to be made his bondmen. And thus it may easily be seene, that the diuell doth easily take occasion by the chastitements of Gods children, to turne them aside from their stedfastnesse in a godly life: neither can it bee otherwise, if they will not prepare themselues for them before they come, that their vnruly passions may not breake out so impatiently against God, as there is little caule why they should, when he telleth them, that of very loue and faithfulness he afflicteth them. This the diuell had experience of in the dayes of Job, when hee said, *Lay thy hand vpon him, and thou shalt see that he will curse thee to thy face*: and although hee was deceiued in Job, yet hee hauing had long triall of the nature of man, spake the truth in the generall, as hauing long proued, how readily it is caried to vnquietnesse by occasion of the crosse.

He therefore who hath learned in prosperity to want and be abased, and to looke for a change before it commeth, that he may not in the same be changed from a godly minde; hee it is that shall be deliuered in the time of affliction from manifold disturbances, yea although they be sore and great. But if our troubles be sore and grievous, (as no man can warrant himselfe to be free from either) it is to be knowne, that all the priuiledges of Christians, and their whole ar-

*The right vse
and end of af-
flictions.*

Heb 12.7.

Psal 119.71

1. Cor. 11. 31.

James 1.2 &c.

Abuse of them.

Iudge. 6. 13.

Psal 34.

1. Cor. 10. 13.

Rom. 8. 27.

Note.

Psal 81. 75.

Remedies.

Note.

mour will be little enough for the enabling of vs to stand safe and vp-right in them, and to keepe our hearts in the peaceable and faithfull seruing of God. And otherwise, our froward nature being suddenly prouoked by losses, iniuries, heauytidings, disappointings of our hope, or other such molestations when we looke for no such thing before, will passe her bounds in a moment, and carry vs into sundry vnquietnes. And when wee are vnsetled in such a manner, we doe easily fall into further degrees of impatience and fretting, whatsoeuer we thought of our strength before. And therefore our Sauour saide, I haue given you many comfoitable instructions, *that in mee you may haue peace*, when tribulation commeth. But where such great incon- ragements of his be not regarded, I haue not marvelled when I haue often heard, that many vexations and bitter anguishes of minde haue possessed the liues of some Christians by reason of their crosses: who hauing many commendable parts in them, haue not for all that, such wisdom to prouide for themselves better shelter against the time of neede, (God yet ministring such varietie of helpes to them) to the end they might not be destitute. These therefore if wee enioy not the benefit of daily, to make the heavenly life sweete and pleasant vnto vs in the midst of so many crosses as we meete with, and namely, hope which experience bringeth, it can no otherwise bee, but that there shall arise many vnsetlings, discouragements, and vncheerefull times, euen vnto them which haue receiued some good fruit by the Gospel: so farre off shall it bee from them to learne experient of Gods helpe in their neede, whereby they might hope for the like afterwards.

Rom. 5. 4. 5.

The diuell bur-
seth vs much
by prosperity.

Note:

But to say somewhat of other occasions by which the diuell hindreth our proceeding in a godly life, if wee liue vnder abundance and outward blessings of God, enioying health, peace, sufficiency of all things for this life, are wee then free from danger on his behalfe? Nay rather, then is our perill greater, when wee haue so many more strong allurements and deceiueable prouocations to set our delight vpon the things of this world, then when we were holden vnder of afflictions: for hee worketh vpon our hearts by occasion of these commodities, (which many other doe want) to pusse vs vp with pride, and high-mindednesse, and so imbolden ys to say, (because wee haue much) *Who is the Lord?* and to forget our selues to be mortall men, when we be not in pouerty, wants and sorrowes, like the common sort of others, and to make our riches, peace, health and such like, *our strong hold,*

Prou. 30. 9.

Prou. 30. 15.

bold, euen as the wicked doe. But these are not the one halfe of his
 sic practises, by the which he maketh prosperitie (as much as in him
 lieth), to be our bane, euen as it is to men of the world: for he subtilly
 maketh drunken our hearts with the loue of our goods, and so hol-
 deth out the loue of the Christian life and the true loue of God from
 vs; for the one of these cannot stand with the other. The particular
 infections which from these generall diseases, the diuell seeketh to
 bring vpon our soules, and all by occasion of wealth and worldly
 pleasure, who so weigheth but indifferently, shall easily be brought to
 confesse, *that happinesse consisteth not in the things which a man possesseth:*
 neither that the rich man is the happy man; but is most commonly
 the miserable, the wofull man, and he, whom the diuell doth so much
 the more easily draw to grieuous iniquities because of his prosperitie;
 and when hee hath rocked him asleepe, then hee secretly murdereth
 and woundeth to death his soule, no lesse palpably then *Isael* did the
 body of *Sycara*.

1. Ioh. 2. 12.

Iudg. 4. 21.

For who doubteth of this, that as prosperitie it selfe is Gods blessing,
 and commeth neither from the East, nor the West, much lesse from
 the diuell: so yet, that all the mischief that commeth thereby, is his
 procuring, and subtil and secret bewitching of them who haue this
 wealth, and liue in this prosperitie? According to the saying of the A-
 postle, *It is the Prince of this world that blindeth mens eyes, who beleeu-*
not the Gospel; that being in darkenelle (whether they bee poore or
 rich) they may not be able to see how to vse their estate aright. And
 our Sauour saith; *It is the diuell, who stealeth the word out of mens hearts,*
when they haue heard it, (whether they bee poore or rich;) so that al-
 though it teach them both how to walke, the one in contentation, the
 other in lowlinesse and doing of good workes; yet neither of them
 is a whit the better: and therefore the rich man, (for of him I am to
 speake) if hee be not poore and meane in his owne eyes, and daily ex-
 ercised in doing many duties, and in bringing forth much fruit, (see-
 ing the diuell so watcheth and hindreth him) *can no easilier enter into*
the kingdome of God, then the camell through the eye of a needle.

2. Cor. 3. 4.

Math. 13. 19.

Math. 19. 24.

Neither let any man object, that the diuell deceiueth not a godly
 man thus; for except he haue learned to vse his prosperity aright, as
 in Gods word he is taught; as, not to be *high-minded*, but to be more
 plentifull in good workes thereby, (as I haue said) then otherwise he
 could; and to loue it litle, seeing it is not the great riches, which Saint
 Paul speaketh of, but the meane and small; and except he haue lear-

1. Tim. 6. 17.

Note.

*The right vse
of prosperity.*

ned to want also, as God shall trie him : if (I say) hee bee not thus armed, euen he who is otherwise the child of God, may be haled by the diuell to dangerous euils, and to a grieuous ouerthrow, and that by the occasion of his prosperitie and well-fare. And therefore it is an especiall point of wisdom while God giueth vs peace, health, and a safe enioying of our outward commodities, to take heed that wee rest not in them, neither make them or any other earthly thing to bee fleshly holds or props to leane vpon; for full easily they will be cast downe with very small blasts of aduersity and trouble: and howsoeuer we went for zealous persons before, yet full faintly shall we performe our duties, being ready to be led about by the diuell so many wayes, by occasion of our prosperitie, and yet (perhaps) most of all, when God shall send a change.

Note.

But let Gods louing kindnesse shewed to our soules (because it is renewed vpon vs euery day) prouoke vs in all estates, to bee true and faithfull to him : and let vs not serue him for his outward benefits, although I denie not, but that wee may haue more liberty thereby, both to doe our duties to him and to our brethren, and that more plentifully then in wants and necessitie. And as it behoueth vs thus to vse prosperitie, as that we may not abuse it: so if wee haue (by any occasion) beene turned out of the way, let vs suspect our false hearts the more afterward, to withdraw them further off from the loue of the world, and in token of our repentance and pardon obtained, to reuenge our selues, yea, if there be cause, to make restitution as *Zachem* did.

Luk. 19. 8.

*Another let, is
by family mat-
ters.*

Note.

But to proceed, another occasion the diuell taketh of quenching grace in vs, and that is, by family-matters : about the which, he so bu-lieth and occupieth our heads, that right good Christians doe perceiue themselves sooner to take hurt thereby, then they can espie it; and seethen selues vnstedd thereby, before they are aware. And that is, in the varietie and multitude of worldly affaires, when either they are more then with the practise of Christianitie wee can looke to; or being not so, yet they being sundry and diuers, our hearts are wholly taken vp with them, and so they become vnstedd and vnprofitable, especially be are wont to deale rashly, loosely and vnadvisedly in the most outward things wee goe about. For otherwise, wee taking our lawfull workes in hand aduisedly and watchfully, and walking circumspectly in our diuers affaires, the diuell cannot so easily preuaile against vs, while we are carefully taking heed to our wayes, and confidently

fidently perswaded, that God alloweth vs, and is pleased with vs in the doing of them.

But (to say the truth) the most part euen of good Christians, attaine not to this grace in household affaires, and matters about their maintenance, thereby so moderately and warily to carry themselves, as that they auoide the common hurts which most men doe sustaine; that is, an vnquiet minde, distracted or vnsetled with some corruption by occasion of so many dealings. In which case they make themselves (as I haue said before) vterly vnfit to doe any good for a time: yea and so abide for a long space, if they haue not the more tender consciences, to call them backe the sooner. For both they themselves haue bin wont through custome, to be hasty, forgetfull and vnwatchfull in these matters; and haue seene it so common a thing with others to doe the same, that although they come euen from prayer, or from a Sermon, yet can they hardly speake or doe any thing about their busines and dealings, but they shall too easily shew and bewray, how farre they be from hauing their conuersation in heauen, while they are occupied here on the earth; and that because it is a thing so common to bee vnsetled, wounded and sore shaken by earthly dealings and commodities.

*The better sort
overtaken in his
way.
Note.*

A cause thereof.

And another great cause there is of this sinne, and that is; a perswasion rooted in them, that no man how godly soeuer he be, can goe about them with an heauenly minde; and that a Christian is not tied to measure and square out his earthly and domesticall affaires after the rules of Scripture, when yet wee are taught that our conuersation should bee in heauen, while we liue here on earth, but that every man is to doe herein as he seeth good, and that he can doe such things of his owne head, without helpe of the word of God. Which opinion is so deeply settled in mens mindes through Satans crafty beguiling of them, that the most euen of those who bee of good hope, are both at home, and about their dealings in the world, with wife, seruant, neighbour or stranger, oftentimes disguised more like bquir beasts or franticke persons, then sober and religious Christians. And it may be easily gathered, that they tie all religion for the most part, to the publike place: that is to say, to goe to the Church once in a weeke, and to doe as others doe there, and to order other matters after their own discretion. So little doe such consider what the Apostle hath taught; *Whether yee eat or drinke, or whatsoeuer yee doe else, doe all to the praise of God.* And againe: *Doe these things, as though ye did them not.*

Another cause.

1 Cor. 10. 31.
1 Cor. 7. 29.

Now

*Fruits of the
heart vnsted,
by occasion of fa-
mily-matters.*

Note.

*How to reme-
die it.*

Now when men giue this liberty to themselves, not to be directed by God in their most common dealings, and when the diuell hath brought them to this point; who seeth not how euery thing which they are occupied about, is made a let and a snare to them, and becommeth a blocke in their way which they stumble at? A man shall not speake to his wife, but he breaketh into frowardnesse: one neighbour contendeth, falleth out with, and railleth at another for a matter of nothing; and one is vnquiet with seruants, vexed at children, yea cursing them that euer they were borne, impatient and wayward at euery thing which goeth against him; fretting, if any man saue a penny by him, though it be by good and lawfull dealing; and reioycing, if he can pull ought to himselfe from any, with infinite other such. And this is the life of many; yet, who is wise to see and marke this, but that the diuell may leade the most, (as it were) blind-folded, whither soeuer he will?

A wise man will therefore (I hope) better consider this, and learne to disburden himselfe of multitudes of worldly dealings and businesse, seeing they suffer not the minde to bee free: and to subdue his affections, so as I haue before taught him) that hee may haue them ruled and vnder government, in one part of his life as well as in another, and about family-matters as well as those which are most weighty. Other remedies cannot bee set downe; but seeing this euill riseth from the heart which is stuffed with sundry corruptions, (as distrust, too great delight-taking in the world, rashnesse, desire of getting, feare of losing, &c.) therefore let it bee carefully kept, and purged from these, and be well armed, (as I haue counselled before) and particularly with that part of the armour which is requisite against this point of Satans deceiuing him (righteousnesse, patience, and such like) and the rather, seeing hee who is thus bewitched by him, (as hath now bene set downe) highly dishonoureth God, and reprocheth his profession. But faith must banish distrust, & hope must chase away doubtfulness and feare: and hee must know, that whatsoeuer hee wanteth of them and such like graces, to suppress the saide goisomnesse of the heart, so much the greater ought his trauell be, till he attaine vnto them, and yet when he hath them, to stand fast in holding them: and if hee know not his sinnes to be doubtfulnesse, distrust and feare, &c. let him take to him the sword of the spirit, euen the word of God, which may cleere shew them to him; more particular remedy must be sought according to any particular sinne, by well obseruing these in generall.

Fur.

Furthermore, the diuell taketh occasion by change of company, *Change of company another let.* dwelling and acquaintance, to steale away mens hearts of goodnesse, *Gen. 19. 13. Good company.* (as he did thus deceiue *Lot*,) and causeth them to neglect the vse of good meanes publikely and priuately, as the manner of many is, and to change religion (as they say) with the place. And no maruell, when neither the word of God meeteth with them where they become, to awaken, instruct, and admonish them, neither good neighbours to obserue and prouoke them to loue, and to good workes, nor to admonish them, when they haue turned out of the way: but continually, euill talke and company is found in stead of them, and such force we reade to be in them, that they are able to corrupt euen good manners. But although they meete not with these, yet the diuell taketh occasion by the very change of place, to make them change their manners: which mightily ouerweigheth euen with good men, that they sooner gather rust thereby, (as coldnesse, loosenesse, &c. from other,) then they shall be able to season others with goodnesse. And when they liue not with such as know them to haue beene forward Christians, who might bee in stead of watchmen vnto them, it is a strong prouocation to them, and a temping of them to follow the sinnes of the times, and to bee like to others, and to become more backward then they were before, as wee may heare it to bee the case of many: for they shall bee set vpon by the wicked traine, till they haue found out, what is in them, that if they cannot draw them to euill, they may leaue them with despight and reproach, to the vtter discouraging (if it be possible) of them for euer, from a Christian and godly course.

Note.

1. Cor. 15. 33.

For when we see how little account holinesse and Christian practise of duty is, in the world, either in high or low, for the most part; yea, and that wise men are growne to count it meere foolishnesse and nicenesse, to make conscience to doe those duties, whereunto our knowledge leadeth vs, and God straightly binderh vs; is it not (thinke wee) a strong cord to draw vs after the multitude, especially, when they who boldly contemne goodnesse, shall yet be seene to be merry and lusty, and without feare, as though they had done nothing, but that which they can iustifie; and as if there were no feare of the iudgement day at all? How mightily hee preuaileth euen against the godly by this occasion, the example of the Prophet doth plainly declare. For when I saw (saith hee) the wicked, licentious, and to talke presumptuously, and see their mouth against heauen, &c.

Godlinesse not set by in the world, but condemned.

The godly by this occasion stumble.

Ps 73. 8. 9. &c. Note.

yea

yea (and more then this) to utter it boldly thus , (How doth God know it ?) and for all this ; yet they prospered in the world and increased in riches ; *(certainly, I (saide hee) haue clefnd my heart in vaine, and washed my hands in innocency. So that the licentious courte of bad men so commonly continued, and oft without plagues, (as to Gods seruants they seeme to be :) and contrarily, their owne life to be (as it were) a continuall mourning and a sowing in teares ; it is (no doubt) through Satans malicious subtiltie, a fore weakening of the courage of Gods people, that they doe not grow forward daily, from grace to grace,*

Beware of familiarity with the wicked,

Amos 3.3.

Prou. 14.7.

Prou. 14.20.

Gen. 39.10.

1. Sam. 16.25.

Note.

But how much more (thinke wee) shall wee be imbondaged and kept backe from beautifying the Gospell daily in our conuerſation, if we shall be so vnwise as to like of, and ioyne our selues to the company and familiaritie of such ? For then must wee grow to bee one with them, for two cannot walke together (as the Prophet speakeſh) but they must be of one minde : and therefore Salomon aduiseſh vs, that wee should depart from the foolish man, when wee perceiue not in him the lips of knowledge. As though he should say ; If hee declare his folly (that is, his wicked ſtate) by shamefull sinne, and by his speech bewray that he hath no ſauour in good communication ; but deſpiſing and ſkorning knowledge and inſtruction, and hating to bee reformed, then beware of fellowſhip with him. And againe : *Hee that walketh with the wiſe ſhall be wiſe, but a companion of fooles ſhall bee afflicted;* that is, take part with them of their puniſhment. We reade of Ioseph, when hee was importunately vrged from day to day by his whoriſh Miſtris to adultery, that hee not onely conſented not, nor hearkened to her to lie with her, but would not ſo much as be in her company. And that was a ſpeciall cauſe, why Dauid would not goe home with Saul, when he reconciled himſelfe kindly to him, and bad him come againe, the ſecond time : for he knew his Court was full of flatterers, liars, ſlanderers, and malice-bearers. But the allurements to ill company are ſo forcible, the perſwaſions ſo many, and Satans ſleights ſo ſubtill to deceiue, euen thoſe who haue ſome feare of God ; that they preuaile with too many to their coſt, while the hope of pleaſure, profit, or preferment doth blind their eyes in ſuch wiſe, as they doe not only quench, yea and ſo grieue the ſpirit of God in them, that therby they be left deſtitute of the power & effectuall working of it ; but alſo are led captiues by the diuell into many ſinnes, and are ſnared in them, as the bird in the net, that they cannot tell how to get out.

For

For helpe against this let, be we as wise as we may, by the former *The remedy.*
 counsell and example to shun it; but if we be once woond into it,
 common perswasions or ordinary prayers, will do vs but little good,
 though euen they are far enough from vs, when we be brought to
 like of (such fellow ship) nay, that kind of diuell is not cast out easily,
 but by fasting and prayer, &c. And yet this is not so be taken of vs,
 as though, the Scripture did not giue greeter strength then that these
 or such like temptations should ouercome vs. For if we enter into the
 Lords sanctuary, and weigh vpon what slippery, places the vngodly
 stand and how soone they are cut downe, (when yet Gods promise
 standeth fast for the safety of his:) euen this one part of armour, well
 handled for our owne defence, & wisely vsed a gainst the aduersary,
 doth set the at great liberty, which were so deeply plunged into dāger.

But it were endlesse to set downe all occasions whereby the simple
 who would doe well, are by the diuell beguiled. Our outward senses *Many other oc-*
 hee so poisoneth, that we shal haue no right & pure vse of them, if we *casions where-*
 be not well staied, (& yet it shall be long before we can espie and see it; *by Satan be-*
 that one shall not heare that which agreeth with his nature, though it *guiled vs.*
 be shamefull and euill, but he shall be tickled and affected with it, re-
 membring it with liking thereof, and pleasing himselfe in thinking or
 vndering of it, (be it a foolish iest, a secret nip, a filthy rime, a foolish
 tale, a grosse lie, &c.) till it haue taken such hold of him, that he can-
 not shake it off when he would. One shal not cast his eye aside, but it
 shal be as a glass-window to let sin into the heart, and cause it to be
 delighted with the beauty of a strange woman, and to be taken with
 her cie-lids: nor one shal not see any man earnestly following the
 world, or too seriously occupied about his profits with good successe,
 and sweet commings in, but we are drawne and (as it were) tickled
 with the like; and so our minds begin to be snared and intangled
 and itching to be doing where we ought not. And so we are ready to
 be led by occasion in other things innumerable.

Note.

1 We cannot see our enemy, but we haue our hearts rife against him

2 Nor hurt our foote neuer so little but we curse,

3 If a thing go not for ward as we would, we fret & become impatient at it.

4 If we be prouoked neuer so little, we storme.

5 If we be told a fault, we swell & conceiue il of him that reproveth vs.

6 If we be but absent a while one friend from another, we wax strange.

7 If we be merry, we wax light; if sad and heavy, we be dumpish, and vnprofitable.

What goe wee about, wherein wee may not sensibly and easilie perceiue, that the diuell is at hand to hurt vs? so truly it is said, that he rangeth about the whole earth to bewich, not the vngodly alone, (whom he hath sure enough alreadie) but euen Gods people; as may cleerely bee seene and felt of vs, if we giue neuer so small aduantage.

Note,

This I haue said of some of the lets, to stirre vp the Reader to obserue others by them, as, coldnesse, deadnesse of spirit, (a neere companion to slothfulnesse) which causeth men to say, *A lion is in the way*, when they haue quenched the spirit of grace in themselves, which sometimes made them willing and ready to their duties. Then, delay & driuing off good actions and enterprises till the season and fit time be past, wherein they should bee done, is another maine let from dutie: this driuing off, I say, is a common euill among the better sort of Christians, so letting goe the opportunitie, and vnder this pretence, that they cannot doe the good which they would, therefore doe none at all. Whereas wee are taught, that *a word in season is like apples of gold and pictures of silver*: so is a thing in season also, and we haue been taught, not to driue off from day to day. To these may be added, a carelessnesse, in obseruing and looking to our heartes and waies, which groweth fast vpon vs; also a yeelding too readily to our appetite, and vnto temptation; whereas we ought in such cases to put a knife to our throte, and weane our appetite; also custome and boldnesse in sinning, when yet we should feare in all our waies; and prophaneenesse, which yet ought not to be among Gods seruants; and loosenesse of the eye, eare and tongue, though the holie Ghost hath commanded, that we should be slow to speake, and our Saviour hath willed, to plucke out such an eye, and both teach; That hee who turneth his eare from instruction (much more if he should lend it to euill words) despiseth his own soule. Now therefore in so many assaults, by so many occasions taken against vs, and that every day one or other, yea many of them by so malicious and subtile an enemy, to no lesse danger of ours then the the losing of our soules, who escapeth vnles he be armed? What wise man will nor provide carefully against these & such like annoiances? And if he know not how, yet he will count his labour best bestowed in learning, then shall hee vnderstand his way a right, and know that he walketh in safetie. And thus doth *Salmon* describe a wise man, saying; *It is the wisdom of the prudent,*

Prou. 25. 11.

Prou. 23. 2.

^a Prou. 28. 14.

^b Heb. 12. 16.

^c Iam. 1. 19.

^d Matth. 5. 29.

^e Prou. 15. 32.

prudent, to vnderstand his way. This I haue said, that the Reader may see what manifold lets there are, first in our selues through the corruption that is within vs; and then without vs, by the diuell raised vp against vs, (which is not perswaded to many, as it were meere it should;) that wee may see iust cause to be better acquainted with the armour of Christians, and other helps before mentioned, by the which only God hath appointed safe diliuerance from these fore-mentioned lets and annoyances.

He who shal be found willing to liue after a Christian directiō daily, shall more easily be brought to feare, and so withstand these and the like occasions, that they disguise him not, in making him like to other men, who feare not God. Wherein more especially, we must looke to our selues, that we wisely auoide and prevent the occasion of these, seeing we know how we haue smarted by them: and when we cannot altogether a void them, yet to arme our selues by resolute couenant and seruent prayer against them; and when we haue been overcome by any of them, we must see it, and marke our weaknesse: and pray more earnestly, and giue not ouer; and Gods grace shall be sufficient for vs, both to quiet our mindes by hope of pardon, and to weaken our sinnes afterwards.

And by these impediments from the constant holding out in a godly life, it may be scene, that it is no idle occupation to be a true Christian, and to continue so: and that his worke is not a ceremonious tasking of himselfe with reading some prayers or doing other things, when he thinks good, or when he is inioyned it; which yet (as little labour as it costeth men) would also bee neglected oft, both of Minister and people, if they were not tied to it. Also wee may see what need the seruants of God haue, to guard themselves strongly, and so to abide, as hath bene shewed before; and to be acquainted with Satans crafts and policies, and by what meanes they be repelled and resisted. And that their temptatiōs are sometime so forcible, that they are not subdued and overcome, but cast them into some open sinne, (for the which cause S. Paul admonisheth, that men quench not the spirit,) yea into the same sinne after repentance; but yet (if they rightly weigh it) to the end they may rise againe by the remedies appointed for them by the Lord himselfe in that be halfe. Also, here we may see how they be tossed as the ship by the waues of the sea; sometime a lost in vaine hope and confidence, that they are safe and in good estate, & yet nothing so; and at other times, cast downe and plunged into the depth

PROV. 24. 8.

2. COR. 12.

What obseruations are to be gathered from this doctrine of the lets.

Note.

The first.

The second.

The third.

The fourth.

1. THESS. 5. 19

The fifth.

Note,

A simile.

The first.

Psal. 10. 13.

Psal. 77. 11.

Gen. 32. 23.

The second.

Ierem. 5. 3.

Psal. 23. 4.

Iob 13. 15.

Col. 1. 11.

depth and bottome of feares, yea of very despairing : which was the estate of *Peter*, when neither he, nor any other (namely in the time when he forswore his master) thought he could haue been pardoned. And this is their miserie, that they are euer for the most part carried (when they bee not well staied and fast settled in faith and hope) into extremities. And yet (a thing most admirable) they are neuer safer, then when they are thus exercised. For as the iron that is vnoccupied, doth soone wax rustie, and the stone that lieth still, is covered with mosse : so they, if they be not examining and obseruing themselves, considering their state, watching ouer their hearts, foreseeing dangers comming, and learning experience by things past, and in such like manner occupied for the time present, they wax barren and vnprofitable, euen the best ; and in time, doe breake out dangerously.

And as they are in no estate safer, then when they are thus exercised, so would not they themselves when they bee well aduised, be put out of that course, neither are wearie of it, though they deprive themselves of many earthly liberties thereby, but desire to hold constantly in the same, this being added, That they haue the grace which is sufficient for them. Furthermore, by these impediments with their like, so many & sore, the faithfull may see what they are beholding to God, and how deeply they be indebted to him, that for all the rage and violence of their temptations, yea so sore, as sometime they may possibly commit a sinne of presumption, and be in some kind of despairing, yet God sendeth a calme againe, and a deliuerance out of their deepest sorrowes and feares. For as *Jacob* wrestled with the Angell, and when he was hurt, would not depart till he had blessed him: euen so, the seruants of God haue conflicts with the Lord himselfe, who keepeth them downe with one hand and holdeth them vp with the other, that so he may exercise their faith, that it may not bee vnoccupied. Last of all, by this doctrine of the lets of faith and godlinesse in the children of God, wee may see, that they behaue not themselves in their struing against sinne and in going vnder their afflictions, as the wicked doe : (who the more loader the Lord layeth on them, the more they murmur & rebel :) but these when they haue the greatest sufferings, they strue to trust in him, and in some measure doe so ; and are strengthened with greater power of Christ, and ioyfulness. Also they, though they feele the power and rebellion of sinne, as well as the other, yet they hate it with a perfit hatred, and would not be drawne with

with the cords of it at all, and so looke to Gods mercy through Christ. But the other, would not let goe their hold of sinne, the taste thereof is so sweete to them; if they breake off, it is against their will, and for feare of Gods wrath, neither lay they hold indeed of pardon. These obseruations Gods seruants may make by this doctrine of the lets, and many other such, to their singular benefit. And what should I say more? For it were infinite almost, to say all that might bee said to the like purpose.

Now it remaineth, that in few words they be put in minde, that they acquaint themselves better and better, with the Christian life; and daily delight and solace themselves in it, I meane, in one part or other of it, for it hath great varietie. For howsoever there fall out many difficulties in their liues, yet know they, that they shall be fewer and weaker, as they themselves grow more in knowledge, and stronger in faith and other grace. And although before they be brought to yeeld themselves to them, many darke mists are cast before their eyes, to extenuate and make small the sinnes which they should commit, both by hiding the punishment, and couertly obiecting the mercy of God: yet let them know, that if they haue once committed them, they shall be aggrauated as salt on the other side, as that there is no mercie for them with God. And let it be remembred, that occasions to prouoke to sinning shall neuer be wanting, no not in any place, but shall bee ministred (rather then not at all) euen by things not euill in their owne nature, (as hath beene said) yea, and in such sort, as shall be fit for the disposition of euery man, yea in the assembly of Gods people, that they may not be bold at any time to cast off feare of danger. But let them fight the good fight of faith, and lay hold of eternall life, and follow such good help as they haue receiued and learned of God: and so doing, though they finde not the comfort sometime, which they desire; but feare, because of their presant strivings and conflicts; yet I dare assure them (the Lord hauing spoken it) that they know not the happie fruit and end of that which seemeth their greatest misery: for they shall reape the fruite of righteousness in peace, when they haue beene exercised with their tryals, and haue waited a while with patience.

The great remedie against them all.

Nota

March. 13. 1592

Hebr. 12. 13.

CHAP. 13.

An example of a Covenant made by certaine godly brethren, declaring what manifold letts the faithfull haue in this world, (fit to illustrate the former doctrine:) contained in the two next Chapters following. In this Chapter, of the first part of it, namely, a Complaint made by them.

ANd because I haue shewed what impediments our vnstayed affections and worldly lusts are, from a constant course in a godly life, and what remedies are to be vsed against the same: I will adde an example of the practise of diuers well minded Christians, wherein the weaker sort may see this more cleerely; seeing examples helpe much to such as they are, to make better vse of rules to direct them.

In the yeere 1588, there met in a Christian mans house certaine well minded persons, which dwelt in one towne together, with whom also the Preacher of the place did meete at the same time. Their meeting was for the continuance of loue, and for the edifying one of another, after some bodily repast and refreshing. And yet know, that they were no Brownists; for they were diligent and ordinary frequenters of publike assemblies of the people of God. Neither were their meetings Conuenticles, for the disturbing of the state of the Church and peace thereof, as many imagine that there can be no private fellowship among Christians, but it is to such ends: the contrary may be seene by their conference. These with one consent, fell into communication, how the case stood betwixt God and themselves.

Some accusing and complayning of themselves, that they had not vsed their long continued peace and liberty of the Gospell to the end for which God did send both, but that they had been dim lights. The rest consenting, and by occasion offered amongst them all, (well nigh twenty persons) sundry reasons and proofes were set downe, to make their complaints more weighty, and also to shew, what euill fruite they did see to proceed from such a dead and vnprofitable course of liuing; and yet the persons spoken of, did as farre exceede the common sort, of them that professe the Gospell, as the common professors doe exceede them in religion, which know not the Gospell.

When

Of the first part of the Covenant, &c.

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When they proceeded thus farre, it was demanded, whither there were no way to come out of this wearisome and vnprofitable life, which (in their owne iudgement) did not beleeue such as imbraced the Gospell. If there were any way, what might be the fittest and best remedies to come out of such bondage, for they counted it no better: and betwixt them they agreed vpon certaine, with such good liking, after they heard and conceiued them, that it might appeare that their heauie hearts were much eased, when they did but see a way how to be deliuered from that yoke of bondage, their plentifull teares being turned into cheerefull countenance. The conclusion was this, they did couenant faithfully and seriously, to set vp these remedies forth with speedly; thinking that such a weighty matter had neede of no delay; and thereupon, desired the Preacher to set downe the summe of their conference and communication together, for the better putting of them in remembrance of it to practise it; as also that they might see what the summe of their conference was; which seeing they agreed vnto, called a Covenant.

Now it may be, ye looke to heare what fruite there came of this; surely euen this meeting was a great whetting them on to enioy the publike ministrie more cheerefully and fruitfully afterwards; and this meane with others, both publike and private, did knit them in that loue, the bond whereof could not be broken; either on their part which now sleepe in the Lord, whiles they heere liued, nor in them which yet remaine, by any aduersary power vnto this day. And this I set downe to this end, as well that godly conference may be had in account among Christians; as principallie, to shew what hindrances there are from a faithfull proceeding in a sound and godly course, and how necessary it is, that all good remedies should be vsed to continue the same; this was the chiefe end why I did mention it. And some of this covenant I haue here set downe in the words following.

The true report of a conference, had betwixt certaine well minded Christians, (Anno 1588) who saw they had not lined, according to the knowledge which they had, nor to haue answered to their profession, as they might and ought to haue done: containing a complaint of their coldnesse and negligence, with remedies against the same, and a couenant to turne to God by repentance, profitable for these dayes.

*An entrance
into the matter:*

WE weighing aduisedly, and by due consideration heere of late, the glorious and goodly beauty of a Christian life, as it is commended and set forth in the word of God, how full of heavenly comfort it is said to be vnto all such as make it their treasure, and how amiable, and how fruitfull also it is (in whomsoever it be) vnto others which truly know the price and excellency of it, and we so dimly and darkly beholding the image of this in our selues, who yet had hope, and that not small, that we had a part therein: wee saw iust cause why we should confesse, that we had beene much wanting heerein, and that the patterne of our life was farre vnlike this rule, when we compared the one with the other, and therefore complained with bitterness, that we had fallen into a deepe slumber, being rather ready to thinke our selues in safety, then carefully looking to those testimonies in our selues, which might indeed assure vs of it. Whereupon we fell into an heauy and bitter complaint in this manner, with plenty of teares: Oh, we see now, that we haue not walked with the Lord, as by diligent marking the examples of other deare seruants of his, we haue found that they haue done: nor honoured our God in the course of our life, according to the mercifull occasions and encouragements which he hath giuen vs. The seruent care & earnest zeale which we see required in the people of God, hath beene much wanting & cold, in respect of that which we might well haue attained vnto. And as wee see now more cleerely, that our blockish and vnprofitable life was not glorious to God, nor becomming vs, who should haue stood forth among the rest of Gods people to giue light vnto others: so we did many times feare it before, and thinke, that whatsoever vnprofitableness and coldnesse is to be seene in many other weake Christians who behold and liue with vs, it might rightly be imputed to vs, from whom and such other, they commonly take example and direction. This and the like we complained of, and lest we should seeme to make it a matter of course, and to shew no manifest cause hereof, we considered and called to minde such proofe of the same, as our woful experience yielded and afforded, in such sort as followeth.

The complaint.

Note.

Note.

*The first proofe
of the iustnesse
of this complaint.*

That this complaint therefore may iustly be made, we said each to other, it appeareth in all those duties pertaining either to God or man, our selues or other. For in all, we haue failed manifoldly, whereas yet by meane or indifferent heed-taking in great part wee might haue done better. Concerning God, wee haue not purchased such glorie

rie to his name, and shewed forth his loouing kindnesse to the sons of men, as wee ought and might haue done; neither glorified his Gospell, as if it should haue been taken from vs, we would haue promised to doe. Further, it may appeare hereby, that we see we haue not profited in the knowledge of the will of God answerably to our time, and to the helpes which wee haue enioyed for that purpose. For many of vs are as yet but weakly settled in the chiefe points of Christian religion, much lesse are we fit hearers, with readie mindes to put in vse any doctrine which shall be necessarily, soundly and faithfully delivered vnto vs. Nay, we must needs confesse to our shame, that the meanes to come by knowledge, haue been very negligently vsed of vs: as, seldome reading, and in hearing, not vsually preparing our hearts before we came, with casting off the sinnes which might hinder vs, and comming with meeknesse; neither in hearing, haue been diligently attending and hearkening to the voyce of God, neither after our hearing haue vsually meditated or communed with other of that which we haue heard. So that this hath not been our delight, but with much vnreuerence (for so holie and heavenly a seruice) gone a bout. Moreover, wee haue not so tamed our corrupt nature, and so set our selues against the same in many particulars, so as we haue preuailed ouer it in our temptations: (for we haue thought it too tedious and irksome for vs;) but we haue fauoured exceedingly, and giuen too much libertie to our selues in our sinnes, not readie to mislik and withstand the same, as either some of vs sometime haue done, or as wee haue seene other of Gods seruants to haue done, as *Ioseph* (Gen. 39.) did in one time, *Moses* (Heb. 11. 24.) in another. yet the meanes which we vse sometimes to obtaine grace, if they were continued, would bring to passe some effects this way not to be complained of; therefore seeing wee thus faile herein, wee must needes complaine bitterly. And what is like to bee a greater hinderer of true godlinesse in vs, then this tender bearing with our selues in our sins, as being hardly brought to offer any violence vnto them: when yet we know, that the smallest euil of our euill lusts, doe fight against our soules, are ranke poyson vnto vs, and haue need to be driuen out with most strong medecines?

And as concerning the danger of fauouring our selues in our sins, though secret and smaller then many sinnes seeme, thele fearefull effects haue followed, that hauing winked at the smaler, we haue rushed and beene plunged into greater: and not chasing away light and wan-

*The second
proofe.*

Seeing the diligent seeking of knowledge by studie, is one meane to come by knowledge, we must not cease, till we haue delight in studie and reading.

*The third.
proofe.*

Note.

*Gen. 39. 9. 10.
Heb. 11. 24.*

The desire accomplished, absh (without great grace) make a man more secure and in great danger.

*The dangerous
fruits of fauou-
ring our selues
in our finnes*

Note.

ding desires, we haue fallen into deeper and more dangerous delighting in them, which hauing once taken hold of vs, could not with ten times so much adoe be remoued; yea, by this sleight struing against some, we haue been sometime overcome of them and other. Some haue taken great hurt by worldlinesse, decaying as fast in grace and goodnesse, as they haue gone on with too much intemperancy and excess in that deceivablenesse: some haue growne into great coldnesse, and in apparât security haue not espied their estate once to be changed; but haue kept a kind of perswasion, that they haue beene in as good case for al this, as euer they were when greatest care was in them: some haue beene ready with conceitednesse and froward iudging to breake off their course of Chrissian walking sometime, and their fellowship and communion with their brethren. Oftentimes such an acquaintance hath growne by this fauouring of our selues in some one, with falling into many, yea and those very perillous, (as strangenesse betwixt neighbors, hollownes, vntrustinnesse, farrings, a growing after the common sort, slow growing on in that which was our profession, with many other such annoyances) that it might well bee said, that fearefull effects haue followed this bearing with our selues, even in vs who haue been thought to be of the forwarder sort. Now when these and such like vnfauoury fruits haue come from vs, and that we haue in such like manner (as hath been said) walked in the world, what hath beene our estate and condition, but that which might well enough becomee such as haue in no carefull sort bin professors of religion.

Note.

Our comfort hath beene flattery, and deceiuing of our selues; our seruency and zeale, which ought still to haue increased, hath been benumbed and turned into senselesse blockishnesse: our company vnprofitable, if not hurtfull and dangerous; and when we haue in any manner looked into our selues; wound of conscience and terror hath bin found within vs, shame and reproch hath been without; or (which is worse then both) hardnesse of heart for the time, hath ouergrowne vs. As for the Lord, neither could we, neither durst we haue our recourse vnto him, and from any besides him, we knew no sound comfort could be attained. To forget this our misery, was impossible; and to be still thinking of it, intollerable: and so betwixt the one and the other, we could not be (when we were at the best in such estate,) but most vncomfortable. But yet we liuing (through Gods goodnesse) vnder the ministry of the word, could not be so forgetfull of that which had been in vs, nor so blockish in remembring and consider-
ing

ing of that which had beene taught vs, neither all religion so vtterly extinguished in vs, but that the sparkes of zeale which were in vs, must needes be kindled one time or other: by meanes whereof, wee were informed to see a maruellous decay of godlinesse, and a change from that which hath beene in vs; and thereby were driven into exceeding heauinesse, to behold from what we had falne, and yet vtterly vnable to recouer our selues againe for the time. If sometime by more earnest stirring vp our selues, wee could obtaine this of our selues, to humble our hearts before God by prayer, confession of our sinne, &c. (which yet in such a case we were brought to very hardly, when we had greatest need:) yet wee may behold here what a bitter fruit wee reaped (and that also long continuing with vs) of our forenamed libertie seeking, and forgiuing the beginning of sinne such entertainment within vs.

Another prooffe, that this our complaint is iust (wee said) is, that wee haue not so growne in grace and in the fruits of godlinesse, that wee haue beene hereby amiable in the eyes of God and of his good seruants, neither haue wee taken vp our delight in labouring after them: as for example. In our afflictions and trials wee haue not felt our selues contented, that the Lord should exercise vs as it hath beene seene good to him: wee haue not overcome impatience in them, much lesse reioyced in bearing them. Wee haue not taken occasion by Gods blessings, of libertie, peace, health; fellowship one with another, prosperitie and such like to be more fruitfull and cheerfull in doing all good duties, as occasion hath beene offered: lowlinesse, meekenesse, kind-heartednesse, faithfulnessse to men, sinceritie to God in the good things which we haue done, haue oft and much beene wanting; very spary and niggardly in prayer, meditation, triall of our selues, and labouring to know sinne better, and confessing against our selues, that which we know, soone weary of wel doing, yet sometime not grieued at it; but vnwearied in things needlesse, if wee should haue giuen place thereto. Wee so hardly and sleighly saw the necessitie of practising many duties and precepts, which by doctrine are commended vnto vs, that we rested in that which hath beene, and coldly rose vp to any new or further proceeding. Our crucifying of our selues to the world, that wee might bee content to be despised and of little account in it: or our crucifying of the world vnto our selues, that it might not bleare our eyes with the vanitie and deceiueable inticements and baits of it, hath beene very faintly gone about of vs: our

*The fourth
prooffe, because
wee haue not
growne in grace
and godlinesse.*

Acts 5. 41.

Note.

Note

experience in marking the course of Gods dealings toward vs, in comforting vs after wel-doing, in letting vs feeble that hundred fold for the forsaking of any part of our will, also in his chastising of vs for our securitie or other defaults, alas it is very small. So that neither may it be sufficient for vs to encourage others to a godly life vpon our own triall, (our growing being so weake,) neither hath our carriage bene such, as ministreth any great wisdom or direction to our selues to hold on in a good course: and yet how frozen and faint our perswading and encouraging of others is, when wee are not well settled our selues; it may bee considered with griefe enough to him that listeth to weigh it. Our little watching of our whole life, that in our solitarinesse wee might commune with the Lord and our owne hearts; in company be fit to doe good or take good, that euill might bee farre from vs; may iustly shame and feare vs to thinke of: our little labouring through loue (as our callings haue permitted) to bee fruitfull and occupied in that which might increase our peace, and vphold our Christian estate, is lamentable. And thus by this, and such other like, it may easily appeare, that seeing we may charge our selues in this wise, wee haue good cause to complaine, that it is not with vs as it ought and might haue bene.

*The fifth prooffe,
for that we take
too liberall vse of
lawfull things.*

And from these accusations ariseth another, that we haue taken too liberall an vse of lawfull things; neuer suspecting that any hurt or danger can thereby come vnto vs; as in diet, apparell, sleepe, the vse of marriage, dealings in the world and talking thereof: forgetting that which the holy Ghost hath taught vs; that is, that these lawfull things, namely, pleasures and profits, are called snare, and therefore easily able to intangle men and hold them fast; so as it shall be hard for them to ronne the race of Christian duty required of them: and that they are said to presse them downe, that by meanes of them, they cannot with such cheerefulness and fruit liue vnto God. Whereinto bee directed, they may serue vs for a rule, that as euery one of vs can see what is sufficient, so wee bestow no more time about the world then wee needes must; neither in talke nor other dealings, fearing withall, lest we should be carried to loue it too much: wherein the more that euery man laboureth to overcome himselfe, that his cheerefulness in good duties may not be hindred, so much the more hee shall haue to reioyce, that hee hath bene content to abridge his owne delight for better things.

Note.

*The sixth prooffe,
little feeling of*

Another prooffe of this our complaine, is, that wee haue had little feeling

feeling of the wants and miseries of others. To see how many thousands walke ignorantly, other many, in securitie, hypocrisie, superstition, &c. many to haue fallen away vtterly, after they had receiued a taste of the Gospell: Oh, who should not be moued at the beholding of it? and pitie them, as much as in him should lie? and not to bee content, that wee our selues should doe well; whiles wee see so many in calamitie? But it cannot bee denied, but that their estate, either of the desolate beyond the seas, in many countries, or of the distressed ones amongst vs, doth little touch or come neere vs: whereby as our prayers are weake which are made in their behalfe, so are the other fruits of our compassion small and few. For as liberalitie is cold in respect of the abilitie which many haue, so few of vs are grieved at their euils, or goe about to call backe and reclaime such as we may: wee haue not much set our mindes on this, how wee might best preuaile with, and draw our kindred, acquaintance, familiars, families, &c. neither of purpose sought to order our wayes so, as we might by our holy conuersation winne either these, or strangers to God; neither to strengthen the weake, and helpe forward such as haue bene at a staggering. And that which is more, if we haue done any of these, yet wee haue done it more houerly and coldly, whether with our families, or other with whom wee haue had to doe that way, not in meekenesse, loue, compassion, bearing as there hath bene cause with them; or heartily seeking to winne them vnto God.

The cause hereof was no one, but yet chiefly our euill hearts, which for all the taste of holy doctrine, and light which we had of the life to come, yet being cleansed and renewed but in part, were euermore in respect of our corruption prone to euill, and vnapt to goodnesse: so that, not onely after good meanes vsing, they carried vs to a forgetfulnesse of that good which was offered vs, either in prayer, conference, or the ministry of the word, and to a sensible decline at least of some declining; but even in the time of our enjoying of them, our hearts deceiued vs, that we could not make (I speake of the most times) any great vse or profite of them at all. But that the euill of the heart may the better appeare, and so the cause of our vnprofitablenesse the more cleerely be scene, it shall be good to set downe some of the particular corruptions of it, and how easily they comonly breake forth and shew themselves by the smallest occasions. Now the heart is deceitfull, whereby when we are towards or in the way to great danger, yet we are not willing, or not able to see and decline it.

the wants and
miseries of o-
thers.

The causes of
these defaults.
The first, an
euill heart.

Note.

Particular cor-
ruptions of it.

What corruption
may bee rooted
out: and what

It

are so hereditary
that that they
cannot be.

It is hardened in great part, so that it is not easily brought to relenting, nor to be touched, and to melt: and so, good meditation and the fruit-fullest doctrine doth hardly affect vs. Frowardnesse, which disquieteth and disempereth the whole life; peeuishnesse, when we cannot abide any word vttered, but it is taken in ill part, and most ranke poison gushing out against them that displease vs, and imparience and vnquietnesse vnder our afflictions and crosses, are in it with much hypocrisie. It is also idle and slothfull in going about duty, yea and vntoward in the same. It is fraught with selfe-loue, which is, when we fauour our selues too much, and please our selues in our sinnes, when the smallest prouocations thereto, should displease vs.

Note.

Earthly-mindednesse is another streame running from this fountaine, when wee are drawne to the loue of the commodities of this world, and are led with a desire of growing rich, which snareth vs, and calleth backe our mindes from liuing holily, and causeth such as wisely resist it not, to haue their treasure in the earth. In prayer great coldnesse and wearinesse possesseth (as it were) this heart of ours when by any occasion wee haue attempted it; anger, malice and reuengement, in degree one exceeding the other, doe easily appeare to haue their abode in this heart. Pride, though sometime priuy, is one among the rest, which poisoneth our best actions, and soone ariseth when any good hath becue done of vs, the repining at the gifts of others, doth many times assault vs; and what barrennesse and emptinesse of Gods grace is too commonly found in vs; our wo-
full experience doth cause vs to remember. Vncleane desires (among the rest) are here, an innumerable rabble of other vnlawfull, dangerous and carnall thoughts do swarme in vs; and temperancy & moderation is so meanly reached vnto, that we can hardly be merry without lightnesse; sad without vnfruitfull dumpishnesse, beleeuing God without presuming, or feare him without some doubtings and inclinings to despairing. These here set downe, with others many like vnto them, hauing place in our hearts, and long continuance, without any occasion offered doe set themselues a worke in vs, but especially, by occasions doe fearefully breake out from vs, wee being (if wee could marke it) not long without some one or other of them to prouoke vs, what-soeuer we goe about. What maruell, though other causes did not goe with them, if by means of these corruptions, we should haue our actions blemished, yea poisoned, and our behauiour and course of life to be made vnholly?

Note.

But

*The second cause,
the letting loose
of our hearts.*

But now, when these shall be let loose in vs, when they are not holden in as it were with bit and bridle, when they shall governe vs, and not we them; but we become slaves and servants vnto them, how can it bee otherwise, but that our liues should giue little light vnto men and glory to God, and for all our profession of the Gospell and the account that we make of it, yet that the fore-mentioned offences should be found in vs? And this is the second cause why we bring forth no greater fruits of amendment. For when our hearts which in themselves are too euill, shall wander where they will without checke, and feede themselves by occasions without controlement, little watching ouer them, or keeping in of them with diligent care and obseruing of them full easily and right soone is the vnstednesse and vnprofitablenesse, which we complained of, ingendred in vs: and so bringeth forth fruit accordingly, euen like vnto it selfe, as hath beene saide. Now for our owne parts, wee cannot but confesse and remember against our selues, that we haue either not knowne many of these fore-named corruptions, and therefore could not use any violence against them, or if we haue seene them in our selues, yet haue wee made light matters of them, dallied with them, and delighted in them and if time or rather dealings haue not brought vs into the forgetfulness of them, yet with some sudden sighes and weake mislikings, they haue beene beheld of vs, which hath beene no decaying nor cutting off of so ranke corruptions, but that they haue budded forth againe immediately, and so haue sowed our actions with their bitter leauen most dangerously. Whereas, if we had beene ialous ouer them, if we had first clenised and purged our hearts of them; if we, knowing that the greatest offences before men, are first nourished in the heart to the prouoking of God, and therefore had set our selues against them; we should haue seene, that with much comfort to our selues, in sound practise of duty, we should haue proceeded in our Christian course, as being hereby at liberty from such bondage to our lusts; according to that which is written; *Resist the diuell, and he shall flee from you.* And in this estate we haue pleased our selues most commonly, because we haue sought ease to the flesh, and haue beene loth to take such paines as to abridge and cut off our manifold vaine delights and fleshly liberties.

Note.

*James 4.7.
A cause of the
former cause,*

Oh, it hath bin a death to vs, when we must be rouzed out of our Lushnesse, and bee inforced to grant, that such a life as wee lead, hath bin but meere security: and when we must confesse much against our selues, (which hardly we haue bin brought vnto;) & yet not rest there,

Note.

Note.

Prou. 1. 32.

Marth. 20. 21.

there, till we haue also obtained of our selues to cast it vp as an vn-
 uory gorge. For when in our decay in grace we haue feared secretly,
 that all hath not been well with vs; and yet for all that, because we
 would feele no smart, it was irksome and tedious to vs, to thinke that
 we must enter into a straighter course: we haue lien still in it as long
 as we could or durst; so truly is it said, That ease is a sweete poyson
 and slayeth. We dreamed like the Apostles in their foolishnesse, of an
 earthly happinesse, that it was the sweetest life of all, to thinke, what
 riches and treasures we had already, and more hoped to come vnto
 daily; to feede our appetite with thinking on our outward peace, in
 hoping, (though without warrant) that it should be continued: to
 imagine how we might heere be setled after our hearts desire, though
 we neuer perhaps should attaine vnto it; and not weighing, that al-
 though we at any time might; yet how rotten a foundation we had
 laid in so doing, which could not abide the wind and tempest. This
 ease it was which would haue slaine our soules, and was the cause of
 our so great loosnesse. An estate of life full of danger, and full of de-
 ceitfulnesse, with which (yet) non haue euer so besotted themselves, (be-
 ing holden captiues of the diuell at his pleasure) but they who haue
 escaped the danger of it, haue as highly reioyced; and as from a bot-
 tomlesse dungeon, haue kept themselves with all care from falling a-
 gaine into it.

Note.

Prou. 14. 10.

Now we falling into this fond ease, lothed to take such paines in
 running the race of Christianity, and in labouring to keepe in our
 selues vnto duty. When we had been any time vnexercised with cro-
 sses and afflictions, it was bitternesse to thinke, that againe we must
 come vnder them, (so little did we hope for comfortable or fruitfull
 vse of them,) and when we had been proued with them, (for the most
 part we were vncomfortable in them. Whereby it appeared, that what-
 soeuer we thought of our selues and of our great profiting, yet that
 our strength was neuer great, because wee were found weak in trials.
 Hitherto it belongeth, that wee were so vntoward to the vse of any
 good meanes; I speake not of the loose & negligent vsing of them,
 which was a fruit of this vntowardnesse, (for that hath been spoken of
 before) but of our great vnwillingnesse to breake off our luskish and
 sottish course of life. As for example: to priuate prayer vterly vsapt,
 when we should yet haue seene much necessity of it; (as being loath
 to awake our selues out of our spirituall sleep,) and loathing the painfu-
 lnesse of going about it. Against pure doctrine taught in publike mee-
 tings

tings we felt sensible rebelling sometimes, as seeing that the loosenes and liberty which we delighted in, must be made odious to vs, and our selues, hereby disquieted, we feared, and were in a ieaousie of our good brothers company, by reason of an euill conscience, thinking that we must be of one minde with them; and that could not stand with our vsauoury liking. And what a slavery is it, that we should bring our selues to such a point, that we must obey our filthy lusts, and become seruants to our vile rebellions? What madnesse is it, that we should deprive our selues of the best thinges, and yet contented to abide so still? And by this it may appeare, how many defaults are like Note. to breake out from our liues, when such dangerous ease and loosnes haue their harbour in our hearts.

And yet another cause why so little good hath bin done, we may remember to haue been, that we haue looked so narrowly to the liues of others, to gather hurt thereby, not remembring that we should follow Christ: of which, some being of the better sort, and others of the common, we haue taken exceeding great hurt to them both. For these latter, when we saw how they haue many times, continuance in outward peace and prosperity, so that they are merry, and take no thought about providing for the iudgement day, neither are withholden from any intemperancie of liuing; though we become not like vnto them, yet as men not so fully perswading our selues of their misery, we began to thinke that it is but vaine for vs, to labor greatly after innocencie, and to shine as lights, which (we see) is little regarded. And so we haue growne to iustifie our owne course of life, as very sufficient, and well likeing to the Lord, yea and besides this, we gathered some rubbish and scurfe from them, by beholding, by dealing, and being to converse with them. And if of these, some be lesse euill then others, and retaine some poynts of honesty, and of better behauiour in them; yet what a grosse bewitching of our selues is it, to compare our selues with those, of whose happinesse we haue no perswasion? Now as the liues of this bad sort of men were laid too neere vs, and we may see that we were weakened in our course by them: so the liues of the first sort, even right good men, we either little or not at all profited by, or (that which more is) we many times tooke hurt by them.

The third cause, looking too narrowly upon bad examples & neglecting good.

Psal. 73. 12. 13.

For as concerning their best actions and most commendable duties, we had them not in reuerent admiration, especially if the persons were daily amongst vs: but we counted them common things, and meeter for them then for vs. Yea, and we thought, that we had some other

ther gifts and parts of our liues comparable them; so that we could be content to go without those graces, & to lose the benefit of such good examples; which yet for this cause God setteth vp as lights amongst vs that we might neuer please our selues in our liues, till we had won this at our owne hands, to frame our selues after their examples, which are most gracious and godly amongst vs. And further we thought that euen such men haue also manifold infirmities in them; though we know them not. But if we did, it was enough to perswade vs, that euen when many things ought iustly to haue been removed out of vs, yet we were in case good enough, and to be accounted commendable.

And these are the speciall causes, that so much fault may be found in our liues; vnto the which briefly, these may be added, that we haue not bin carefull to be strangers to such companies, where we might be easily corrupted, or cooled and discouraged: neither taken occasion to be in good company, or to haue made profit of the same when we were in it, but in a common maner spent such times, either in endlesse or needlesse worldly talke, or some other way vnprofitably; rather framing our selues to their humors, and to approoue of their euill custome, then bethinking our selues how to stop them by giuing better example vnto them.

A fift cause hath ben, that we haue not laboured to nourish our delight and ioy in the benefit of our redemption often, but diminishing the price of it, as though it were nothing so great and precious as it is of small account and little reckoning in the world; fed vpon vaine and deceiueable pleasures. And so taking part with the world, did also with the world grow vnseasoned in grace; whereby, every one after his manner became vnprofitable. For when we begin to make a common thing of that assurance of our saluation, (which without comparison is the chiefest and most precious treasure of all other) and doe not maintaine and preserve the preciousnesse of it by all good meanes, we must needs in stead thereof, make account of other vaine reioycing, and so the care of godlinesse must needs wax small.

And last of all, we hauing sometimes felt our selues vniust to be well occupied, haue fallen to much idlenesse, & therewith acquainting our selues too far, haue (for the time) neither espied it to be a fault, and so refused it in the beginning, by dislike of the same; neither haue betoken our selues to our callings to the binding and breaking off the same, as being Ministers, to attend to reading; or being priuate men, to labour

labour every man as it hath becomen him. And thus much for the
proofe of the iustnesse of our complaint, and of the causes thereof.

And this befall of the first part of the covenant.

CHAP. 14.

*Of the second part of the Covenant; namely, The remedies against
the complaint mentioned in the former Chapter.*

NOW forasmuch as in the weighing of the truth of these
things, we could not but be grieved heartily, (as who can be-
hold so great depth of corruption and the fruit of the same,
so many waies with deadly uncomfortablenesse threatening his con-
fusion, but he must needs seeke and vse all possible meanes, speedily
to pull himselfe out againe?) therefore immediately after the due
consideration of our wofull condition, we turned our selues to be-
thinke vs, what remedies we might apply to this fall, if thereby we
might possibly recover our selues againe: and also make them helpe
hereafter, that we may as well continue in a fruitfull and cheerfull
course vnto the end of our liues; as, to returne into the right way a-
gaine. First therefore, we thought thus, and tooke order as followeth:
that such of vs, as did finde our falles to be so great, and our offen-
ces so dangerous, that either for our too too great delight in them, or
long lying therein we could not by our vsuall prayers & humiliation,
or by help of any ordinarie and daily practises of repentance, (as by
hearing the word and preparing our selues for the Lords Supper,)
come to peace of conscience, by the remission of our sins, & obtaine
confidence and godly boldnes with the Lord; such of vs (I say)
should humble our selues before him with fasting and prayer,
without which meanes such diuels are hardly cast out. Especially our
purpose was in such a case, because we had let go the hold of our faith,
and had suffered the same to faile in vs; which when it comming to
passe, what can there be in our life but meere vnsauorinnesse, to speake
of the best? our purpose was (I say) that our fasting should tend to
this, that wee might sorely pray for the recovery of our faith, and
deere beholding of Gods louing kindnesse restored to vs againe.

That in such manner we being abused in his presence (as there is iust
cause: that such should be) and releuing againe his old accustomed

mercy,

*The first reme-
dies: fasting and
prayer.*

*we hold our
fast
and pray
that our
faith may be
restored to us againe*

mercy, we might in some good measure be purged from our former vnfaourinelle, yea, noisome vncleannesse, and so made fit to renew our covenant with the Lord againe, concerning more holy walking with him. And if we should finde, that our hearts might be brought to vnained displeasure with our selues for our former defaults, without fasting; then wee determined to turne vnto the Lord with all our hearts in sincerity without it, so as we might obtaine comfort and release at his hands, as if fasting had been adioyned thereunto.

The second remedy, that we know our hearts better.

An euill heart may reioyce all.

Note.

After this, our covenant was, to know our hearts better, how euill they are; what fallhood, sicklenesse, lightnes, & such like naughtinesse, and varietie of corrupt affections we cary about vs; that thereby we be inforced to take more paine to weaken them daily. For we saw, that if we be not diligent to search them out, as by occasion we shall be moued to do, we shall both walke in continuall vnsettlednesse, and in an vncomfortable estate, because we can go about nothing, but some one of these or other shall be espied to carry vs some way amiss in the same. And thus we purposed to note and finde them out in vs, by a diligent view of, and taking heed vnto our wayes, that so we may be in daily combats with them. A worthy worke therefore and commendable we saw it, to take knowledge of them; and not to be content to be blind in the beholding of them; and yet that hee which hideth them shall not prosper; that so wee may behold more filth and venome in them, then we would haue thought could haue been in vs.

And wee agreed, that if wee should bee vnwilling to discover this packe, that euen this willingness to hide them, is one of the most dangerous euils among the rest.

The third remedy. To watch our hearts better.

Now further, because the knowledge of our hearts, (if we say here) I meane, of the manifold euill lusts of them, doth make vs the more heady and greedy to fulfil them, when we know them by the law of God to be condemned in vs: we haue further faithfully determined to watch over them with all diligence, that neither any of those which haue already been mentioned neither any other (as farre as we may know them) may lurke or haue their abode with vs with our liking, but that we may purge them out; & not those onely which are apparently grosse, but euen such as are more secret, being not yet come neere their ripenelle: & therefore whersoever we become, or in whatsoever we haue to doe, not to neglect this part of Christian duty; but but especially there to be most vigilant, where we suspect or see cause to feare more danger thereby: as in vehement and strong temptations,

ons, and grievous and long continuing afflictions, there to stand the more vpon our watch, &c. So that whether wee be in company, or alone, in dealings abroad, or matters at home, by one occasiō or by other, yet still to haue this purpose fixed in vs, that as farre as our fraile memory will suffer vs to remember it, wee may goe forward in the watching and obseruing of them. Which must the rather bee done, because, as the heart is the fountaine of life, and from thence we haue it, that we liue; so from thence wee must fetch the beginning of well liuing; for from an euill and vnclane heart, commeth no part of good life, no more the good fruit from an euill tree. But all the abomination of the life, even the most odious and vile, (as adultery, murder, idolatry, heresie, &c.) they haue their beginning there; they are conceived & nourished there, they haue their proceeding from thence; and God is long and grievously dishonoured there for the most part, before man by the fruit of it, can be or is offended.

So that as by the Romans law it was straightly enacted, that their springs should bee carefully preserved from all filth which might taint and poison them, that their riuers and water-conduits might be sweet and wholesome: so it must necessarily be, that the heart of man being once renewed and made cleane, it should bee kept & continued so; that being a good treasury, good things may bee brought out of it continually of all sorts; as occasiō shall require. For heere wee take it as granted, that all which shall haue their part in this covenant, or haue already desired to haue, must be renewed in their mind, and haue their hearts purged and made cleane by faith in the Sonne of God; whereby their sins may be defaced, & all their old conuersation pardoned, their soules through the same with most comfortable and sound peace inlightned, and so their hearts purified, both to will and also to liue well and godly. Of the which making cleane and purging the heart, as this is no fit place to speake, (I hauing handled it before in the second Treatise,) so they must haue learned it, and haue attained to it, who are heere mentioned, that is, such as haue couenanted vnfaignedly to watch and obserue the same. Therefore (to returne) seeing the heart is a deepe dungeon and pit, full of vnclane thoughts and yet deceiuing men; so that they shall thinke far otherwise, and suspect no such thing; and seeing in all their actions some one corner or other of it is ready to corrupt and staine euen the best of them, so that no part of Gods worship can purely and holily bee fulfilled without the carefull holding in of it; it is worthily and for

Luke 6.45.

Note.

Ier. 17.9.

Note.

iust cause, made one part of this wholsome remedy of the well ordering of our liues. So that, if any be giuen to seeke the liberty which God hath not allowed him, to let loose his hart after any folly and vanity, and counted it too great straightnes and precise curiosities to keep a dominion and a superiority ouer it, so as he might thereby bring it into subiection; he is iustly to be pitied, if he cannot bee otherwise perswaded; but if he thinke, that way to build vp a godly life, vntill the Lord call backe his word, (which now standeth for a perfect direction of well liuing) he shall neuer attaine to that which he seeketh.

*with watching,
there must be
fear of offend-
ing.*

2. Cor. 7. 2.
Deut. 5. 29.
Prou. 28. 14.

Now this watching ouer the heart, that it may bee with the more fruit, must haue accompanying it a suspicious and ieaious feare, lest at any time it breake forth into such delights as are worldly, carnall, &c. Of the which feare, for the great good that it doth those who are led by it, the Wise man saith, *Blessed is the man that feareth alway;* that is, his euill heart in one point or other, and therefore taketh the more paine about it. This being so farre to bee vnderstood and practised, as our weakenesse will giue leaue, (that is, so as we doe not willingly nourish idlenesse and vnprofitable libertie and loosenesse in vs) wee are to take view of the fruit which it bringeth vs; and to to measure by daies, by weekes, and so forward, what ease to our consciences, what cheerfulness to our soules, and what better fruit in walking in our callings, more then we were wont, is reaped of vs and inioied. And when we shall see that there is no comparison betwixt the one and the other; that is, betwixt a wandering heart, and betwixt a circumspect care, we may more fully be resolued to hold our in this course still: because although much foolish and fleshly licentiousness is forgone of vs, (which is naturally most desired) yet it frameth and maketh vs fit for the Lord, and weaneth vs more and more from the world, and is a meane by which with great ease and readinesse we go on in our Christian course. For this is that which we hope for thereby. And there shall be no doubt, but when the meditations of our hearts shall please the Lord, that the words of our mouthes, and the practise of our liues shall also be acceptable in his sight. To conclude this point, it is againe to bee remembered, that we weane our heart from earthly delights, which oftentimes tickling it with a pleasant sweetness, doe steale it away from heavenly things, and hold it here below, and so by little and little bring it to finde a contentation here, and breed a wearisomnes in that godly life. And further,

Note.

Psal. 19. 14.

further, that we be very wary, that our hearts be not stolne from a liking of good waies, neither brought out of frame by lothing our duties, and so deprived of their peace: especially, that we bee not hurt nor wounded that way, where there is greatest cause of feare and danger, nor brought into subiection to those sins, to the which by nature we be most inclined, as to the loue of the world, vncleannes, breaking off of brotherly affection, &c. And here, if at any time we should be overtaken, (which is not to be doubted of, no not of the most circumspect and best aduised) we resolutely purposed not to sleep nor slumber in our sinne, neither promise to our selues forgiveness too easily, but first to awake our selues, to be amazed that we should let go the strength and hold which once we had, and to rebuke and checke our selues sharply, till shame and sorrow for so offending, may humble vs; and then we may be bold to assure our soules, hauing an advocate with the Father, Iesus Christ the righteous, that we are receiued of him againe.

Note.

And to the end that in this worke we may more happily go forward, and this watch be the better kept, our purpose was, to auoid carefully all outward hinderances, and occasions of quenching Gods spirit in vs, as we shall haue wisdom to see them: as, too farre entring into dealings or talke about the world, to call our selues back from all excesse that way, also vnprofitable and dangrous company and acquaintance, any vnecessary and idle talke, and whatsoeuer else like vnto these. And contrarily, to be carefull to continue with diligence and delight, not only the exercise and vse of such holy means of meditation, praier, reading, hearing and conference, &c. but also to do it with minds to reape fruit by the same; which is not alwayes intended, nor sought for, so oft as the things themselves are vsed. As for example, seeing the readiest and best way to nourish and continue this holy desire, and carefull watching ouer our hearts, is increase of knowledge, by the helpe of hearing and reading, (for zealous and holy affections are like a flame of fire, which without the adding and putting to of wood, as new matter, will soone be quenched and extinguished, so will our looking to our hearts, and obseruing of them, be loosely and lightly continued:) it is our purpose to stir vp our selues with more earnestnes hereunto, because we know, that we shall otherwise frustrate and make vaine our whole covenant.

The fourth remedy, compounded of many.

That is to say, as followeth: We doe acknowledge, that our negligence and vnreuerence in these, haue so greatly deprived vs of fruit

Note.

in vnderstanding and iudgement, as well as other waies, that before our hearing, we trust we shal prepare our hearts by casting off that which would hinder vs : namely, rebellious gain-saying the truth, security, hardnes, worldly affections, &c. that with meeknesse and teachablenesse, wee will bring honest and good hearts to the hearing of the word; and in the action it selfe, be attentiu, and marking that which shall be taught, so as it may worke in vs, and raise vp answerable affections to that which we shall heare; as ioy by comfortable doctrine, feare by that which moueth feare : &c. and after we haue heard, we will beware that it perish not in vs through our owne default or negligence, in minding other matters more then that which we haue heard, (whereby we should bury it in forgetfulness :) but carefully seeke opportunity to mize vpon it by our selues, or commune of it with others, as our small ability will suffer vs; or both. And when we shall haue learned to put in vre this part of the remedy, we intend to mark how this with the former doth bring our minds better in frame : that we may both take encouragement (in beholding any fruit) to continue it; and in seeing the contrary, to marke where the fault lieth, that it may be removed.

Note.

And to sharpen our desire to heare and reade the more willingly, seeing there is much vntowardnesse in our nature to such exercises, & we haue strong temptations to perswade vs that it is as needlesse, as wee feele it irksome; we haue seen it necessary for vs to stir vp our dulnes, not only by the commandement of God, that we should search the scriptures, (and so, reade them) and that we should give eare daily to the Apollles doctrine, (and therefore heare the same in season and out of season; that by both, the word of God may dwell plentifully in vs;) but also to haue in fresh memory the power of the Scriptures: which, besides that they are able to saue our soules, so they can fill vs with goodnes & comfort euery way, as we shal haue need, and haue done so often in times past vnto vs. For many times we haue been brought so low in feeling of any present comfort; to such a barrennesse & emptinesse of all good instructions; sometime (which was worst of all) to such an vsauorinnesse in the good things of Gods word, and so vnapt and vntoward to them; that we thought in our weaknesse it would neuer be otherwise with vs: yet when we haue come againe to the ministry of the word, the Lord hath scattered our darknesse, raised vs out of our decciueable dumps and drowsinesse, and shewed vs ioy and comfort againe; so that we haue been taught;

taught thereby, that this is the fountaine which refresheth vs in our insatiable thirsts, and cooleth the heate of our sin; and finally, giueth greater grace, then Satan for all his subtilities and tyranny can extinguish.

And further, because experience hath taught vs that we easily lose that in the world amongst the manifold incombrances, discouragements and dealings thereof, which we learned of the Lord by any means; we haue faithfully covenanted for the better keeping of our hearts watchful, and safe from euill, once in the day (if it be possible) to set a part a time from all other lawfull and necessary duties, for meditation and private prayer, to the seasoning of our hearts with grace, and to the establishing of them against all temptations, afflictions and other hinderances. Not, to free our selues hereby from other times of communing with the Lord, as occasions shall be offered, and necessity shall require; but because our vntoward hearts would otherwise draw vs altogether to breake off this duty; if we should not determine of some speciall time; therefore one quarter of an houre, or as euery one shall finde himselfe able, we haue seen meet to appoint hereunto, if we can haue good opportunity; that is to say, if God giue vs minds fitly disposed thereto, and minister profitable and plentifull matter accordingly; or if we faile in both, so much the more to take occasion by our present wants and infirmity, to repaire vnto God.

And because the morning when we arise, is both meetest to be employed that way, as wherein our minds are best able to thinke vpon heavenly matters, when we haue not yet bin about our worldly affaires; and for the most people which are at their owne hand, the best time that may be spared: therefore we haue purposed to allot (as we shall be able) the first part of the day thereunto, with this proviso, that if through necessary occasions we should be hindered from it, we may yet carefully performe it on some other part of the day. And although at the first, we shall see some vntoward beginnings here in, by which discouragement from the continuance hereof might arise, yet we resolved with our selues, that it is some prospect to be got, though in weaknesse; and there is hope that good proceedings, and great shall come; euen of small beginnings, being faithfully entered into. And if by these means we should not become better seasoned in our hearts, it is little to be hoped for, that other means should doe vs the good that we haue need of. But when

The firemedie, once in the day to meditate and pray alone,

Note.

*Notes and
Remarks
upon the
text*

Note.

the day is thus begun, that wisdom commeth with vs in the morning, and awaketh vs with heavenly salutations, we are for the most part kept more sober; and continent from all outstraying the whole day following: for when good things, either concerning the life to come, as the glory of God, or the vanity and change of this present life, are simply digested and thoroughly thought upon, it is no small occasion to make vs more stranger like to this present world; and to carry about vs greater freedom from bondage to our secret corruptions.

And because it is hard, especially for vs private persons; to have all waies made in a readinesse, which is profitable to meditate vpon; (for he that shall be furnished herewithall, must be one which hath a daily obseruation of his life; without the which grace even the learnedest sort shall be to seeke;) therefore we intend for this purpose to draw matter out of the holy Scripture and other some points are set downe for those which are least able to help our selues; that by some few of those which are very fit and available, wee may set our selues on worke, and by them learne to finde out others like vnto them, which doe most secretly tend to the well ordering of the life. By which means appointed and found out for our helpe and sustentance with such like gifts, wofulnesse of minde and inward heart shall hold vs backe, it being troubled with cares of the World, or deceived with dreames of vaine pleasures, (which make the meditation of heavenly matters lothsome;) we are to know, that we shall haue no better occasions offered vs to the performing of this duty, then to complaine of, and seeke remedie againe against this euill and earthly heart, of which wee presently complaine; and as we can bring that vnder, so to proceede in musing and praying for such grace as we shall see most needfull.

*Thes. remedy.
To obserue what
fruit by these.*

Lastly, we concluded to obserue, what fruit wee reape by these remedies in what release of our strong and vsuall mallicies and diseases, what weakening of any such lustes, as sometimes had strongly prevailed against vs. Also, what liking wee haue of this manner of dealing with our selues; or contrariely, whether wee feel any watrifuulnesse ouer our hearts throughout the day, since wee are entred into this conemant, and whether any bettering of our waies by the same; whether in company we haue been more wary of taking or doing good according to the occasion offered; in our dealings more

more carefull not to be found offensive. And weekly and by daies, to marke it, and to communicate our estate with some faithfull brother, with whom we may freely and faithfully open and impart our whole course, as what meanes we vse, what we see cause most to complaine of, and what is more required of vs, then that which we doe: that thus wee may be set forward, counselled and confirmed; and seeing what course wee ought to take for the bringing of this to passe, wee may be stablished in a Christian life. For it doth not a little helpe to haue this communion with some. Also, that we our selues should be helpers of others, where either any doe require the same duty of vs, or through bashfulness dare not bee bold, or through simplicity cannot doe it: yet we seeing that they stand in need of such counsell & direction, should through love shew them what we can, and what we haue learned in this behalfe. And here we purposed for the hope of the great fruit of this communion, to avoid strangeness, which as it breaketh off all profit betwixt vs; so it giueth feare of some secret conceitednes, and that much love is wanting. This direction, if it be read ouer (as we shall see cause, and as we may doe it conueniently) with a mind desirous as well to see what is amiss in vs, as also in faithfulness to vse these remedies: we may be bold (the Lord working by meanes) to assure our selues, that we shall not labour heresh in vaine. And when we haue attained hitherto, we determined not to rest in that, but to bee directed full by such rules as Gods word doth minister to vs.

Now hauing set downe remedies, by which we may raise vp our selues out of any declining from a godly life, we added some reasons to perswade vs thereto, for as much as we may be sure, that hindrances and discouragements enow shall meet with vs to withhold vs. First this, that by such a course, and by seeking to walke with God, as the former remedies do direct vs vnto, we are brought to a most sweet & holy communion with the Lord, in comparison whereof, nothing is to be desired. For it is an honor & prerogative which the world neither knoweth, neither can attaine vnto, to get principallity ouer him, who is the prince of the world, that is, the diuell; & to obtaine grace against our owne euill hearts in well ruling them; which is a greater honour, then to subdue kingdoms. Also that hereby we haue libertie, with godly boldnesse to come before the Lord in our complaints & prayers; being assured, that whatsoever we shall aske of him according to his will, it shall bee granted vs: and that our peace

Note.

Persuasions to
vse this direction.

The first.

Now

1 Ioh. 3.

14.

Note,
1. John, 5. 14.

and comfort hereby is so great, that none who hath but even tasted of it, would change his estate for any other. In this case a man need not feare malicious accusations, because he hath been circumspect in looking to his waies : and therefore (deferuedly) euill speeches can take no hold of him ; seeing hee that is carefull to please God, cannot iustly incur the rebukes of men. As for euill tidings, he is free from the feare of them, because he hath armed himselfe to looke for the hardest. And they who like northis state, (which , all things considered, shall be found to be the richest part & best portion) they must feed themselves with folly, & take their fill in vanity, till their misery ouertake them in the mid-way, and destruction meet with them when they little thinke vpon it.

The second per-
suasion.

An admonition
or counsel.

Note.

Moreover, howsoeuer this indeuoring after a godly life, hath euer of the world bin little regarded ; yet the happiest and men of greatest commendation for godlinesse, haue alwaies preferred it, & made it as the flower of their garland, and the crowne of their reioicing : we haue a cloud of witnesses, and not all in one age, who haue walked with God, euen from *Enoch* and thereabout to this day, who testified this daily looking to their liues, to be the best thing of all. Now if by these & such like perswasions we be brought to like of it, we faithfully couenanted with our selues, to vse these remedies which haue been set downe for continuance, & to make our beginnings sound and substantiall ; so as they may be able to beare and vphold the waight of all that shall presse vs downe. For although our temptations bee strong and many, yet may none of them preuaile thus far, as to make vs breake off this our happy couenant : for if we be not strongly armed against this, we shall easily finde that hinderances enow will arise, which will quickly weaken the power of our best purposes, & frustrate all that we haue taken in hand. Here will inward lets come in our way ; and those, of many sorts : as, to thinke it more then needeth to liue thus ; also that many who are godly, doe not thus ; the inordinate loue of some speciall sinne may withhold vs, and much dulnesse, vnprofitablenes and rebellion, may make vs vterly vnable for the time, to hold forth this course. Many outward discouragements also and hinderances will be ready here to stand in our way, as household troubles, and disquietnes by them, disorder in seruants and children, vntowardnes and ill successe in businesse, want of blessing sometimes where it was hoped for, & losses, in stead thereof, with sore discouragements to see so happy a course so meanly set by,

by, yea in so great disgrace with many, &c. also much toiling and occupying our selues about these things below, with neglecting of our heavenly and Christian calling. These are some of a great number, and the commonest, whereby holy duties doe most easily grow out of place and vse with vs. Let this rule therefore (said we) be well regarded of vs, and that which followeth shall be the easier: for many lothsome wearinesses will in short time arise, which (if it be possible) will breake vs off from this enterprise.

After this, we said: that if we with diligence continue it, we must beware we make not a common thing of it; so as, though we vse it, yet no fruit nor blessing returne to vs by it. The which, as it falleth out most visually in the doing of good things, so in this the best of others, it is most to be feared. In the first setting vpon many duties, some cheerfulness may bee seene in vs, and some time and trauell bestowed: but alas, within a very short time, we grow full of them, they become irksome and tedious to vs; and though we do not utterly breake them off, yet we may perceiue, that without any great sweetness and delight we go about them. The reason hereof is, that our fleshly hearts can like of no good thing long. If therefore either of these two waies, we deprive our selues of the benefit of growing forward by these fore-named remedies; that is, by the negligent vsing of them, or the leauing off of them, yet the fault must bee quickly espied, and not long lien in; for that is more dangerous then can easily be beleeued.

To the better attaining hereof, we may vnderstand, that we may grow to a commonesse in a good thing two waies: either when we be in prosperity, or when some sore and grieuous calamities befall vs: in the first estate, it will be very hard to see any great need to vse seruencie and zeale in holy duties and seruices of God, when variety of earthly delights is set before vs to inioy, and we without controlment of any person, may take our fill of them. Therefore if in this estate, we perceiue any lothsomnesse of well doing to grow vpon vs, we must charge our selues with sicklenesse, inconstancy, falshood against God, secret dissembling, vnfaithfulness, &c. If we should be content thus to fall from the Lord; yea, and if we be not ready without contradiction, to stir vp our selues to a fruitfull and cheerfull vse of Christian meanes againe; and if we be the worse for Gods benefits, we must looke that he will take them from vs, and cause vs to yeeld him other manner of fruits by the want of them. Also we must here call
to mind,

*An admonition,
that this direction
on be neither
left off, nor used
for custome on-
ly.*

Note.

More.

to mind, whiles with delight we serued the Lord, what comfort and godly boldnesse we found thereby, which now, if we begin to decline from him, we can inioy no more, but may looke for some such recompence as shall be meet for reuolters: yea, and we must tell this (we said) to our owne hearts without flattery, that if we wax weary of the Lord at our pleasure, it is to be feared, & that iustly, that he will shake vs off in our leaue and necessity, and we shall not dare to set vpon this Christian course againe, if once we be gluttied with it, and though we doe, yet shall we not finde it easie for vs to go forward, although we set vpon it againe, but that one time or other we shall be like to be driuen backe, which iudgement is fearefull about many, and next vnto despaire. We must thinke that the Lord dealeth tenderly with vs, if we may haue liberty to glorifie him by manifold incon- ragements, in outward blessings: whereas many haue thought it a singular priuiledge & great kindnes of his towards them, that they may do it in imprisonment, in bonds, in pouerty, in reproch, &c. And generally, we ought to thinke, that if we thus vse his benefits, that we grow more vndutifull towards him then many which want them, it is time for him (as hath bin said) to take them from vs, and to bestow them vpon such as will yeeld and render vnto him better fruit of them. And if this should be any occasion of licentiousnesse to vs that many, yea the most of such as haue a great portion in earthly commodities, doe delight ouermuch in them, and take them not to be giuen them of God to the end that they should liue more holily, or be the fruitfuller in Christian duties by them: we must answer to our selues thus againe, that we neuer were taught it of God, to follow examples, no not of the best men, contrary to expresse rules of Scripture, much lesse, the euill examples of the multitude, and common sort of such as reiect the Scripture.

Now though we fall not this way by meanes of our prosperity, (for that were very grosse) yet if we should more couertly deceiue our selues by thinking thus, that we haue sufficiently profited by this direction now, or (which is all one) in the practise of duty, and therefore may cease; neglecting to see our wants, dangers, infirmities and discouragements which are in our way, (as in time past) and so cast off this travell: against these deceiuings of our hearts, wee must resolutely be perswaded of the manifold perils outward and inward, which our liues lie open to, which shall soone (if wee grow cold and remisse in a godly life) do begin to take

take hold of vs, and therefore to keep our selues well, whiles we be well. And thus we must behaue our selues, as hath now bin set downe, that wee may not vse the practises of godlinesse after a common manner. But many, whiles the Lord reacheth forth encouragements to them, & filleth their liues with outward blessings, doe accustom themselves to some commendable course; who when God changeth their prosperous estate, doe immediately change with it; that is to say, whiles dangers and great afflictions take hold of their liues, they are so distressed and grieved for them, that they grow froward, impatient and disquieted thereby, and are vnitely vnfit to continue such godly meanes as before they vsed, for the growing forward in a godly life. Hereby is great danger to be feared: therefore if possibly by any of Gods chastisements wee should fall thus farre; yet we must confesse such slips with griefe, and with shame and astonishment behold our falles, and settle no peace in our hearts, till we haue returned and recovered our strength, and so come to our first estate againe.

Which altho most certainly we shall doe, if with the seruants of God in all ages, (as the Israelites *Hester* and *Mardocheus*, *Iehosaphat*, and others) we confesse our sins with melting and broken hearts,

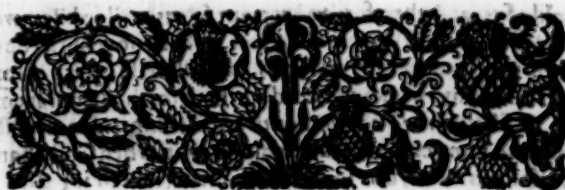
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fretting, and such like, that so we may be re-
 ceiu'd of our heavenly Father for
 his Christs sake, to mercy
 and forgiveness.

1 Sam. 7. 42
 Hest. 4. 16.
 2 Chro. 20. 4. 6
 2 King. 20.

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1 Sam. 7. 42
 Hest. 4. 16.
 2 Chro. 20. 4. 6
 2 King. 20.



THE SIXTH TREATISE SHEWETH WHAT PRIVILEGES BELONG TO EVERY

true Christian: And how he may haue his part in them.

CHAP. I.

Of the summe of this Treatise: the reasons why it is set out: the order of it and of the diuers kinds of priuiledges.



He next thing which commeth in place to be spoken of, is, concerning the priuiledges & liberties, which God hath bequeathed vnto, and freely bestowed vpon his people and beloued seruants. I doe not meane any of his benefites which he sufferieth the vngodly to inioy, (which yet are far more sweet and sauiory to his children then to them) but I meane those, which are peculiar to his beloued ones, whereof the other haue no part nor portion. The which, although all the faithfull inioy not, and therefore seele not so great contentation in their liues as they might doe, yet they haue free grant and liberty of the Lord so to doe, if they knew the will of God in that behalfe; or if, knowing it, they be not holden backe through vnbeliefe, as being strongly perswaded that they do not belong vnto them. I know, that of those many gifts and great blessings which the children of God partake, some are peculiar and proper to some, in respect of their callings, offices and places, (as to the Ministers) which are not common to all: but I intend to make mention onely of those, which one may possesse (although not in a like measure) as well as another.

The wicked haue no part in the priuiledges of the faithfull.

Some of them proper to some of the faithfull in respect of their calling.

And

And this doe for sundry and diuers causes; partly, that the godly may see their riches in some sort as well as other men knowe theirs; and knowing them, may inioy them to their great contentation, which few of them doe as they might: and that if by any occasion they should be, either by the baits of this world, by their owne forgetfulness, faine-heartednesse, distrust or other weaknesse of their owne, or by Satans malice, put out of the possession of them, or any of them; yet by considering & remembering this, that they be theirs euen their proper goods; they may in reuerence recover their right againe, and that more easily and willingly, then many doe, or thinke it possible for them to doe by any meanes: especially when they shall see that they haue cast their delight on other things that cannot profit them; but yet they shall bee driven with wearinesse to say at length, that they finde nowhere so good liking and safetie, as at home; I meane in Gods house, that is, vnder his nourture and gouernment.

Three reasons why this doctrine is handled,

1. That the godly may know their riches and inioy them.

Another cause why I set downe these priuiledges of Gods seruants, is; that the wicked which wander from God, and are not in his fauour, may see, what they goe without, and what great good things they deprive themselves of, by their sinnes. By forgoing of the which, (to say nothing of the decciueable and miserable estate wherein they lue) if they should but weigh and consider what they lose and forgoe, which others enioy, and they likewise might, it would deeply vex their hearts as oft as they should thinke of it: euen as in hell the reprobate shall finde this not the least part of their torment, to see others in so happie condition, which they are viterly cut off from all hope of attaining to.

2. That the wicked may see what they goe without.

Lastly, that I may hereby (if possibly) helpe to bring the Christian life into some better credit and account, both with the one and with the other: which to my no lesse grieve then admiration, I see to lie as dead wailes little asked after, in the world. For many, euen of the godly, doe not esteeme of the Christian life, and of the wisdom which should gouerne vs, as they ought to doe, that is to say, as of a treasure more to be desired then any earthly thing, bee it honour, wealth, pleasure, and that at all times. And as for the vngodly they haue no liking of it, but the most of them scorne, deface, abhor, and disswade from it, counting it precisisme and puritanisme, truly, and conscionably to goe about to practise it; and throughout their liues to set themselves to bring forth the fruites of it, when yet there

3. That both sorts may haue the Christian life in better accounts.

Note. Prou. 8. 11.

there is no happinesse in any other estate; for into it alone, (as hath been said) doe all the heavenly and excellent priuiledges fall.

If any, on whom this rebuke doth iustly take hold, shall contrarily answer, that they doe honour the Christian life and delight in it, although they doe mislike indeed (they say) that men should be too precise in vrging others to dutie, and in framing themselves to a certaine kinde of excellencie and singularitie aboue others: I say, let such cleere themselves from fault by this, that they acknowledge that God hath bequeathed to his deare children better things then the world hath; and therefore that such as belecue this, and haue a part in them, cannot content themselves to honour God so sleighly as they do which haue them not, but acknowledge that they owe much more then they can performe, when they haue done all that they can: also let them endeavour to haue in common these priuiledges with the rest of Gods seruants, and let them thus prooue, that they delight in godlinesse indeed: so shall they cease from their speeches, and agree with them, and haue good warrant of their safetie and welfare; and otherwise, I meane vntill they doe so, they shall but bite them who are in better case then themselves. This shall suffice in generall, to haue spoken of the priuiledges of the faithfull, and of the reasons why I make this Treatise of them.

Now particularly I will set downe some of the chiefe, (for who can mention all?) of the which though some haue bin made mention of by occasion in other places of this booke; yet seeing they haue not been handled of purpose, and some of them not at all, and that euery Reader cannot gather them together, nor know them to be so, nor haue them before him in view at once, except they be set downe together, and spoken of to this end, to shew the beautie and price of them; therefore they being so necessarie to be knowne and inioyed, I count it no lost labour to doe it. And for more ease and lesse tediousnesse in reading of them, because they are many, I will bring them all to these two heads.

*The kindes of
the priuiledges.*
Note.

The first kinde of our priuiledges and prerogatiues, which true Christians haue allowed and allotted to them of God, are such as bee inioyed in this present world, whercin the y haue many things to encourage them to a cheerefull honouring of God. The second sort, is of those liberties and peculiar blessings, which God hath in store for them in the life to come: which with the former being daillie weighed and duly considered, doe in marvellous manner set before them

them and commend to them the singular loue of God, and make them see themselves so beholding to him; that they are set forward with exceeding cheerefulnesse in their Christian course and warfare;

CHAP. II.

Of the first priuledge: That the beleeuers may know in this world, that they haue eternall life.

OF the first sort, this is one, (which the rich men of the world, who want it, cannot purchase with all their substance:) I mean, that they may know and be perswaded that they are beloued of God, and that their names are written in heauen, and therefore although they be strangers here for a while, yet that they shall vndoubtedly be saued; whiles in the meane season, others who are farre from it, doe please themselves with laughing at their follie, saueinesse and madnesse, (as they count it) for that they fanciesuch things to themselves. Whereby they declare (in thinking there are no such to whom this secret is reuealed) what a priuledge it is, to know so much of Gods will and minde, to bee partakers of so great a treasure, as the mightie ones do confesse is vterly hidden from them. Now for prooffe of it, that God alloweth them to know it, what is more manifest then this which is written by *S. Iohn* *Behold, what loue the Father hath giuen to vs, that we should be called the sonnes of God.* And againe: *As many as receiued him, to them he gaue prerogative to be the sonnes of God, euen to them that beleue in his name.* Also: *Those things haue I written vnto you that beleue in the name of the sonne of God, that ye may know, that ye haue eternall life,* &c. But this matter hauing been largely handled in the first Treatise, may with fewer proofes suffice such as desire to heare more of it.

Luke 12. 42.
Luke 16. 20.

1. Ioh. 3. 1.
Ioh. 1. 12.
1. Ioh. 5. 13.

Therefore as this is not to be doubted of, that true Christians (euen the weakest) know themselves, or may by some euidences, to be beloued of God, and that they shall be saued: so how great a priuledge this is, let them learne (whose little by it) of Christ himselfe, who hath valued it at a greater price then all the world, saying: *What shall it profit a man though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?* Now if the

Math. 16. 26.

Of the first priuledge.

Rom. 17.
A Christian may
haue better
assurance of his
saluation, then
any man can
haue of the
things he holdeth
in this life.

This priuledge
is the greater,
seeing the longer
wee enjoy it, the
better we
know it.

Note.

1. Chron. 28 7.
God requireth
nothing more,
then an unfai-
ned care to
please him.
Note.

if the knowing of this secret, that God loueth vs, be a priuledge of so great account, yea, though a man should know it but dimly, and if he should know it but once in all his life: what a manner of priuledge then is this to bee accounted, that wee may grow from faith to faith, and from a darker knowledge of it, to a clearer from day to day, and that, with better assurance, then we hold any thing in this life by seale, writing, witnesse, or any other way that law can deuise? For indeed the benefit of knowing this so great a treasure to be befallen vs, were by many degrees lesse, if it were, when it is once knowne to vs, afterward to be doubted of and called into question againe, (though it bee so through our weake faith) and that our assurance might not both grow greater, and daily continuance of the same be obtained.

But thanks be to God for his vspeakable mercie, who hath prouided, that the longer we liue, the better we may know it. For the longer that wee haue beleueed Gods promise, and been acquainted with it, who doubteth, but that wee may much more cleerly bee perswaded of it, then in former times, when we first beleueed, and when wee had not as yet so often considered it, nor so deeply weighed what might hinder and weaken our faith, or come against it: for at the first enlightening of our hearts with the sunshine of faith, we haue many mists and cloudes cast before our eyes, to dim and darken it: many doubts arising from our owne weaknesse, and orthinesse, and feeling of our sinnes, when wee haue had as yet little experience of Gods tender compassion and care ouer vs, or at least, little marked of vs: much feare troubleth vs then, because we see many things to accuse vs, and for that we doe not many duties, which we see many things to accuse vs, and for that we doe not many duties which we heare taught vnto vs; but when we are better acquainted with him, wee more easily beleue, that he will forgive them all vnto vs. And as the young childe is notable to stand and goe alone, till time hath brought more strength: euen so it fareth with vs. But when wee haue after longer time, seene the will and minde of God to bee constant and vchangeable, our owne care to please God to be vnained though vnperfect, (more then which nothing is required of vs) and that the best of Gods seruants haue had the same infirmities, as well as wee, and that we haue libertie, when wee see our weakenesse, to seeke pardon of the same at the hands of our good God; these and such like considerations after longer time, when wee haue oft weighed,

weighed, God hath giuen vs greater strength of faith, and strengthened vs to waxe more confident, euen as we haue withall become more humble and obedient. So farre is it off, that this assurance the longer time we haue enioyed it, should be further off from vs.

And as for that many obiekt, that sundry of Gods children, after they haue knowne it, doe fall to doubt of it after, that gain-faith not that which I affirme. For that it may be, and is thus, I deny not, the Diuels subtiltie and malice being stronger then men haue faith to resist it. But the truth is, that as the godly are renewed but in part; so through corruption they may waxe wearie oftentimes of that care which should procure their welfare, and may (as no doubt but many doe) neglect to nourish their faith daily, and slake their delight in vsing reuerently the best meanes for the confirming of the same; and therefore, such doe the sfiner taste of the hard diet of other men, because they will sometimes chuse to follow their wayes.

Besides, there are others which though they offend not that way, yet they giue too much place to distrust, hauing no iust cause, by an euill conscience, which is the greatest enemy to faith: and hereby they deprive themselves of the benefit of this faith and confidence. Which kind of people must labour to stay themselves by the perswasion of such Scripture as is written of purpose for their comfort, as: *Take my yoke vpon you, and ye shall find rest to your soules. Also: A contrite heart God will not despise, &c.* But to returne, seeing they may abide in Gods loue, and hold fast this knowledge of it, the longer they liue, they see this must be granted them also, That none shall take them out of the Lords hands or custody, but that he will care for them vnto the Resurrection day.

Wherein this is a further degree flowing from the former, that this loue of God being shed into their heart plentifully by the Holy Ghost, it maketh them more quiet, ioyfull, and better satisfied, then all that can be desired of them besides, according to that which S. Peter saith: Though we see him not, yet we beleeue in him, and we reioyce with ioy vnspokeable and glorious. For what is there in the world, that can rayse the like ioy in our hearts, as this, that we know, that we shall see the good pleasures of the Lord in the Land of the Liuing, (that is, in the militant Church here) and haue an house not made with hands, but eternall, in his triumphant hereafter? But who doth not see, as the former ages haue found and felt, and they who yet remaine on earth shall finde, that to all other things, euen the best, there

*Obiection
against the sure
holding of this
priuiledge,
answered
One cause of
doubtfulness is
the neglect or
carelesse using of
the meanes
whereby faith is
confirmed*

*A second cause is
distrust*

Psalm 77-9. 10

Mathew 11. 29

Psalm 51. 17

Mathew 12. 20

Psalm 43. 5

Iohn 10. 28

Rom. 5. 5

This priuiledge

is the greater

for the ioy it

bringeth

1 Peter 1. 8

Note

Psalm 135. 1

2 Cor. 5. 1

is an appointed end? And therefore the ioy that men conceiue for them, is but sitting and momentany, not vnspcakable and eueralasting. So that the peace and ioy which arise from the certaintie of our saluation, is worthily reckoned as a singular priuledge, in as much, as it doth not onely exceed all worldly treasures; but also, because it is proper to the Children of God, and the other haue no part in it.

Reuel. 14. 3
Also by considering the woe of the reprobate who want this

And further, this should better appeare, how great a priuledge it is to be beloued of God, if we could possibly conceiue of our selues as we are of our selues, that is, miserable, and like the Diuels, and of the dreadfull feare of the reprobate in desperation, and how little comfort such an one taketh in all his wealth and delights which he hath in this world, (in whatsoeuer price and account they are with fooles:) but would giue them all for one quarter of an houres feeling of Gods louing kindnesse and sweet countenance towards him, if it could be enjoyed, and the sound peace and comfort that commeth with it. And therefore if any will know the benefit & greatnesse of this priuledge, let him aske of them, who hauing hardned their hearts through vnbeliefe, are grown into despaire: who with wearisome sighs & groanes, that cannot be expressed, doe thinke with themselves and speake many times; Oh how happy are those which are saued? Yea, and what would they giue, (they say,) if they had it, how many thousand worlds, for a part in Gods Kingdome? Or if the damned soules in Hell could speake, they would tell you, whether this be a prerogative, to be kept so safely from the torments thereof, and honoured with the assurance of Heauen and happinesse; as partly may be gathered by that which S. Luke writeth of the Epicure in the Gospel, saying; Oh that the tip of a finger were dipped in water to coole my tongue; for I am tormented in this flame. And without it, (I meane, where this is not enjoyed) I doe not maruell, that vaine, deceiueable and transitorie,

Note

Luke 16. 24

*For want of the ioy of this priuledge, the vaine delights of the world are hunted after
This priuledge is yet greater, seeing it may be enjoyed daily and to our end*

yea loathsome and filthy pleasures are so hunted after, as they be: euen till they lustle out all remembrance and regard of heavenly things altogether. And this sweet libertie peculiar to Gods children, which I now speake of, is so much the greater by this, that wee may enjoy it all the day long, and so throughout our life, and that wee are not stinted nor tied to one houre or time wherein we may possesse it: and also because the longer time we be partakers of it, the sweeter it is vnto vs, seeing we doe the better know the benefit of it, and that none hath power to deprive vs of it. And thus much of the first priuledge; namely, The certaintie of our saluation, whilea wee are in this life; which

which, if we weigh thoroughly what we haue beene and what we haue deserued, will (I thinke) bee thought no small nor meane gift, but great and wonderfull, and yet proper to the beleeuers: so that all people which shall vnderstand it, may worthily and for good cause commend the Christians life, to the which it properly pertaineth, and with and trauell to embrace and be partakers of it most willingly: euen as wereade, that in ages past it was said by the Lord, that ten men out of all Languages of the Nations, shall take hold of the skirt of him that is a Iewe, (which name then, was all one with the name of Christian now) and say: We will goe with you, for wee haue heard that God is with you. And if there were no other priuiledge, but this one to be enjoyed, whiles we liue here, yet were our portion exceeding great, seeing so many thousands who heare of it, would thinke their estate right nappy and good, if after many yeeres paine and heauinesse in seeking it, they might enioy it. Zach. 8. 23

But, glorie be to God on high, these are not all the precious benefits and prerogatiues, which God hath willingly bequeathed his seruants, besides all other outward blessings which they haue in common with the vnbeleeuers. Of these therefore, or some of them, which either they doe, or may enioy daily in the seuerall actions and parts of their liues, to make the same well pleasing to God, acceptable to men, and more easie and sweet to themselves then the most doe finde them, of these (I say) it followeth next to say something. Note

CHAP. III.

Of the second priuiledge: namely, That God is with his alwayes after he hath assured them of his fauour.

BUT to passe to the second, if they might onely know, that they shall be saued after they depart out of this world, and should in the meane while be neglected and left as Orphanes, desolate and exposed to all iniuries and discomforts, the priuiledge, which I haue spoken of, should be the lesse, (although nothing is to be compared vnto it:) but God hath promised ouer and beside that, to haue a fatherly care ouer them, euen in this life also, & to testifie his loue plentifully vnto them many other waies: which speciall care hee hath not of other, though hee suffereth them to liue, according to

God hath a speciall care of his euen in this world.

1 Tim. 4. 10
Rom. 5. 5
Psalme 34. 6, 7
Luke 13. 34
Deut. 32. 10
Note,
1 Tim. 4. 10 &
Mathew 10. 30
Psalme 1. 3
Psalme 23. 1
Rom. 8. 31
1 Sam. 2. 30
Psalme 1. 1

the saying of the Apostle, *God is especially the Saniour of the beleeuers.* Also he is their shelter from tempests and stormes of troubles; and keepeth them safe vnder his protection, as the Hen doth the chickens vnder her wings: yea, he keepeth them as the apple of his eye, and counteth them his friends, communicating with them his secrets, and declaring and making knowne to them the hidden treasures of his Kingdome, and in euerie estate will saue and vphold them by his prouidence: so that they may prosper and bee well liking in respect of other, though they haue all outward abundance. And if God, who is rich in all good things and hath all power in his hands, be their Shepherd, what can they want? If he be with them (as hee is) who can be against them? If he honour them, whose disgracing of them can hurt them? Yea, if hee make them blessed, who can deprive them of it?

And in this season they are when his anger is kindled against others
Psalme 1. 13
Behold the greatness of this priuiledge in one part of it
Hebr. 1. 14
Namely, the honour that they are in thereby

But when I haue said what I can of their estate, I must confesse I haue said little, so great and precious are the particular prerogatiues which they haue bequeathed vnto them. And yet behold, in this high account they are with God alwayes, when his anger is kindled against other which are his enemies. And what comfort may be conceived by the beleeuing, considering and applying of all these vnto the faithfull heart? And that I may the easilier perswade the weake Christian, that these things are not little; consider if any one of these commodities, which I haue said, doe by Gods free grant, pertaine to the beleeuers, that by some one thou maist value and esteeme of the rest: consider therefore, first the honour that they haue in being called the Seruants of God, (then the which title and name the Angels haue no greater) to declare the honour that goeth with it, which partly may appeare by another comparifon, and that also more familiar to vs. For looke, how high and honourable the office and place is, that is enjoyed vnder a Prince (whether it be Lord Chancellor, Treasurer, or the like) more then the same is vnder an inferiour person: euen so by many degrees, the honour of being Seruant vnto the most High, is farre greater then all other which here may be attained.

The greatness of this priuiledge is set forth also by this title that Christ giueth them, of being called no seruants but friends
John 15. 15

And yet as though this were not enough to be called, The Seruants of the Almighty, Christ himselfe setteth out their estate to be yet more glorious, when he saith: *I haue not called you seruants but friends, so whom I haue communicated my secrets and mind, vnto the which a seruant is not commonly admitted.* And yet euen this is not so admirable, if it bee laid with that which in another place is written: *That God haue adopted*

adopted vs to be his sonnes and heires, yea fellow-heires with Christ himselfe. Not much vnlike hereunto, is that which is written in another place: *If ye will keepe my Commandements, ye shall be to me the most precious of all the earth, though all the earth be mine.* If the godly be his precious treasure, how can they but be delighted in of him, safely kept also, and prelerued from all that might annoy them? And being so deare vnto him, how will he suffer them to want any thing that is good? And therefore Kings for their honour they are called, though not earthly, inferiour to the Angels indeed; but yet, through hope, the most precious people among all Nations, though all the earth be his: whereby they rule ouer Satan the Prince of this world, by faith, and tread vnder their feet the Kingdome of darkenesse and sinne, and so become conquerours ouer him and the world. For the Scripture teacheth them this wisdome, the Spirit giueth them this grace, and witneseth this to be true, that he which hath faith, ouercometh the world: that is, maketh that, which is in it, as the lust of the flesh, the lust of the eye and the pride of life, to be subiect to him. An honour which Kings and Princes, for the most part, attaine not vnto; for many of them as well as of others, worship the Beast, and offer to him their Crowne, and willingly submit themselues to his slauerie. And this honour which he bequeatheth to his faithfull Ones, is one commoditie and fruit of his prouident care and fatherly regard that he hath ouer them.

And yet in that there is no end of this, but that he will continue it towards them throughout their life, and that in more certaintie and assurance, it is so much the more to be had in admiration, whereas in the meane while they who are none of his, nor noutried in his family, which is his Church, cannot enioy the least part of this libertie, they cannot beleue nor be perswaded of any such thing at any time, neither dare they promise to themselues, that he will be with them, and be a shelter vnto them; (but doe feare oft times rather, that he hath forsaken them, as *Sau* crying out complayned) and for want thereof they smart being hardned in their hearts, and let loose after their owne desire, to commit any sinne that their heart lusteth after, even with greedinesse; and that, because the Lord hath not that especiall care ouer them, that he hath ouer his owne beloved Ones to keepe them from it.

This prerogatiue (I say) the wicked men of the world, and vnre-

Also in that we are sons, heires and fellow-heires with Christ
Rom 8.17
Exod 19.5
Furthermore the godly are the treasure of the Lord. & therefore the delight of his heart
T he godly are also called Kings for their honour
Exod. 19.5

1 Iohn 5.1
1 Iohn 2.16
Note

God will continue this honour to them

1 Sam. 23.13

The wicked haue no part in it

Luke 1. 28.

Whom God once
loueth, beloneth
unto the end.

The estate of the
poorest child of
God, is far better
then the best of
the ungodly.
Experience teacheth
the truth
of these things.
Ephes. 3. 20.

2 King. 6. 16.
Psal. 34. 7.

Why they enioy
not this con-
stantly.

Note.

doe so much as seruenly and constantly desire it, nor cannot; being no more able then the blind man is to see, or the new-borne child to walke: and therefore in stead of these liberties they are still in bondage; and for the most sweet dainties of Gods children, they are fed with drasse, even with fancies, dreames and deceivable pleasures. But contrariwise, that which was spoken to *Mary* the Mother of *Iesus*, thou being freely beloued of the Lord; he is ever with thee *afterward*, to preserve thee whom he hath loued: the same may be verified of all Gods children; after he hath once received them into fauour, forgiuing them all their sinnes, he is with them euer after, to watch over and care for them; that so they may be presented safe before him; when he shall appeare for their everlasting deliuerance.

By which it may be seene, how excellent and how much to be desired, the estate of the poorest of Gods children is, above the flourishing youth that liueth at hearts ease, or the mightiest Monarch or Prince that is vnreformed. It might seeme therefore, that euen this honour that God giueth to his seruants, which I haue already spoken of, were enough. And I confesse, that if I might haue had my choise, when I was in the depth of hellish anguish and miserie, I should not haue asked the tenth part of it; the Lord hath therefore giuen more, then we could haue asked or thought: yet these are not all the privileges, which God hath bestowed vpon his beloued Ones, as shall be seene. For hereby they walke in greater safetie, then if they were guarded with an armie of men: yea, if whole armies of enemies came against them, as against *Ekron*, yet haue they more with them, then against them. For the Angels of God doe pitch their tents about them to keepe them. And how great a prerogative this is, they can best tell who beleue it, although they must needs commend it, who doe but heare the report of it. For they know and haue experience of it, who receiue these promises into their hearts by faith, and beleue that God will performe the same vnto them, who are not at any time deprived of them but onely through their vnbeleife.

I grant, that all Gods children enioy not this, neither say I any such thing: but this I say and affirme freely, that to euery age in Christ, both the weak, the strong and the middle age, there is more giuated by God, then is enioyed of them: nor that God doth in words seeme to offer that, which he meaneth not to performe, but because men either know not, or beleue not through Satans malice, and the violence of this cursed instrument, what their liberties are, or if they doe, yet it

is so faintly beleueed, that they are holden backe by euerie occasion almost, and so forgoe, and be dispossessed of them. Which all must be granted to be through their owne fault, which may easily appeare to him who is willing to see it, thus: whereas the spirituall riches, which beautifie the soule, are the greatest riches, and therefore should most be sought after, esteemed and delighted in: many euen of good hope, which will grant this with vs. will not yet bestow any more trauell for the same, (be they neuer so great priuiledges which God offereth them) then they did in times past; that is, with lesse delight and seruencie, then they shew in following and looking after their earthly commodities. They can not (I say) be brought to set an higher price vpon the graces of God, and the heavenly liberties, which belong to Christians, then vpon transitorie things, which soone passe away, nay they preferre these base and momentanie trifles, farre before them.

And this in few words is the chiefe cause, why not onely earthly minded men attaine to nothing, but euen some such as haue receiued the first fruits of the Spirit, grow not to any great experience in discerning, what the excellent estate of a Christian is, and how great priuiledges God granteth many of them to enioy. Alas, if men taste but a little of beliefe that their sinnes shall be forgiven them, they hardly goe any further to daily proceedings in their faith, (though they are taught that they should grow from faith to faith) and so to liue by it; but stand at a stay for the most part, euer ready to call into question, whether they haue it or no. What are such the better for the infinite good things, which God hath in store for his, (which also diuers of their brethren enioy already,) in respect of that which they attaine to? but rather as though they were no such, they walke either heauily, nothing able to beare off the discouragements which they meet with, by spirituall helpes and encouragements, which they haue not; or rather are in worse case, that is, not seeing when they are hindred at all. I deny not, that the Diuel doth subtilly and vigilantly seeke to blindfold them, weaken their faith, and set manifold stops in their way: but wherefore haue they beene taught this, that the Scripture giueth greater grace, but that they should belecue it, and find it so themselves? And againe, that greater is he which is in them, namely the Spirit of God, then he that is in the world, that is, the Diuel.

And yet, all these and other such excellent priuiledges which appertaine vnto them, are no more then God did see they should stand in need of, to helpe them beare the burthen of tribulation, reproch

Men not knowing, or but faintly beleueing the liberties of the children of God, deprive themselves of much comfort that they might constantly enioy.

Note.

Rom. 1. 17.

James 4. 6.

1 Iohn 4. 4.

All the priuiledges of the godly are no more then God saw needfull

and for them,

1 Peter 1. 6
Note

and other discouragements which heere of necessitie must meet with them : which would shake them so, as they would make them to faint vterly, if they were not vpholden with props and staies most mighty. Consider this ye that forget God, and aske not after him : but especially, ye seruants of his, who desire to doe his will. For these things doth God indeed : I meane, he bequeatheth many goodly and sweet liberties to his, and many of his beloued Ones find them and feele them, and you that doe not so, behold what ye lose and goe without. Claime therefore with reuerence that which is your due, I meane which God hath bestowed vpon you, and beware, lest through your default, the priuiledges of Christians should not be thought as great as the Lord in his Word affirmeth them to be, whiles you enioy them not, as though they were no such.

Psalm 87. 3
Rom. 5. 5

Hebr. 11. 6
Rom. 8. 16

1 John 3. 2
Reuel. 1. 13
Note

The Lord hath done great things for vs, as it is written ; *Honourable things are reported of thee, O thou City of God.* And if it were not so, and if the loue of God were not sweetly *sted in our hearts through the Holy Ghost* ; yea, if we were not perswaded that the Lord is a plentiful rewarder of them that *seek him*, and that all the afflictions of this life are not worthy the *glorie which shall be shewed vpon vs*, we might soone be caused to cast downe our countenance and be discouraged : who are not onely strangers here, and therefore not knowne nor regarded of the men of this world ; but wee are among professed enemies, (for wee dwell euen where Satans throne is) who, the more wee differ from them, the more we are hated of them, and therefore in feare of continuall and infinite dangers by reason of them and their Captaine ; and, but for that the Lord hath promised to be with vs and guide vs, we should vterly faint and be discouraged.

CHAP. IIIII.

*Of the first branch of the third priuiledge, wherein (as in the rest)
is particularly appeareth how God is with his, and namely,
How he giveth grace to his children
to liue godly.*

BVt that it may better appeare how great this priuiledge is, (namely, that God is with his, that so I may proceed vnto the rest) let vs further heare, what worthy and singular fruits doe
How

flow from this fatherly care and most louing prouidence of God ouer his, and accompanie the same throughout their liues; which though they arise and proceed from that one, yet I will set them downe as particular priuiledges distinctly by themselves. And because it is not so easily seene and conceiued of many, much lesse beleueed, I will more particularly lay forth the same: And first this third; the summe whereof is this, that whoeso are thus cared for of God, he bestoweth this grace vpon them, that they learne of him that which none can learne elsewhere, nor any but his chosen Ones can learne, that is: how to liue, and goe through their whole pilgrimage according to his will, and how to dye, and goe from the vale of miserie, that they may afterwards be taken vp into glorie, euen this prerogative he granteth them. And it hath these two branches: the one, that they may be fruitfull in good life; the other, that they may be kept from soule offences.

The third priuiledge

*Note
The first branch of it.*

Now concerning the first, namely, the holy life which God teacheth them to leade, this is not the least, I might rightly say, there is no greater treasure here to be enjoyed: that they need not count the Christian life comberfome, vsauorie, and an heauie and tedious burthen as the most doe, but an easie yoke, an estate wherein they need neither be idle nor vaprofitable, but readily prepared vnto euerie good worke. Now that they may be able to doe this, to be settled constantly in a godly course, and wise to prevent and auoid the hindrances that lye in their way, and to aime at the Commandements of God as at a marke, that they may keep them; is not this a benefit, yea a singular priuiledge, when the Prophets calleth him an happy man that is inhabited of God thereto? And Christ himselfe teacheth, that it is the chiefe happinesse which can be enjoyed in this life, to keepe the Word of God which we heare, that it may direct and guide vs? Yea, that one day in his House, that is spent and passed in the militant Church and as his seruants doe, is better then a thousand in any condition besides?

*They haue grace to liue well
Math. 11. 29
2 Peter 1. 3
1 Tim. 5. 10*

*Psalm 112. 1, 2
Psalm 1. 2
Luke 11. 28
Psalm 84. 10*

And although it be an estate full of happinesse, yet let no man maruell that I say, Gods beloued Ones may haue this libertie and prerogative to walke and liue in it; for the Lord inableth them thereunto by whose power onely they can doe all things; he giueth them an heart not defiled and vncleane, as it was sometime, but purged and cleansed in good sort, and therefore now it is able to like and loue his will which sometime it loathed: and they who beleue and are persuaded, that God will bestow and doth daily offer this grace of sanctification.

*Note
Phil. 4. 13
Ezech. 36. 17
The reason*

sanctification vnto them, they receiue it, and thereby are strengthened to doe that good in their life, which they can loue with their heart, and which they approue of and allow in their iudgement. And to this the Apostle encourageth and draweth vs in sundry places, as to the Ephesians writing thus: We are Gods workmanship, created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them. If we be appointed to walke in them, then God will strengthen vs to his owne worke. And in another place he saith, Our conuersation is in Heauen: as if he should say, Our whole carriage should be heavenly. And to the like purpose many other Scriptures might be alleaged, that though the viregenerate walke in darkenesse, and be not obedient to the will of God, neither indeed can be, yet that God will guide his, to the loue of him, and to the looking for his comming in heart and affection, (though power be oft wanting) which is a great prerogative.

Note.

Why saue good
people enuy not
this.
Psalme 77.7

Now if this libertie of Gods seruants be not either knowne of some good Christians, or not beleued, I deny not, but euen they (as yet) goe without the benefit of this priuiledge in great part, accordingly as we may see in many. But this need not be, if they knew and were persuaded of Gods liberalitie and bountie towards them, (as some others are) who is so farre from denying grace hereto, that he hath pleasure to see them vs it well to whom he granteth it. And vntill this be, that they draw by faith daily strength from Iesus Christ to subdue their lusts, they cannot obtaine to find the Christian life easie to them, as many doe, but goe to worke by their owne strength in all their duties, and by the vertue of their prayers hope to preuaile against their finnes; which indeed are not conquered by any such meanes, but remaine in their old strength still. The which they seeing, that for all their labour and struing against them, yet they doe not find that they are weakned or abated in them, but that they toyle themselves much, (yet they profite little,) they begin to be dismayed and faine, euen in vying the meanes which they did, beholding how they stick fast still in the mire wherein before they lay; and so they being discouraged, fall into some great sorrow, or which is little differing, breake out into securitie and loosenesse. And this slaerie they are brought vnto, through the malice and subtiltie of the Diuel, who seeing their vnbelenesse to beleue the promise of God, (which is that he will strengthen them against their speciall infirmities) doth play the Lyon, holding them vnder thus, with vnbellefe.

Note.

Again

Against the which, their remedy must be this, That they resist stoutly in faith; that is, that they yield not to this distrust, which long hath oppressed them, but by little and little suffer themselves to be persuaded that their case is farre better, then they conceive, (which shall never be hard to persuade them, who found true deliverance from the spirit of bondage) and that the Lord hath not taken them into his favour to leave them as fixe and seven (as they say) in the world, and to make them shift for themselves as Orphanes, and to trust in their owne wisdom and strength to preserve themselves from Satan and sinne; but that he as a Father caring for them, hath sufficient power in his hand to strengthen them, and requireth this of them, that they should beleue it; which they cannot doe, but thereby they are mightily stayed and vpholden, and by the same faith shall more and more bee vpholden daily; untill they see themselves set at great libertie, and that it was the Diuel who before held them in feare and bondage.

1 Peter 5. 9.

God hath not taken care of his, to leave them in the midway
Iohn 14. 18

The beleuer shall be set at libertie from his speciall left finnes

The common objection will here be put forth unto me; that they would (if they durst be so bold) beleue with all their hearts, that God will subdue and slea their sinne and lead them forward to liue godly, if they could first overcome some particular sinnes which doe most trouble them: but as long as they preuaile in them, they dare not thinke (they say) that God will give them that grace, which hee doth vnto others. But to answer them, I haue said before, that they haue no power in themselves of their own, whereby they may weaken the strength of sinne, but this they must obtaine by faith, as well as grace to liue well: and that God commands it them, that they may know, it pleaseth him that they should doe so. And till that, they are holden from their owne right through the Diuels craft, who hideth from them (as their euillnesse sheweth) this confidence in God, even as if a subtle man should keepe backe from his neighbour, any part of his land or living. It concludes therefore, that the Children of God (who pardoneth their infirmities through Christ, & will not looke straightly vpon them) haue this prerogative, that they may lead their liues acceptable to him in Christ, and if they be carefull to know, what hee hath given them, whereby they may obtaine ablenesse thereto, they may walke worthy the Gospel, endeavouring to please him in all things, and so bee vnrebukeable in the midst of a wicked and froward generation; although (as I haue said) through the

Objection

Answer

1 Iohn 3. 23

Psalme 130. 3. 4

What the libertie of a Christian is that he may and ought to attaine vnto
Note.

the Diuels tyrannie and the vnbeliefe of their own hearts, many euen of them, are farre from enioying this priuiledge.

No wicked man
can liue godly

The which, as it is accompanied with happinesse it selfe, so that it may be seene to be a priuiledge indeed peculiar to them; know we, that as for other it shall not, neither can be so with them, they haue no part in this treasure, no not euen they, which at some times will seeme more holy then the rest. The wicked (I say) haue no fittnesse nor aptnesse to receiue this grace, (To liue godly) no more then a dead man is fit to rise againe and walke, or the blacke Moore by washing, to change his blacke skin. And therefore although they like well enough of the name of it, yet that they are such as deny the power of it, hereby it may appeare, that as the worst sort of them, like dogs and swine, tread it vnder feet and scoffe at it, the common sort count it and tearme it precisenesse, and loue to be conuersant with those that are of their owne minds, so the best sort of them are such as find in themselves and know, that they haue no pleasure in it. And no better is the patched life of the best sort of Papists, who liue not by faith, but please themselves in this, that their life is good if they doe the outward workes which God and their Church command. All of them remaine and continue in the damnable estate they were in at the beginning.

Rom. 3.7

Rom. 7.9

Neither doe I maruell at this, which the Scripture affirmeth so plainly, that the vngodly are not obedient to the will of God, neither possibly can be. For I my selfe (saith *Paul*) when I was in darkenesse and liued after the lusts of mine ignorance, was greedily set to commit sinne. Therefore if it be impossible for a man vnrenued to forsake some particular sinne, and by infinite degrees much more impossible to cleanse his heart, from whence only good life can come; it is most certaine and cleere, that all wicked men, while they abide so, are farre off from this priuiledge, to be able to leade a godly life, and therefore that is peculiar onely to Gods children to doe so. But of this part of the priuiledge in hand I say the lesse, seeing I must of necessitie speake somewhat of it, in handling the other branch of it, in the next Chapter.

CHAP.

CHAP. V.

Of the second branch of the third priuiledge.

ANother branch of this priuiledge or honour, that Christians haue about other men, (which doth necessarily accompany the former, and best appeareth, when it is particularly layd open, and helpeth much to strengthen the weake, and to comfort them) is this: that they may be kept and preferued from great and reprochfull euils, so that seldome or not at all (if it be expedient) they shall be overcome of them : which the Apostle would neuer so often and earnestly haue exhorted the godly vnto, (saying : See that ye walke vnblameable and without rebuke ; and in another place : *Walke wisely (not offensively) towards them that are without ;*) except he had scene, how they might haue attained thereunto. Therefore the Prophet saith : *I haue hid thy word in my heart that I might not sinne against thee :* And againe, *Let me not wander from thy Commandments :* And againe, *I swarued not from thy Precepts, for why ? they are the ioy of my heart.* And the same Spirit guiding Gods people, they are like minded to him, and would not wander nor swarue from his will. And the cause of this must be considered, which is, that they count preciously of Gods Word, and therefore lay it vp in their heart, and are perswaded that it is the greatest gaine to follow the doctrine of it, and therefore they count it not tedious to abstaine from the sinnes which other cannot be drawn from, but willingly forsake them, which other men with tooth and nayle hold fast, and continue in.

Enoch, Abraham, Moses, Iosua, after Moses death, Samuel, Daniel, Iob, with others many in the former ages of the world, how doe Stories report of them ? After they had any neere acquaintance with God, they committed not any such heynous trespasses as were common stains and blots in the liues of others. (I speake not now of their vertues) but they departed and withdrew themselves from euill, euen as God had chosen them out of the world, to verifie that which is written, *All these liued and dyed in faith.* The Apostles after they had receiued more fullnesse and greater measure of the Spirit, were farre from the scandals and offences, which before were vsuall, and daily rebuked in them, and committed of them. Yet to shew what need the best haue to

*They may be kept
from great falles*
Phil. 1. 10
Col. 4. 5

Psalme 119
10. 11
Psalme 119. 110

*Examples there-
of in the Old
Testament*

Job 1. 1
Hebr. 11. 33

be

be kept by God continually, sometime the Diuel preuailed, as to make breaches amongst them; though wee seldome find any of them to haue bene thus deceiued.

Examples in the
New
Acts 16. 1, 2

So, some of the Churches haue bene commended to vs to haue bene so farre off from shamefull falles, (as the Theſſalonians, the Churches of Smyrna and Pergamus) that they were good examples and lights to others. So sundry persons in the New Testament, as *Timothy, Demetrius, Priscilla, and Aquila*, who were well reported of. All which with others, as they are set forth for vs to follow; so who doubteth, but that they found in their liues more sweetnesse and delight then others, who were also Gods children as well as they, but not so free from manifest crimes and open sinnes as they? Now when they are thus kept from grieuous and shamefull falles, it followeth most necessarily, that euen thereby they be kept also from sore and great punishments, forasmuch as these alwaies follow them.

The freer from
sinne, the freer
from punishment
Psalm 91. 11

By this that hath bene said, it may without any difficultie be gathered, what great liberties the true Christian hath giuen him of God. But seeing such as haue not experience of that which I say, doe hardly thinke it to be true, it shall be necessarie for such to know another thing; and that is this: That God hath made such a way to the performing of all this that I haue spoken of, that he sheweth vs, how this may be done with delight, (which, we know, putteth away tediousnesse:) both the practising of the Christian life, (which I spake of before) and the renouncing of the contrarie sins, which I now speake of.

They may serue
God with ioy
and delight
Deut. 28. 47

The want of de-
light makes god-
lines wearisome

And this maketh both the branches of this priuiledge to be of exceeding value and excellencie: that whereas godlinesse is so vnſauorie, yea, wearisome to the most, yea, euen vnto many such as will talke much of it, and preach it also; in the meane while, this libertie should be ioiued of any by the grace and goodnesse of God; that they may turne from their old sinnes; and contrarily, serue him with delight. And that the true Christian may reioyce in the doing of the will of God, our Saviour Christ, who in all obedience to the Commandements was willing to be an example to vs, professing to his Disciples that it was his meat and drinke to doe his Fathers will, taught vs also who are his members and one with him, that we should endeuour after the same, and assureth vs, that we may obtaine to make it our meat and drinke also, to doe that which is pleasing to God. And although I am not ignorant, that we cannot haue the fulnesse of reioicing in doing good duties, yet if there were not much granted

Note,

Iohn 4. 34

vnto

vnto vs in that behalfe, (for all the strength of sinne that remaineth in vs) the Lord would not haue said, that he hath made his yoke, that is, obedience to his Word, easie for vs, and his burthen (as the flesh counteth it) to be gentle and light to vs. Which *S. Iohn* interpreting sheweth how; saying: *All gain-saying power of the Diuel himselfe is resisted by Faith*; that is, while we beleeue, that God will giue vs strength and victorie against the same.

Againe, if we might not be able to find sweetnesse and pleasure in this walking with God, why would the Lord himselfe say in Deuteronomie: *Reioyce before the Lord in all that thou shalt set thy hands vnto*; that is, goe about throughout the day? And in another place: why would he reprove Israel for not seruing him in ioyfulnessse and gladnesse? Whereby God teacheth that this grace should be laboured after in our particular callings, that the Husbandman, Artificer, Magistrate, and Preacher should walke in their vocation with cheerfulnessse, who yet, if they doe their duties as it becometh them, shall most hardly doe it of all the rest: and the same I say of the poore man and the seruant, and of all that walke in a lawfull calling, seeing they serue in Gods worke, where they are sure to haue large allowance. Which would not a little repaire their liues and encrease their comfort, ouer it is now with the most of them, who goe to their worke as Slaues, and as the Horse and Oxe only for their bellies sake, and doe not serue God at all in doing their worke to men. So that we knowing this, that we may be merrie, and euen find delight in the heavenly life, and in flying the corrupt behauiour and bad example that is in the world, (and that, with much more contentation and freedome from feare, then the carnall gospeller in all that his eye couereth, or his soule longeth after) what would we desire more? Euen as the Psalmist saith, What greater pleasure would we wish, or better thing desire? All the pleasures of the earth, are not to be compared with this wisdome, to be perswaded, that Gods seruice is perfect freedome, and that it is found pleasure to walke with him. And to say the truth, our life must needs be mopish and tedious, if it were not thus: and all that we doe, should goe vntowardly forward, as the froward seruant which is sent against his will, goeth awkly about his businesse. But God making it delight and pleasure to vs, we may set our hearts thereupon, not by fits, but mind it chiefly and principally aboue all other matters, which yet (when wee knew no better) did wholly take vs vp and affect vs, For where the treasure is, there is the heart; and looke what a man

delighteth

Mathew 11. 29

1 Iohn 5. 4

Deut. 12. 18

Deut. 28. 47. 48

In all kinds of particular callings

Note.

Col. 3. 23

Psalm 119. 14

Luke 1. 75

Note

Mathew 6. 23

Of the second branch of the third priuiledge.

Psalme 119.16

Esay 26.9

Can. 5.9

Acs 9.21

Note

*The godly much
troubled with
rebellion, though
they serue God
with ioy*

delighted in, that will oft and euerie while come to remembrance and be thought vpon: and by that meanes it is no more tedious and wearisome, as sometime it was, but the chiefest matter of all other that possesseth vs. Therefore the Prophet of God when he would in a certaine place speake of the delight that he had in the Statutes of God, he addeth this as a fruite thereof, that he had them continually in remembrance, and did not forget them.

And thus it commeth to passe, that many of Gods seruants may be seene to be drawne vp vnto God, and in their speech, behauiour, and whole course to bend this way more then other, and to mind heavenly things, in such wise as other manuell thereat, the cause is this: they be resolutely perswaded, that their labour is not lost that way, yea rather that it is the pleasantest estate, and they find delight therein. And therefore they need not be as others, whose hearts are strongly carried after strange desires, but through Gods guiding of them, they may be set on things heavenly, seeing they haue made them their delight and ioy.

Oh weigh what an exceeding priuiledge this is, that both prayer and practise of dutie, whereto we were sometime not vntoward only, but euen rebellious against it, should willingly be taken in hand now, and become pleasure in stead of deadly toile? Yea, what a freedome and libertie is it, that we should make it our trade to aime at the seruing of God in all things so farre as our knowledge serueth vs? And as the Godly way is become easie to them and daily regarded of them, after that it once maxeth pleasant to them: euen so their old delighs, I meane the lusts of their ignorance, grow lothsome which they once thought impossible. And yet concerning rebellion and contradiction, they are not void of them, for all their libertie and inlargement; but are holden captiues thereof in great part against their will, as shall be said afterwards (for else they should haue their heaven here, which may not be:) but as they espy it, they giue it not rest, but with heartie dislike, they oppose themselves and fight against it: and because they haue sweetnesse and pleasure in the Christian life, therefore the gain-saying lusts, which rebell against that course, and strue to hold them from it, are neither so forcible as they haue beene; neither doe so long time, as they were wont, hold them vnder.

But this which I haue said of the remainder of sinne and of rebellion of nature abiding still in the best of Gods seruants, I would haue well to be marked, for that many will be ready to take occasion otherwise

otherwise to caull and quarrell againſt that which I haue ſaid, namely, that God hath giuen this priuiledge and libertie to ſerue him with delight. For thus they reaſon: If you can goe forward thus eaſily in a Chriſtian life that you can take pleaſure in it, which to ſo many godly people is toile. it ſeemeth that you are not hindered, nor clogged with the rebellion of the old man, which is our corrupt nature, but that his force and ſtrength is extinguished and killed: whereas the Scriptures tell vs far otherwiſe, and the beſt men that euer were borne after the manner of men, felt it, ſmarted by it, and complained of it. Therefore (ſay they) you ſet before vs ſuch a Chriſtian as is no where to be found.

Obiection.

Pſal. 51. 5.
Rom. 7. 23. 24.

But to all this I anſwere ſomewhat more fully then I did before: that if it were not for the ſtirring and rebellion of the old man, & the corruption and naughtineſſe that cleaueth faſt vnto vs, wee ſhould by many degrees farre exceed the greateſt meaſure of holineſſe, which we can now poſſibly reach vnto; although we deny not, but that through the grace of God wee haue attained to ſomewhat already. For as wee ſerue God with delight now, and may (God be glorified) doe ſo for the moſt part: ſo we ſhould (but for the ſinne that ſticketh faſt in vs) doe ſo, perfectly and continually without intermiſſion and contradiction, as the heavenly ſpirits doe. And as our Sauour Chriſt, ſeeing he could neuer be conuiſted of any ſinne when hee was here vpon earth, (as his words proue, *Which of you can conuince mee of ſinne?*) therefore when the prince of this world (namely, the diuell) came, he found nothing in him which he looked for, namely, ſinne: euen ſo ſhould it likewise bee with vs, but for this fountaine of ſpirituall leproſie, whereas now we finde through the vncleannes of our hearts, that there is imperfection & weakneſſe euen in our beſt actions, that I ſay nothing of thoſe which are common.

Anſwere.

Note.

Iohn 8. 46.

And although with delight we go forward in duty both to God & men; and withſtand the contrary ſinne; yet through weak knowledge, faith, memory, &c. and through ſubiection to ſinne & Satan; euen the beſt eſtate that we can attaine to, is with much infirmity, & with iuſt cauſe of crying out as the Apoſtle by this example taught the perfect ſt in this world to do, ſaying; *O wretched man that I am, who ſhall deliuer me from the body of this death?* So that the old man is not killed, nor his ſtrength extinguished: we ſay no ſuch thing, but abated indeed and weakened much, as well as pardoned, through the grace and power which we receive daily from our Lord Ieſus

Rom. 7. 24.

Christ by faith. And this for answere vnto the former obiection: whereby it may cleerly be seene what I meane, when I say, that God hath giuen power vnto vs, if we acknowledge and beleue it, to leade a Christian life with delighting in it, and cast off the works of darknes, which though it be not without change, full and absolute, yet, in that it is so great liberty as it is, it ceaseth not to bee worthily accounted a most great priuiledge, as I haue said before. For is it a small thing to finde pleasure and the greatest reioycing, in the subduing of our euill hearts, & in the forgoing of our vnlawfull liberties, which other men fight for with tooth and naile, and would count their life worse then any death, except they might inioy them?

Note:

Nay, is it not an high degree of honour, that we may from day to day be admitted to reioice before the Lord in the duties which we doe, euen all that we shall set our hand vnto; when yet others are so farre off from it, that they would choose to lie in prison all the daies of their life, rather then they would be tied to it, and be thus yoked, as they account of it? O therefore, praise the Lord, all yee his seruants; the Lord, I say, who doth so wonderfull things for his: for in this is that Scripture fulfilled, which saith, *Honourable things are reported of thee*; that is, which thy God hath done for thee, *O thou City, or people of God*. And if it were not so, that the Lord hath done so great good things for his people, how could that be true which is said in another place, of their happy estate, that it is better to bee a doore-keeper in Gods house, because we are there in his seruice and vnder his gouernement, then to dwell in the tents of the vngodly where-soeuer, yea though it were in the palace of Princes? If it bee further demanded, Where are such as inioy this prerogative in their liues? I say, I know no cause, why Gods people, which haue an acquittance and discharge against the day of iudgement and the wrath to come, and haue sound knowledge and assurance of their saluation, & of Gods fatherly care ouer them, while they liue here, I say, I know no cause why all they should not haue some good and liuely resemblance of such persons. For did they hold fast this perswasion, that God hath giuen this liberty vnto them, the diuell (who it is, which iniuriously detaineth it from them) should deceiue and defeat them no longer in the grosse sort and maner that he doth. But the common baits whereby they are snared, as earthly pleasures, profits and preferments (yea, though lawfull) would be in meaner reckoning with them, then they can be otherwise, neither would they be so eager and greedy.

Psal. 137.3.

Psal. 134.10.

Note.

greedy in their worldly dealings, as now they are.

And this, men must thinke the greatest liberty, to haue their hearts thus affected, and readily framed and disposed to their seuerall duties; and perswaded, that nothing is better for them then thus to bridle the vnrule affections, which are euery while ready to breake off the best course that can be entred into of them. And if we thinke it much to be inioined thus to curb vp the old man which most hindereth from going forward with delight and readinesse in well doing, we must consider, what iniury we offer to the Almighty, that whereas nothing goeth forward well that is vnwillingly gone about, so neither should this worke of the Lord doe in vs, except we should prouide so, that much vntowardnes & awknesse in Gods seruice, (which is wont either to breake it off, or to be the greatest hinderance therein) bee removed, or at least, resisted. Which shall not be hard to do, if we daily consider, that he hath promised to make vs fit for that which he sets vs about, and that we beleeuing his said promise, shall find the truth of it in vs. Namely, our hearts encouraged, our backwardnes & sloth repelled or much abated, and we quickened to our duties, as Gods faithfull seruants haue been in all ages before vs. Which grace if it may be obtained of vs, (& who doth not see cleerly that it may?) I meane, that all true Christians may shew willingnes and cheerfulness in their daily duties doing, and be much freed from the contrary vntowardnes, vnfitnes, and rebelliousnes, which is the greatest let that can stand in their way: if (I say) God haue prouided so mercifully for his, that they may with delight walke in his waies, set theselues to watch against their infirmities, and so in their common dealings and actions practise a godly and innocent life, and that they may do earthly businesse with heavenly minds, (which the vnreformed cannot in the least maner attaine vnto) I conclude this priuiledge as the former, that the Lord hath in giuing this gift vnto his children, bestowed an vnuauable blessing and prerogative vpon them: and let vs wait to inioy it; and when we faile most, acknowledge such weaknes, that we may finde releafe of it from God. And if any of his finde it not, neither see it to be so, it is their vnbeliefe which depriueth them of such a treasure; but when they enter into Gods sanctuary, they shall see it far otherwise.

This were worthy to be hearkned after, (some perhaps will say) if wee might indeed attaine hereto. But what triumph call ye this ouer

Vnrule affections interrupt euery good course entered into. By not curbing the old man, we offer wrong not to our selues onely, but also to the Majesty of God.

Note. An vnuauable priuiledge, to follow earthly businesse with heavenly minds.

2. Cor. 11. 24.

*The greatly finde
a strife between
the flesh & the
spirit for three
causes.*

1.

2.

3.

*No Christian
while he fighteth
with sinne
and Satan,
though he re-
ceiue many and
great wounds,
yet not giuing
ouer, can be said
to bee vanquish-
ed.*

Satan and sin, when the best of vs are priuie to this, that we are caried by them both, to doe that which we know to bee displeasing vnto God? For besides this that some particular sinnes do draw vs through the deceitfull inticements thereof, (the diuell changing himselfe into an Angell of light to wind vs in the more subtilly) there are also strong corruptions which breake out in vs, preuailing dangerously to the hindering of vs from many good duties, and that oftentimes : as also in the examples of *Iob*, *Dauid* and *Peter*, who were far our betters, it may appeare. These two obiections (of great waight doubtlesse). I must first answer before I go further. And first of the formost, though they, I meane the godly, be not void of the sins which I haue spoken of, yet that hindreth not the honour, which God hath set them in and giuen vnto them. For there is left in the most holy, a strife betwixt the spirit & the flesh, and that for this purpose, by the Lord himselfe in his elect, (as the Apostle teacheth by his owne example) not that they should perish, but partly, lest they should looke to triumph before the victory, (which Satan would most of all wish) partly, that the best men being priuy to their owne weakness,) & that throughout their life) they might not rest vpon their own strength, but alwaies depend vpon God : yea and further also, for this cause he doth it, that the more hard the combat is & their strife with Satan & sinne the more vehement, the more glorious might the victory appeare. And therefore as it is in warre & battels fought amongst men, we doe not measure the victory by any thing done on either side, whiles they are contending or skirmishing, for the vehemency of the one or the remission of the other, neither will we count him a coward, who shall be grievously wounded, no although he sometime giue backe like one which is overcome, so as he doe afterwards take heart and courage to himselfe againe: euen so in this spirituall fight and conflict, when we shall see the good Christian to be overmatched, as it were, and for the time, driuen to hard distresse, by sustaining the shame and reproch of some euill action committed, or ranke rebellion nourished, which is no lesse then if a man should in war lose some member of his body; yet must we not thinke that the spirit hath yeelded it selfe vnto the flesh, neither hath been overcome of it, though sore and grievously wounded, if it shall by the feeling of the smart which it tooke by the sinne committed; gather againe greater heart of detestation against it, and strength and courage by spirituall armour to repell Satans poisoned darts for hereafter.

Now

Now of the examples: and first of *Iob*, ye will say; How could hee cry out as hee doth in the third Chapter against the day of his birth; cry out; I say, yea howle, and charge God, but hee must needs shew himselfe to be ouercome-of the flesh? There is no doubt (I graint) but that his aduerfarie the Diuel did now make full reckoning, that he should fall into verie lorthsome blasphemie, and vtter desperation: and it cannot be denied, but that he was carried verie farre out of the way. But yet, as he is not to be freed from all fault; so he is not to be further charged then he gaue iust cause, forasmuch as the Lord himselfe doth so determine the controuersie in the end: (whose sentence no man doubteth, but that it was most righteous:) that although he reprove him, yet of his singular goodnesse he doth not make his fault so heinous; but chargeth his three friends as the chiefe prouokers of him to that euill which he did, and crowneth him as it were, for that in so great a combat by his valiant wrastling he had preuailed. But yet for our further edification, let vs see somewhat more particularly into this action, directing our selues by that which the Lord hath said of him. I say therefore, that *Iob* sinned many wayes, but yet through humane frailtie. For his intemperate speech proceeded not from a setled and constant purpose of the mind; but was wrung from the exceeding greatnesse of his griefe and paine, which hindred for the time all sense and light of faith and iudgement in him. For in that he thought, he could by no other meanes be deliuered from those so great euils which he suffered, but by death; it shewed that he did not thoroughly nor sufficiently weigh the power and might of God. In that he wished either that he neuer had beene borne, or together with his birth to haue dyed; it must needs be granted, that it was a speech of a man little considering what he said; but which had forgotten what great mercies he had receiued, yea, what he himselfe had sometime vttered, that is, If we haue receiued prosperitie from the Lord, why should we not suffer aduersitie? In that he earnestly wished deliuerance from his sufferings, but asked it not of God, it bewrayed a mind in him sore troubled. And lastly, in that he had regard onely to his owne quiet and ease; and thought at that time death to be the finisher of his sorrowes; it might haue seemed to giue him place among the Epicures, (who take their pleasure whilst they liue, looking for nothing after death) but that he declared himselfe at other times, to be of a contrarie mind. But all these (as I haue said) proceeded from mans frailtie, as we may afterwards heare *Iob* himselfe to confesse. For

Iob sinned of frailtie, not of set purpose.

Noe.

Of a second branch of the third priuiledge.

The weighti-
nesse of Iobs af-
flictions con-
sidered, argueth
his patience to
be greater then
his impatience.

James 5. 11.

who doth not maruell, in that so great trouble and anguish of his, that he vttered not one word either against his wife, or against his friends dealing so vnwisely with him, and so sore prouoking him, as furious and raging men are wont to doe in such a case? So that we should not so much maruell, that he could be moued to any impatience at all, being stricken downe with so many and weightie blowes of sorrowes, as that he could keepe any measure therein, that he neither brake out into rage against them which so vexed him, nor into blasphemie against God, which Satan laboured most especially to haue brought him vnto. Neither is he to be counted an impatient man, who doth not by and by resist and overcome all vexations of body and torments of mind, with such strength and constancie as were to be wished; but hee, who so goeth to worke, that the hellish Spirit in the end preuaileth ouer him & hath the vpper hand. Therefore, most wisely and fitly to this purpose, doth the Apostle *James* admonish: that in iudging about *Iobs* conflict, we consider not so much, what came to passe in the combat and fight, as wee marke the end of the battell, that is to say, that God did inwardly uphold his seruant, and pronounced him to be a happy man; and though hee suffered him to be verie grievously tempted, yet neuer beyond his strength, which hee in most fit time and season did support him with. And what one among all the Saints of God hath not proued and found this true, if we marke and consider their words, and their liues? Let thus much be granted therfore, that the flesh rageth in *Iob*, and so, that he offended grievously, and no maruell, for he was a man: but yet (God himselfe being iudge of this matter) he neuer wholly gaue place to the flesh, but (although it was not without many wounds receiued in the battell) the Spirit preuailed, and had the vpper hand in him.

Of *Peter* likewise this is to be said: As the Lord Iesus had done much for him, and giuen him many priuiledges, euen as to other of the Apostles he had done, yet in that dangerous plunge of his, being the greatest downfall (a man would thinke) that euer any good man might sustaine, he neither sinned against the Holy Ghost, neither was wholly drawne from his hould, and subdued by Satan. For although he denied in word, that he knew Christ, yea and that with a curse called for vpon himselfe, if he knew him; I say more, though his conscience did burne within him at the same time, yet did not his mind goe with his mouth, neither did he change his iudgement with his speech: but he was brought vnto it, partly by that rashnesse of his, which was

*Peters deni-
all of Christ was
only in word,
his heart not
consenting.
Note.*

too ready at hand with him in many of his actions; and partly by the feare of that danger which was at hand, if he had confessed Christ. But in the meane season, that Spirit which had taught him that Christ was the Sonne of the liuing God; and so taught it him, that he loued nothing more dearely then his Master; that Spirit (I say) dwelling still in him, was not carried to such outrage, but either was silent in him not consulted withall, (as in headie and boisterous affections it commeth to passe;) or else, it secretly rebuked the tongue. though no such thing appeared. And so likewise the faith, for which Christ prayed that it might not faile nor bee overcome, was not extinct in him, nor vtterly lost. For if it had been so, then Christ had not been heard in his prayer for him, whom yet his Father heard alwayes: and besides he would haue ioyned himselfe in familiaritie with the Iewes, as *Iudas* did, and haue complayned, that hee had all that while benee deceiued of his Master: whereas on the other side, he went forth and wept bitterly, and declared many wayes how deeply he was displeased with himselfe for that his offence. Neither yet doe I speake this of *Peter*, as though I went about to make his sinne small and light; which (surely) I am perswaded, did deserue eternall death a thousand wayes, but that if any haue sinned of infirmitie or in any such manner as *Peter* did; (and yet, besides the vnpardonable sinne, one would thinke that none could be greater) they should not cast away all hope, and so despaire; but be perswaded, that the way is open to saluation, if they haue the faith and repentance which *Peter* had.

The causes of it were two:
Rashnesse and feare of danger.

Peters faith neuer lost.

Note.

Of *Dauid* and others the like may be said; but I haue stayed too long in these examples. I will returne now to the priuiledges and liberties which the seruants of God haue proper vnto themselves from other men, that they may not coldly and vnwillingly despise the world, and cleaue to the Lord without fainting. I trust, now the hardest obiection is answered which can be brought against their wellfare and prosperitie, and that it cannot be taken from them by any subtiltie or malice of the aduersarie, as it is written, *The gates of Hell shall not preuaile against them*: and therefore I may be bold to affirme, that they hauing their names written in Heauen already, and this being testified of them by the Lord himselfe, That they shall be kept safe vnto the Resurrection day, and that none shall take them out of his hands; I may be bold (I say) to affirme, that they are in great account with him, and highly esteemed of him, as was said before. And

Mat. 16. 18.

Luke 1. 20.

*They that are
honoured of God
are most honour-
able.*

Note

2. Tim. 4. 7. 8.

*This & all other
priuiledges are
no more then
every Christian
 hath need of, to
passe thorow this
vale of teares.
Note.*

howsoeuer the world thinke and speake of them, because they know them not; yet is their estate most honourable, because they are honoured of the Almighty, and are from the greatest feare of danger deliuered. Is a valiant and noble gentleman in disgrace, because (whiles he goeth vnder great perils for his country, and hazardeth his life for his Prince, and goeth through many hard aduentures) he is reported of to be confederate with the enemy, when yet he is beloued and renowned (and that for iust cause) of Prince and Peeres? No more is the seruant of God to be reputed vile, and his estate contemptible, for that (whiles he goeth about to honour is God, and in his life to expresse his exceeding kindnesse) he is both then, & therefore set against by the diuell and his ministers, and by their malice and subtilty drawne into some action, which might cause ill report, and breed a doubt of his godlinesse, when yet his faithfulness is approved of the Lord his God. Was *Paul*, because he was buffeted by the messenger of Satan, that is, after great exaltation and glory a little before, now immediately not onely deprived of the feeling of it, but brought to so contrary an estate, as to bee tempted, to bee deeply ashamed to thinke he had bin so high; was he therefore deprived of that which yet he was made to hope for? Nay, therefore the Scripture putteth it out of all doubt, saying after; That he triumphed over Satan in token that he had found nothing in him to ouerthrow him, as he saith himselfe: *I haue fought a good fight, I haue finished my course, I haue kept the faith, from henceforth is laid up for me a crowne of righteousness.* Therefore we see, how God keepeth his from shamefull euils, while they beleue that he will doe so, and maketh an holy and Christian life their comfort. And yet all these and other such excellent priuiledges which appertain vnto them; are no more then God did see they shuld stand in need of, (as I said in the former priuiledge) to helpe them beare the burthen of tribulation, reproch and other discouragements which here meet with them; which would shakethem so, as they would make them to faint vtterly, if they were not vpholden with props and staies most mighty.

CHAP. VI.

*Of the fourth priuiledge: How the godly may rise againe,
when they are fallen.*

The

THE fourth priuiledge doth most firly goe and agree with these three former, although much differing from them, and therefore I doe adioyne it, as the next in order thereto. And it is thus; that if at any time his beloued Ones doe by any occasion fall from their settled course into any offence, whereby their consciences are wounded and accuse them, or be by strong delusion perswaded, that God is highly displeased with them; yet this libertie they haue giuen them of God, to returne to him, with certaine perswasion that he will neuer cast them off, but will receiue them into fauour againe, from which it seemed to them that they were debarred: whereas they, who were neuer conuerted vnto God, can haue no such warrant, neither desire it, vnlesse it be in their feare. And yet I speake not this, as though I went about to debarre such from imbracing Gods mercie offered them, whom I exhort earnestly, to seeke it speedily. But as for the other, there is no iust cause, why they should cast away their confidence, and doubt or feare, that the Lord hath forsaken them, as the most of them through ignorance and vnbeliefe doe too readily conceiue and perswade themselves. For if any of them sinne, they haue an Advocate with the Father Iesus Christ the righteous, who is a propitiation for their sinnes, to the end they may be encouraged to rise vp out of their falls againe.

The first point.

If any belcener
be turned out of
a good course, he
may boldly retur-
ne.

1. Iohn. 2. 2.

And if it were not thus, that they might be receiued againe after some grieuous offence, what encouragement were there to any Christian, to strue against sinne and seeke to liue godly, seeing one time or other the forwardest may be led into that sin which he neuer thought he should haue been deceived by? So that God would haue vs know, not onely that we may rise vp from our falls, and returne to him again as to our Father; but also, hee commandeth vs so to doe, and looketh for it at our hands, and is offended if we doe it not; as may plainly appeare by his owne words in the Prophet *Jeremy*: *Doe men fall and not rise againe? Or goe out of the way, and not returne? I waited and looked, and there was no man that said, What haue I done?* If God wait and looke for it, that such as haue peruersly offended, should returne; & taketh it all at their hands that they doe not: is it to be doubted, whether they may or no? Yet more may be said to this purpose. Me thinks that which our Saviour Christ speaketh to *Peter*, is admirable: who was not content to teach him this doctrine among other, Of the returne of a straying sheep, but because he would strongly arme him against despair, at the time when he should fall into that deep gulf of deny-
ing.

Note.
We offend him
highly, if we do
not.
Ier. 3. 4. 6.
Proofes of it.

The first.

The second.

Luk. 22.31. 32.

him, he saith vnto him : *Simon, Simon, Satan hath desired you, to sift you as it were wheat : but I haue praied for thee, that thy faith faile not: & when thou shalt be conuerted, strengthen thy brethren.* Wherein most louingly & wisely, although couertly, he forewarneth him, that though Satan should driue him far from his standing, and almost glean him out frō the rest of his fellowes, as an Apostata; yet for all that, he should not remaine separate frō him, & through vnbeliefe be afraid to come home to him againe, but in any wise thinke that he must returne: & for more sure token thereof, he should afterward conuert others, seeing by his experience he should be best able to perswade them, as hauing most deeply fallen himselfe, and therefore might hardliest of others haue bin raised vp againe and pardoned. And to a singular end did the Lord Iesus speake thus to him, and in fit season, lest *Peter* after his fall should haue been afraid to arise, for which cause also he did encourage him; when sending to his Disciples to meet him in *Galily*, he expressely named *Peter* among the rest, saying; *Goe tell the Disciples, & Peter, that I go before them into Galily, lest Peter should else haue thought that he had not been worthy to be counted a disciple.*

Marke 16.7.

And if it were not so, that all weake ones falling by any occasion, might bee raised vp againe, and the poore wandering soules brought home, but must vterly perish and be lost, as they feare in their temptation, to what end should these & many other like scriptures serue? *Brethren, if any be fallen by infirmities, thou that art spirituall, that is, hast more strength of the spirit then they, helpe to hold them vp in the spirit of meeknesse;* that so they may be fast settled in their former faith and hope againe. And also, the parable of the straying sheep vpon the mountaines, which with all diligence was sought vp againe till it were found, & not let go & lost for euer? Besides, who knoweth not, that it is one vse of the ministry of the word, as we read in the Prophet *Ezekiel*, to strengthen, confirme and stablish those, who hauing had a taste of the life to come, yet are haled & carried from their staied course by the deceitfulness of sin and the world? also, to heale the sicke & to bind vp the broken, &c? For the which cause, the Apostle desired to come to the *Thessalonians* often, to supply that which might bee wanting in any of them: & if a man must oft & in great iniuries remit his brother, will not God who teacheth others to be mercifull, doe much more? Therefore this ought to be out of all question, & controuersie, that the brother who hath forsaken the good way which leadeth to life, & is intangled in the world, or snared in the false and deceiucable

Gal. 6. 1.

Marth. 18. 22.

Luk. 15. 4.

Ezech. 34. 3-4.

1. Thef. 3. 10.

deceiueable pleasures of it, or vnsetled for the time with troubles, or any other way is turned aside by Satan; is not yet for all that, cast off from being cared for of the Lord, but hath largel liberty and great encouragement to returne, contrary to that cursed opinion of the Nouatian heretikes, who hold that if a man be false, he can rise no more.

Which if it be so, who doth not see, what & how great a benefit & priuiledge it is to all that haue fallen into any grieuous crime, (at least as they count it) & so haue their faith weakened, and their comfort appalled, to know, that they may with good welcome returne to God againe? For to a man in that case nothing is more comfortable, as by the words of *Elihu* in the booke of *Iob*, most liuely appeareth, saying: *Iob. 33. 23.* when a man shall be so wrought vpon by the word of God, that for feare & inward anguish hee turne away from his owne worke, that is, his old sinfull life, and refuse his meate which was wont to be most pleasant vnto him, and sorrow take hold on him vpon his bed, &c. if then there be a messenger of God, one that can tell him Gods mind, (who shall be as one of a thousand vnto him) who can certifie him of the fauor of God that he shall not be forsaken of him, behold that man is reuiued, & hee is comforted as in the daies of his youth, &c. And euery godly Preacher hath experience of the same; both how many heavy-hearted Christians are raised out of their falles with much comfort; & how intollerable an estate it were for them to beare, if they had not good assurance from God about that matter.

But this which I say is wisely and warily to be heard and receiued, I confesse: that is to say, that euen as it is with all thankfulness to be hearkened vnto of the afflicted in mind, and such as mourne in Sion: so likewise, that in no wise it be vsed as an occasion to imbolden any to sin, or to gather hardnes of heart in them, that either they dare goe forward more readily to that sinne, which they delight in, because they heare there is hope of forgiveness to such as haue run from God; or seeke pardon the more sleightly and houerly, because God receiueth such sinners to mercy.

Both which respects because they are worthie to be regarded alwaies in this case, & for that an example very fit for this purpose cometh to my remembrance, I will in as few words as I can, lay forth the same. In the booke of *Ezra* the Priest, we read, that he & many of the people of the captiuitie after their returne home, cast themselves down before the house of the Lord, praying and confessing their sins with

teares

What a benefit this is.

Note.

This doctrine must wisely be receiued.

We may not be imboldened to sinne by it.

Note.

Not sleightly repent of it.

Ezra 10. 1. 21 &c.

teares in abundance, and chiefly this sinne, in that they had taken to themselves wiues of strangers; which was a grieuous breach of the Lords commandement. *Zechania* the son of *Iehiel* a godly man, answered and said vnto *Exra*; *It is true, we haue committed a most heinous and misful offence, in ioyning our selues to strangers, and marryng wiues out of them*: but yet, that we cast not our selues into deadly despaire, as such a transgression of Gods law might easily cary vs vnto) let vs know, that there is hope in *Israel* concerning this thing. Wherein, these two points I obserue principally among many others: that as neither *Exra*, who had great knowledge in the law of God, nor *Zechania*, nor the people which feared God, durst in such an offence lightly and in a loose manner, heale vp their breach of Gods commandement, although they knew that there was hope to be conceived of pardon, but saw cause to humble themselves before God in the confession of their sinne, and praied for the remission of it with teares, and made a firme couenant to put away their strange wiues: so yet, when they sought vnto God after this holy and hearty maner, then did they incourage one another to looke for mercy and forgiveness, saying; *There is hope.*

And so it ought to be with all Gods children, that when they haue been supplanted by the diuell, (for all their care and watchfulnesse,) then ought they to imbrace this sweet remedy, and flie vnto it as an anchor; That God will be intreated of them, and so with more thankfulness and humblenes to walke forward. If any therefore abuse this liberty to licentiousnes & boldnesse in sinning, they shall beare their punishment, and let them be sure, that their sinne will finde them out. Thus we hauing scene cleerly and plainly the mind and will of God about this matter, let vs now consider the greatnesse of this liberty and benefite; that the poore seruants of God who haue bin much distressed for want of the certaine knowledge of it, may be helped and relieued.

I remember the daies and time, (as I still see oft the experience of it) wherein, this glad tidings, would of heauy and afflicted consciences haue been esteemed aboue gold, if it could haue bin first applied to their diseale, and if they standing in need of it, might haue been assured from God of such welfare. I remember (I say) such times, and the desire of many therein, who yet for want of that, haue lien languishing, and been filled with heauinesse for that they could not be raised vp and comforted; some, whole weeks and moneths:
some

Two points are principally to be obserued.

First, Gods mercies are not sleightly to bee sought for.

Secondly, when God is rightly sought vnto, there ought to be no doubt of obtaining mercy.

Note.

Numb. 32.26.

Experience teacheth, how such haue languished who haue wanted this benefite.

Note.

some others for not receiuing this message in due time, haue been cast for many yeeres into such distrust of Gods fauour, that it hath bin a matter of great difficulty to recover them at the length. And who doubteth, but that it was the estate of the people of Israel, & of many generations of them; and namely at *Bockim*, when they repented by the message of the Angel; & so another generation after them, whom *Samuel*, after long straying from God, brought home; and of some of the Churches in the Revelation; as namely the Church of *Ephesus*; that they stood in need of this incouragement, who hauing lost their first loue, although good things were still found in them, were told by the Apostle *Iohn* from the Lord, that they were so farre gone, that it was time for them to consider with themselves from whence they were fallen, and to renounce their sinnes, and repent of them, & doe their former works; that so they might againe receiue sound cōfort, whose fore, when it should haue come to be felt; would haue turned to another manner of vexation, both longer continuing and more deeply pinching them, if by this counsell from God it had not been prevented.

Iugd 2. 4.

1. Sam. 7. 4. 6.

Reuel. 2. 4.

And such as in this age are subiect to the same weaknesse, as hauing sometime laid hold on Gods fauour and mercie, yet haue afterward fallen into some sinne against their conscience, or by any occasion haue been brought to doubting; must hold this for a singular priuiledge, that the Lord is willing to receiue them againe, to passe by their sinne, and that they, by the way that he hath taught them, should rise vp to comfort.

No greater
comfort then
this to a poore
sinner.

1. Iohn 2. 2.

This doctrine where it is receiued, honoureth God highly, and causeth many thanks to bee giuen to him, for that poore sinners see him so readie to forgiue them, and that so often and so many and great offences as they themselves durst not looke for, or thinke that hee would: and in that many who bare shew that they are troubled for their sins sometime, do not magnify God for this truth & doctrine with all their might, it is because they are not they whom they would be taken to be, that is, sound-hearted. But then could it not bee a priuiledge properly belonging to the children of God, it hard-hearted or double-minded persons might bee partakers of it. But they labouring to shake off godly sorrow for their sinne, and checke of conscience, all that they can, and as long as they are able, by mirth and pastime, or in continuance of time to forget it; if for all their shilting and fencing it off, the Lord sometime strike them with terroure,

Note.

God is highly
honoured by
this doctrine,

The hardheart
hauē no benefit
by it.

and

1 Sam 21, 5.

and hold them vnder by strong hand, and cause them to quake: yet they doe not seeke his face, but either bow themselves only for a day like a bulrush, as *Abab*; or else, they are swallowed vp into vtter despaire, as *Iudas*. Neither can such haue any release at all. So much the greater fauour let others (I meane, Gods seruants) count it, that they may in their repentance for their sinne, hope stedfastly for pardon; yea, and they ought to say (euerie one) vnto their soules, *Turne vnto thy rest, O my soule: for the Lord hath heard thy grones, and reioiceth not thy prayers. Why art thou cast downe and disquieted within me? waite on God, he is my present helpe: for he is more readie to grant, then we to aske.* For if the sonne of God make them free, then are they free indeed. An exceeding priuiledge is this to them; & therefore who seeth not, that they resting thus perswaded, may be of good comfort?

Psal 43, 5.

Iohn 8 36.

It is to bee lamented, that the poore Christians should lose this benefit.

For indeed, this priuiledge is giuen of God as a remedie, & therefore may and ought of all that haue need of it, to be received, and by all meanes to be embraced. Which if it be, fourthwith the wound & sore is healed, which yet without such a medicine and helpe had been desperate and vncurable: a remedie farre vnlike to popish contrition, confession auricular to a priest, and their blasphemous satisfaction. Oh therefore, that this might enter deeply and were thoroughly settled in the hearts of such, as mourne and pine away for that they haue provoked God to anger. Oh that they knew, that their teares are put into the bottle of Gods remembrance, and how readie he is to receive them into fauour, and to blot out all their offences; who hath therefore said: See that ye despise, not one of these little ones. And again, Reioyce and be glad, ye that mourne in Sion, &c. for I will dwell in the midst of you: and to his Prophets and Ministers; Comfort my people, comfort them at the heart.

Marth. 17. 10.
Zach. 1. 10.
Nore.

Ista 40. 1.

*The teacher is many times more in fault then the learner.
The want of seeing the bountifullnesse of God, is the cause of great and continued beauienesse.
It is pittie that any doe erre:*

And further I say; Oh that such had been rightly grounded in faith at the first, which hath been as much, or rather more, the fault of the vnskillfull builder and teacher, of them, then their owne. For this may most truly be affirmed, that for want of well grounding the, they haue vpon every light and small occasion been shaken and vnsettled in their faith; as, in the least accusation of their conscience, in any affliction, or in the feare of death. But if they could see the bountifullnesse of Gods loue towards them, how vnworthie so euer they seeme in their owne eyes, they should not goe so long heauie and disquieted, suffering the enemy to oppresse them, & as though there were no hope for them in their God. But yet I say this on the other

other side; Oh that some did not looke too haſſilie to bee receiued into fauour, and vse meanes too ſlightlie for the ſame; yea, I ſay againe; Oh that ſome did not too prophanely, or blockiſhlie and ceremoniouſlie ſecke to God, and returne to him in hollownelle of heart: which manner of abating themſelues, doth hold them in a worſe caſe then the other.

*gate to them.
ſelues vniuſſly,
that which be-
longz not to
them.*

And thus (to draw to an end of this matter) I truſt it doth appeare, what a ſingular priuiledge this is, that the Lord granteth free acceſſe to thoſe, who after their conuerſion, haue ſinned any way againſt their conſcience, to bewaile their ſinne before him, and to bee perſwaded of forgienelle of the ſame: which being knowne of the, they need not hold backe from him, as many of his deare children for a long time haue done, but come home again, and that earely, ſeing God who hath ſmitten them, will heale them, and hee, who hath called himſelfe a God of great compaſſion and mercie, would haue his poore people to feele and enioy it. The ſame I ſay likewiſe of dulneſſe, idleneſſe of minde, vnprofitableneſſe, barrenneſſe of the heart, and ſuch other corruptions which are wont to quench the worke of Gods ſpirit in his children, and to be the ſeed of many curſed euils: the Lords will is, that they ſhould beleue, that hee will giue them ſtrength to weaken them, as well as forgive them; & that they ſhould thereby be encouraged to ſhake them off, and breake out of them: which if they were perſwaded that they might doe, would encourage them more heartilie to reſiſt them, and if they ſhould not bee able to preuaile thereby, yet to bee more bold to riſe out of them, with perſwaſion that they ſhould be forgien them.

Exod 34.7.

CHAP. VII.

Of the fifth priuiledge; namely, The gracious helpes by which God hath appointed his, to grow in faith and godlineſſe.

ALl this that hath been ſaid of theſe foure priuiledges laſt mentioned, will bee granted in generall to bee true, I doubt not. But when this doctrine ſhould bee brought to vse, of them in particulars, and when they are to bee preſſed with the praſtiſe of it, then many will anſwere: They thinke that it doth not appertaine to them, neither are they able (they ſay) thus to hold ſtedfaſtly the certaintie of Gods fauour by faith, and to ſubdue and overcome

ouercome their sinnes, and to leade a godly life, nor to rise vp againe when they haue fallen dangerously: (thereby shewing, that they doe not looke to be led by the word in their actions:) but I goe not about to perswade such, that they haue any part in these priuiledges. And they might speake with good reason, obiecing thus; of all other as well as of themselves, if God had not appointed and taught them by what helps and meanes, they may doe this. But therefore wee are to know, that God hath bestowed this priuiledge vpon his children, ouer and beside the former, that by such meanes and helpes as hee hath acquainted them with, and taught them to vse, they may be able to enioy the foresaid liberties, (which without, and by their owne strength they cannot so much as goe about) and to preuaile so farre by enioying them, that they may finde their liues more sweete and comfortable, then other can, in what estate or condition soeuer, if they haue not their part in them.

It is a great priuiledge, to vse the helps which God hath giuen to his.

And namely prayer.

And that it may be seene, that these helps are priuiledges, (as I haue said) behold it briefly in the particular helpes, and especially such as are to be vsed daily; as for example: What a benefit is it, that by prayer wee may come vnto our God for whatsoever wee haue neede of, that is good for vs, and may obtaine it? that wee may cometo him; (I say) breake our minde, lay open our griefe, and commune familiarly with him, as with a friend, when we will, hee neuer being wearie of vs, nor taking scorne of vs, or reiecting vs? when yet, to haue this access to an earthlie Prince but at sometime, and for some one pleasure or other, is few mens cases to obtaine, and hardly enioyed. But this is yet more, that wee know how to come before the Lord with confidence and reuerence, so as wee neede not doubt but he will heare and regard vs, and so to come with delight, when yet prayer is counted a cold helpe to men of the world to be vpholden by, they being glad when they haue done, and finding no other comfort in the time of their praying, but that they looke to be heard for their much babling.

*Note:
John 15.15.
Matth. 7.7.*

*If we know how to pray.
Matth. 6.7.*

Also it is a goodly priuiledge to be watchfull.

Of watchfulnesse to say a litle also: what a treasure is this, that whereas the diuell deceiueth thousands, they being not wise and warie to escape his sleights, yet God teacheth his, farre greater wisdom and care to take heed to themselves? for Satan draweth some to whoredome and vncleannesse; some to vaine and dangerous expence of the precious time in play and follie; some to hunt

after

after the wealth of this world, with pined and hunger starued soles; that I say no more; and vndoeth others after sundrie other waies; when yet our God directeth vs by watchfulnesse to shifft and shun them, and not to be taken in the snare, as others are; and the oftner that we haue preuailed against them, to be the better able to preuaille still for hereafter: and that we thus resisting and ouercomming in the greatest danger, we may much more be able to auoid the smaller. But neither our gaine by it, nor their losse, who are not acquainted with it, is greatly considered of them till they haue thoroughly smarted for the neglect of it.

Note.

And so I may say of the viewing of, and looking backe vnto our whole course of life in the day, when we are ready to lie downe at night: what a sweete libertie is this, that whereas the most are either stung or wounded at night with the remembrance of their quill spending of the day, or a great part of it, or some quill that they haue done in it, or else, think not of it at all; but digest it merely & forget it (which, of the two, is farre more dangerous, as that which furthereth them) yet we may by this priuiledge of looking backe to our bestowing of the day, auoid both the one and the other of these daily sicknesses; or if we remember any thing to haue escaped vs amisse, we are ready to bewaile and acknowledge it to our God; and to pray for pardon in faith, and renounce our sinne. And yet who seeth not, that for the most part, we shall oft times finde little to accuse vs fearfully at our lying downe, or to hinder our sleepe, because wee were watchfull against it through the day, while we were awake? the same I may say of the rest of the helpes.

Another is to view the day at our lying downe.

Note.

For as he hath promised to blesse the vsing of these helpes, so he draweth our hearts to beleue in that he will doe so indeede; & thereby to looke for the accomplishing of his promise even as certainlie, as if it were already performed; euen as *Iosua* did in all the Lords battels which he fought for the people of Israel, when God had said of the whole land of *Canaan*, *I haue*, or (which is as good as God) *I will giue it into thy hands*: for he beleueing that he would doe so indeede, was encouraged thereby to fight for it, and to goe against their enemies and make warre with them, in another manner of proceeding, either in cheerfulness or confidence, then they which came against him. And so (to say the same of the particulars) when the Lord said, *I haue giuen Iericho and Aiu into thy hands*, the King of *Ierusalem* with his band of other Kings; and their men of warre, the King of *Hazer*

For we beleue that which God hath promised,

Ios. 1. 3.

Ios. 11. 6.

Heb. 11. 7.

Gen. 22.

Heb. 11. 16.

1. Ioh. 5. 4.

Note.

Mich. 7. 8.

Dan. 9. 1.

1. Sam. 12. 19.

No fruit of the
best helpe, if we
use them not in
faith.

Iam. 1. 6.

with all the Kings and people that came with him, whose multitude was at the sand of the sea shore, what was his munition or armour, but his faith? wherein lay his strength but in this, that he beleueed, that the God of heauen & earth was stronger then all they, and that he which had promised, would also doe the same, although he was inuincible? For the which cause, it is written in the Scriptures. that by faith the walles of Iericho (a thing in reason most absurd) yet by faith, and not by batterie or strength or policie, fell downe. The same I might (but for auoiding tediousnesse) say of many other, who beleueing, that God would blesse the same meanes, which he commanded them to vse, haue with great courage enterprised them: as Naah in making the Arke, Abraham in offering to kill his sonne, who if they had not beleueed, that God would blesse their endeouours and turne them to their great good, would neuer haue attempted the same.

And thus hauing made this matter plaine by examples, I will now proceed in applying them to the present occasion. Therefore, as Iosua hauing promises given him of God, beleueed them and thereby preuailed against difficulties and discouragements: so Gods seruants hauing the like promises, are strengthened by God to beleuee them, as he was, and by beleueing them, obtaine that which is promised. For God promiseth, that by the helpes which he hath given, he will enable his people to get victorie ouer their sinnes, to leade a godly life, and when they fall by any infirmities, not to suffer them either to faint and despaire of forgiveness, on the one side; or to make light of their sin, and to bee carelesse about it, on the other side. These promises therefore whosoever beleuee, they by the helpes which they vse, obtaine the blessing, namely the thing that is promised. So that it is not the bare using of these helpes which effecteth, much lesse meriteth any such fruite or blessing; but that they are used in faith, and the parties who vse them, looke constantly for blessing vpon the same, and power also and strength from God, to helpe their weaknesse.

This was necessarie for me to say, how and in what case the meanes and helpes, which we vse to the constant practising of a godly life, become effectually vnto vs; namely, when wee beleuee God that he will blesse them to vs. And indeed otherwise, let not men looke to receiue any thing thereby, which the Apostle James affirming of one especiall helpe, namely of prayer, is a truly said of all the rest. For he which doubteth and wauereth (when he should beleuee)

whether

whether by those helps hee shall be furthered and bettered or not, let not that man looke to receiue any thing. Therefore we must learne to be acquainted with faith, euen as wee desire to be acquainted with God (for by no other meanes can we know him, or haue access vnto him:) and thereby wee receiue power and strength through the helps which wee vse, to liue well and godly. These helps what they are, and which ought to be vsed euery day, and which by other occasions, I haue before set downe in the third and fourth Treatise of this Booke.

Note.

Now, forasmuch as God hath giuen this libertie, as a singular priuiledge to his people; to vse these helps constantly, and continually, it is our part to see, whether wee doe so or not, or whether wee suffer our selues to bee plucked away with the error of the wicked, and so fall from our stedfastnesse. For if we finde not our liues, and our whole course in all dealings and affaires through the day, to be so passed, as that we haue peace to God-ward throughout, and with peace lie downe at euen, it is our owne sinne, God hath taught vs, & also provided how it might haue bin otherwise with vs, if we had bin but as carefull to finde it, as we were carefull about our liuing and maintenance, or to seeke vp a straid beast which wee had lost, and to bring it into the pasture againe.

2. Pet. 3. 17.

And to speake more plainly, if we doe not so begin the day with thanksgiuing, confession of sinne, and prayer, when we may doe it conueniently, and so arme our selues with the whole armour of a Christian, so watch and pray after, so vse Christian exercise in familie, and remember Gods bountie towards vs; and lastly so looke back to our passing of the day. that we may see by all these that wee haue been guided by God, and that wee haue been holden in our course without any iust cause to wound our conscience; then it is the diuell who hath detained and kept our right from vs, and deprived vs of so good a portion as our God hath bequeathed vs, when he shewed himselfe willing to haue had it otherwise.

How the day is to be begun and continued.

Note.

And whether through ignorance, wee know not how to be safely led through the day; or that, which is lesse better, although wee know, yet for sloth, or, for that wee loue darknesse more then light, wee let passe many knowne duties, or suffer sundrie offences to passe from vs in the day: it is all one, as if we would suffer our selues to be deprived of our owne proper inheritance by some cosener, who shall tell vs that it belongeth not vnto vs, when yet wee are able to

What it is to neglect duties, or to commit offences.

Reuel. 3. 12.

The sweetest liberties of a Christian are wretched bondage to a man of the world,

shew cleere and sufficient euidence for it. For when the Lord shall say: Let no man take away your crowne; then the diuell sheweth himselfe manifestly, in detaining it from vs. And therefore we must remember, that to vse these helps rightly, is no bondage nor seruitude, as men of the world count it, who straine themselves and strue mightilie, to bee deliuered from the holie and spirituall vse of them, and not to be tied thereto: wee must rather be perswaded, that they are most pretious liberties, peculiar to Gods dearest seruants; and a singular benefit of God, that in such a dead world, and frozen age as weeliue in, wee may bee counted meete, and made able to honour our God, (which to most men is tedious) and to haue peace with him throughout the day; and that wee may be taught of him to vse the helps thereto, which others are well content not to bee acquainted with.

Note,

A sleight and formall vsing of the meanes will not profit.

And if wee be throughlie perswaded of this, that it is a libertie, a benefit, and honour to vs, to hold our mindes willing from day to day to the reuerent vse of them, and be resolued, that we haue no worke more needfull to be done of vs any day then this: we shall not need to doubt of such fruite thereof, as is not to bee repented of, euen such, as will cause vs to confesse, that the meanes and helps to grow in godlinesse, and a minde to vse them daily against the discouragements and hindrances of the day, are a singular prerogative to a Christian. And otherwile, how pretious soeuer they be in themselves, yet if we thinke not so of them, but shall be well content, by every light occasion to omit and neglect them, or sleightly and houerly to passe them ouer; I tellise, that wee shall get no good by them, no more then the common sort doe, but as they haue lost their beautie with vs, so wee shall lose our fruite of them. Consider what I say, and the Lord giue thee vnderstanding.

The beautie of the vniuersity of God is too glorious for the dim eyes of prophane persons to behold.

For be this knowne to the prophaneest and proudest contemner of God, which seldome, and onely for fashion doeth pray or heare a sermon, that these helps, whereby we grow constant in a Christian life, are not of little account because they are so with him; but that they are so glorious, that he is not worthie of them, nor to reape the profit that commeth by them; and his light esteeming of them causeth me to set the more by them: his vnfauourinesse that he findeth in them and wearinesse of them, causeth mee to commend them the more highly, and the more so, admire the Lords kindnesse to me, who maketh them so sweete and gainfull to me, which are to him

very

very gall and wormewood. For otherwise, how could they properly be called priuiledges, if they were alike precious to good and to bad; or if they were in as good reckoning with the one, as with the other? But the euill sort are not perswaded thus of them, therefore they finde nothing. They either know not these helpe, (which may truly bee said of the most of them) or if they doe, yet they know not how to vse them in faith, especially (I may say) not constantly, one day as another, or one of them aswell as another, (that it may goe better with their soules thereby:) but thinke, that though they vse them not at all, it is no great matter; and if they doe vse them, (though it be but in ceremonie and neuer so houerly,) they thinke, that euen for that very cause they highly please God. Which manner of vsing them, is neuer able to proueto them, what fruite and benefit may bee reaped by them.

*That which is
common to all,
is no priuiledge!
Note.*

But we who belecue in him, may know them, & rightly practise them, (though full weakely at some time we doe it) and looke for fruite by them, and enjoy it: & when we see what blessing he giueth vs thereof, (as hee doth and that very great to the end that wee may haue the better experience how many waies he keepeth promise with vs, and how hee enricheth vs) then wee waxe more constant therein, and are the more hardly withdrawne by any prouocations from holding out in the same. This (I say) we may doe, although with griefe it may be spoken, that many euens of vs, are too farre off from enjoying this libertie as wee might. But let all such know, that it is their owne sinne, who cannot therefore praise God for this sweete helpe, while they bee not the better for it. Therefore to shut vp this poynt, let this bee perswaded to all Gods faithfull seruants, that he hath of singular fauour given the helpe which settle them in a Christian life, as a great prerogative and priuiledge: and therefore when vnder colour of weaknesse wee yeeld to the waywardnesse of our hearts, which are soone vntoward to the right vsing of these gracious helpe; and wearie of them, wee must repent of such vnthankfulnesse, and of the nourishing of such fleshly libertie as shaketh off so needfull duties. So shall wee shew our selues wise, though the world count vs fooles; and be in good safetie, when their danger shall be great.

*Who they are
that are con-
stant in the ser-
uice of God.*

Now I would haue proceeded to lay foorth before the Christian Reader another priuiledge, which in this place would very fitly come in, and that is, that God hath fully provided, that they who

are thus farre beautified and blessed of him; shall thus continue to the end: but seeing it is the last that is enjoyed in this life, it shall have the last place among the temporall priviledges. But yet I thought not amisse to mention such a thing here, both to stay them which after the hearing of so blessed beginnings and proceedings, would be glad to heare of the end answerable to them both; and also that they may looke for it in the place assigned.

CHAP. VIII.

Of the sixth privilege: namely, of the right use of prosperitie.

NOW the next priviledges that I thinke may most fitly be joynted with the former, are, how the Lord hath taught his people the right use of prosperitie and wealth; and how they may carrie themselves therein with peace and bee vpright in both estates. Two of the most principall parts of our life, seeing the greatest part of it doth goe through them: for the most of it is accompanied with blessings or chastisements. The right use of both, although in some sort & in general may be gathered out of the former discourses, and namely, of the third priviledge, yet because they are difficult points, and it is hard to vie them aright, and as pretibous as it is hard, I know it is very necessarie to make a particular Treatise thereof. And first more cleerely to speake of the one, in this Chapter, I say: God hath exceedingly declared his mercie and kindnesse this way to his people, that although prosperitie bee a slippery path; and rich men and honour, health and friends with all the other lawfull pleasures, profits, and liberties of this life, doe deceive and vndo the greatest part of the world, which enjoy and possesse them; yet the beloved of the Lord may be free from this danger, and so directed, that they neede not be taken in these snares, nor make them their bone which hee giuen them as blessings: this grace therefore if any shall be found to enjoy, they may bee worthilie said to bee priviledged above other men. Now to proue this, that Gods children may vie the world rightly, (which is impossible for any other to do:) I doe not meane, that

*Prosperitie a
slippery estate.*

*God teacheth
his to stand in
this slippery
way.*

*Note.
The wicked
cannot.*

because

they have right unto earthly things through Christ, & aid helpe with him of the blessings of the world, that therefore they do soberly; and as they ought use the same; for many even of them, are (I confesse) farre from it, and therefore that which they want, I labour to helpe them to; but as they are the persons which may be perswaded; and brought to the right use of these outward liberties; (and not the wicked;) so God draweth their hearts therunto by his mightie power, whereby he is able to do all things.

For when hee causeth this doctrine to be taught them, of the contempt of the world; of contentation in their estate; of moderation and sobriety in lawfull pleasures; and profits; &c. he imprinteth it in their hearts by the holy Ghost; he maketh them able to beleue that it is spoken so shortly; and therefore to apply it to themselves; hee maketh them proud how this doctrine worketh in them; and trie themselves by it; that where they see they have gone beyond their bounds, they may returne; and bring their lotte back into the way of his testimonies; and hee, through the same doctrine seasoneth their hearts; and greatly possideth them with the love of it; that so their wants may be supplied; and they thereby may grow better practised in this sobriety. And although the enjoying of earthly commodities be an alluring baite, and easie to make a man forget his mortalitie, as wee see in *Nebuchadnezzar*, *Herode*, and others: yet the Scripture giueth greater grace, as to *Daniel*, *Iob*, and many moe, who determined and made a covenant with themselves not to set their hearts on them.

But besides this, through further benefit of the Scripture, God causeth this, to set oft before their eyes, the daily changes of all things vnder the Sunne; the death of noble personages, friends and acquaintance; and how the most flourishing flowers doe fade, and lose their beautie; and that nothing continueth in one estate; and by the oft and deepe considering of these, their hearts are much appalled; and the pride of life greatly abated in them. And as they grow daily to see more cleerly their gaine hereby, and that without these meditations vpon examples and doctrine of death and mortalitie, &c. they cannot keepe their hearts freed from infection by the world and earthly dealings: so doe they more resolute with themselves daily, to thinke of them still; and to purge out their old and accustomed delightings

How he teacheth him to do it.
First by the Scriptures.

Luke 14. 19.
Dan 4. 27.
Act 13. 22.

Also by experience and observation of things.
Psalm 102. 26.
Dan. 1. 8.
Iob. 1. 12.

By meditation also of their gaine hereby.

in worldly things, their dreames of long life, desire of ease, & increase of earthly commodities; with all which the diuell sollisteth and filleth their braines and hearts, that while they begin to giue themselves ouer to these, they may be perswaded strongly, that there is no other happinesse to be attained vnto, and so thereby, destruction may suddenly come vpon them. Thus (I say) the Lord frameth his, to the contempt of the world, and to temperance and contentation, to desire no more then their most wise and prouident father thinketh meete for them, nor no longer to enjoy any of their temporall liberties, then hee shall see it to be expedient. Thus he teacheth them both in wanting, to thinke themselves (yet) neuertheless beloued of God, and in hauing and enjoying of abundance, not to thinke themselves the better for it, nor to be proud of it. I say, he teacheth them, for neither bring they this grace with them from their cradle, but learne it; and study how to learne it so, as they may practise it: and yet they learne it not by their owne wisdom, but by God, who is onely able to teach it them. Whoby this meanes that I haue shewed: doth bring to passe, that they, so buy, as if they possessed not; and so vse the world, as that they abuse it not; so vse marriage, as they are not hurt nor hindered from godly life by it, more then if they were vnmarried; but much furthered and helped by it, neither neglect they thereby the caring for the things of the Lord: but as two are better then one, so finde they (as God hath appointed) much helpe thereby vnto every good worke. Neither, though they haue much in the world, do they therefore loue it much, but are glad to follow holy Iob in that, when hee said, if I haue made gold my hope, or haue said to the wedge of gold, Thou art my confidence: if I reuered because my substance was great, or because my hand had gotten much, this had been an iniquitie to be condemned for I had denied the God that sheweth. Therefore, if there be great riches, liberties, & priuiledges to enjoy, I meane, to haue contentation in our estate, yea to be thankfull to God in all things, nor puffed vp with prosperitie, but to acknowledge the vncertainty of our comodities, & therefore not to rest nor put confidence in them, nor to desire the increasing of them simply, much less by any indirect meanes, but to let them serue for the necessities of our bretheren as well as for our owne vse: if these, I say, bee the precious gifts of God, & yet he frameth his seruants to endeavour, & in some sort to doe these & such like, I hope it may truly bee said, that he doth honour them highly, & priuiledge them greatly, in working thus gratiouly in them.

The effect
hereof.

Phil. 4. 11.

Phil. 4. 12.

Phil. 4. 13.

Phil. 4. 14.

Phil. 4. 15.

Phil. 4. 16.

Phil. 4. 17.

Phil. 4. 18.

Phil. 4. 19.

Phil. 4. 20.

Phil. 4. 21.

Phil. 4. 22.

Phil. 4. 23.

Phil. 4. 24.

Phil. 4. 25.

Phil. 4. 26.

Phil. 4. 27.

Phil. 4. 28.

Phil. 4. 29.

Phil. 4. 30.

Phil. 4. 31.

Phil. 4. 32.

Phil. 4. 33.

Phil. 4. 34.

Phil. 4. 35.

Phil. 4. 36.

Phil. 4. 37.

Phil. 4. 38.

Phil. 4. 39.

Phil. 4. 40.

Phil. 4. 41.

Phil. 4. 42.

Phil. 4. 43.

Phil. 4. 44.

Phil. 4. 45.

Phil. 4. 46.

Note.

Phil. 4. 11.

Phil. 4. 12.

Phil. 4. 13.

Phil. 4. 14.

Phil. 4. 15.

Phil. 4. 16.

Phil. 4. 17.

Phil. 4. 18.

Phil. 4. 19.

Phil. 4. 20.

Phil. 4. 21.

But when all this is said, me thinkes I heare diuers to object thus : We doubt nothing of the truth of all this, but that there haue beene such mentioned in the Scriptures, but what is that to vs ? where are they in this our age who may bee brought forth for such examples ? I answer, if the men could not easily be found, yet that hindreth not the doctrine to bee true : but further I say as the truth saith : As God hath done to others, soe he will doe to vs, and his goodnesse is not abated toward vs, more then it was in the ages past : yea rather, wee haue more neere acquaintance with the will and minde of God, then many of them who are highly commended in the Scriptures, and in this latter age, God hath visited his people in a most gracious manner, bestowing his gifts & powring out the graces of his spirit vpon them abundantly. All which laid together, what can be gathered lesse then this, that when his children heare by the preaching of his word, all things vnder the sunne to be transitorie, vaine and soone flitting away, and themselves also with them daily drawing vnto an end, riches to be vncertaine, beautie deceitfull, health euer changing, freinds alwaies dying, &c. what (I say) can be gathered lesse then this, that he causeth them to beleue it, and therefore not to rest vpon them ? So when they heare, that they may not vse them as they list, (no not the lawfulllest of their liberties, as possessions, recreations, freinds, time, &c.) that is, to pride, wantonnes, idlenes, excelsse, and to the wronging and hurting of others, but as helpes for themselves, and many others vnto godlinesse ; they are glad to heare their shepheards voyce, and they know it and beleue it and follow it, vsing these lawfull benefites of God accordingly : I say when they know by Gods word, how they may vse them, which sometime they did not know, and that God giueth such grace to his, (and causeth the same to be published & preached) whereby they may inioy all these outward blessings of God to their right ends, and so as they become not baits and snares vnto them ; they reioice and beleue the same with thankfull hearts, vsing their prayers and watch with their other helpe to practise this point of godlinesse, (namely, moderation and the true vse of their lawfull liberties) as they indeuour after all the rest. For when they once be resolved, that it is the worke which God setteth them about, and that he will strengthen and fit them for it, it doth mightily incourage them to take in hand and goe about it : euen as on the contrary, there is no stronger dismaier of them, then when they set vpon either this, or any other part of Gods seruice by their owne strength : that is, not knowing whether they

Objection.

Answer.

Ios. 1. 5.

Esa. 39. 1.

Heb. 3. 11.

Acts 2. 17. 11.

Note.

It is most false
that some say
that goods are
mine owne,
and therefore I
may doe with
them as I list.

The Christian
must bee per-
suaded that it
is Gods worke
which he goeth

about: and also
that God will
strengthen him
thereto.

Note.

How the godly
doe rightly use
their lawfull
liberties.

Who shall inioy
this fore said
priuiledge.

Note.

They that at-
taine not to this
benefit, provide
ill for them-
selues.

Prou. 16: 32.

they may bee bold to beleue and bee perswaded that the Lord will giue them power, and hearken them vnto the right performance of it, (for of that point the most of Gods poore children are ignorant, or not feeling in faith about it) and therefore they doubt and feare, that they shal neuer come neere or attaine to that which they seeke: by occasion of which weaknes, the deuill holdeth them in great discomfort, that although they would doe the will of God in that which they goe about, yet they stand at a staye, and are holden vnder many heauy discouragements for a long time: And yet are these far more faithfull and simple hearted, how soeuer they are feared by their own weaknes, then they who thinke they please God highly, if they doe any thing in their owne opinion, more then others, how little warrant focuer they haue for it.

But to returne to that which I said, that the Lord inableth his to gouerne themselves in the vse of their goodes and lawfull liberties, (which is a great priuiledge) that I be not vnderstood amisse, I thinke good to expresse my minde more cleerelye. If anye should gather or thinke, that I meane all Gods people do inioy this liberry and prerogatiue, I answer, that I am far from that iudgment. But as may bewell see by that which I haue said, they who beleue it, that God will make them fit for it, how vsitt focuer they are of themselves, they shall inioy it. I haue propounded to proue no other thing. For by this it may appeare, that seing Gods children may be made partakers of such a treasure, which but few of them do inioy, (and of the vnregenerate not one can,) therefore they beholding, what hee hath bequeathed them, they shall shew, that they provide ill for themselves, if they attaine not to that, being so great a benefite which God hath so freely bestowed vpon them. There should need no more vnto such, but this: that they may know, that hee hath granted it out vnto them freelye, and calleth them euerye where, so the partaking of it: which bring so, what should hold them backe from inioying it: that whereas the most are as brut beasts, seruants to their lusts, yet these (of whom I speake) may captivate and subdue them, especially, seing it is greater honour to them, to ouercome their vnulye passions, then to winne a Citie.

As for those who count this honour precisenesse, and this imbondaging of their vnulye affections to be more then Christians neede to be vrged vnto, what haue I to doe with them? They are the enemies of the Crosse of Christ, they turne the grce of God into wantonnes, they

Phil 3.13.19.
Note.

*The cauillers at
this doctrine are
vnder beaue &
speedy condem-
nation.*

Note.

1011

they make lawfull liberties to become vnlawfull through their abusing
of them. Of whom this I saye, which I will onely say: that they will
bring vnto them the swifter damnation. To which kind of people,
and to their like objecting (thas & demanding, what? doethose who
you commend so highly for good gouernment and temperance in the
vse of lawfull things, alwaies keep one and the same course? I say, they
most of all in deuotion after that, and how full of saintlike soeuer it bee
and redious to others, yet to them it is sweet and pleasant: in so much
that although they bee sometimes deceived by the diuell and driven
from their hold, yet as soone as they perceiue that they haue gone too
faire, and haue passed their bounds in the vse of their lawfull liberties,
eatings, drinking, recreation, marriage, taking pleasure in goods, trust-
ing in freinds, and making flesh their arme, they returne speedilye as
out of open and manifest sinnes, and thereby become more carefull
another time: and when they see how many buffets light vpon o-
thers, who haue small regard of sobrietie or measure keeping, they see
their portion to be great in restraining themselves from that excesse in
lawfull things, which the other keepe no measure in. And thus much
be said of this privilege. Wherin may be seene, that the Lord hath
offered great fauour to his children (to so many as effectiue of it) that
the glory of present things and prosperity in this world (which vndoe
many) shall (yet) not bewitch nor deceiue his, but they shall be able
to escape these snares by the spirituall wings that he hath giuen them for
that purpose, to mount aboue them, as godly *Ioseph, Moses*, and many
of Gods deare seruants did before them.

But if it be asked, Why hath hee giuen this grace to one and not to
another? I answer: Seeing one setteth more store by it then another. I
speake it to the shame of those who giue occasiõ, though they be other-
wise well to be hoped of. For the custome and boldnesse in this sinne
of intemperance and worldlines, which wee see in the most men doth
draw after them and their example, some euil of those which are reli-
gious, causing them to haue their teeth set on edge, so eagerly to fol-
low them in their prophane course, and the abundance of iniquity
doth coole their seruency in seeking to weane their hearts from such
poisoned and deceitfull baits and dainties as they see them so greedily
to deuoure. For otherwise, though they are fraile, yet hauing receiued
a taste of the heavenly doctrine, which is the onely mother and nour-
risher of true sobrietie, they should not so easily forget themselves and
be overcome of their vaine desires. For if popish dreames and satira-

*Why some of
good hope want
their part in
this privilege.*

fits

Note.

Note.

lies without all ground of Gods word, haue so enchanted Princes and other persons of great possessions, that they haue drawne them from their pompe and many solemnities, into Monasteries and Nunneries, for the deceiueable hope of saluation: Should not the word of truth much more preuaile with them, who haue had a right taste of it, to renounce dangerous & vnlawfull liberties? And although they were led from one error to another, yet if error might doe so much with them, should not the truth doe much more with the children of the truth, to abide in it and be gouerned by it? It is pittie, that any of the Lords beloued should offer such dishonour to the glorious word of God, as to refuse the gouernment of it, and giue occasion to the vnbelievers to say: That God dieteth his people so meanly in his owne house, that they be driuen to eate with the intemperate at their table (as it were) their poisoned dainties. But let this reproofe make such of Gods seruants ashamed, as haue giuen occasion of it, and let them not follow the excesse of such as know no better. And when they shall finde this doctrine hard to be practised, that is, to vse their prosperity rightly and soberly, if then such matter as this is, were read and well weighed of them, and the examples of those which are contrarily minded, what bondage they are in, I doubt not but that the hardnesse which they complaine of, should in good measure be asswaged.

CHAP. IX.

Of the seventh priuiledge: Concerning the afflictions of the godly, & namely, of the first branch of the same, that is, How they may be free from many of those troubles, which doe light on and meet with the vnreformed.

NOW followeth the prerogative that they haue about afflictions. Of the which although they are not void, yet if we diligently marke Gods dealing with them herein, we must needs confesse, that he sheweth exceeding fauour vnto them. Which seeing it is not one way but many and sundry, declared

vnto

vnto them: I will in some order (as I can) lay them forth particularly. And they may all be referred to three kinds. For first, he holdeth many tribulations from them altogether in that they be his children, which others by their sinnes doe plucke vpon themselves. Secondly, he deliuereth them out of many, which otherwise would fore oppresse them, when yet he leaueth others in them still. And thirdly, he teacheth them, aright and well to beare them, when he thinketh it not meet to deliuer them. And of these three, I will handle the first in this Chapter.

Three branches of this priuiledge.

Psal. 32. 10. 11. Prou. 11. 3.

1. Pet. 1. 6. 7.

Concerning the which point, it may easily bee gathered by that which hath been said of the former priuiledges, how true this is; that many troubles neuer take hold of such as walke after those rules which I haue spoken of, and which inioy the said priuiledges: and seeing all Gods children be such as may doe so, therefore euen they may be deliuered from many troubles and afflictions (one as well another) which yet the vngodly and vnregenerate cannot escape. For they whose hearts are clesed and sanctified, so that they truly hate all manner of sinne, and more specially renounce in their liues the sinne which they know, who also indeuor to haue a good conscience in all things, and doe all this with delight; and with delight also do daily vse the means to grow forward in this course: how can the plagues and calamities take hold on them, which doe on other men, who are strangers to such a course? For the greatest and sorest punishments and troubles that fall vpon any, are brought vpon them by their sinne, (contrary to the erroneous opinion of them, who thinke that religion is the chiefe cause of troubles) and they are nothing else but the fruit thereof; and the greater sinners that men are, the sharper and heauier iudgements outward or inward doe meet with and take hold of them, & the deeplier doth God draw his bow against them; and wherein is the scripture more plentifull, then in this argument and matter? For sinne, came the first punishment into the world, namely, death and Gods curse, which without sin had neuer bin knowne in all the world, with the casting off our first parents & their posterity out of the fauour of God: Through sinne, came all kinds of plagues and punishments vpon men; as hunger, nakednes, diseases, the pestilence, bondage to enemies and iualion of them, imprisonment, losse of goods, losse of life, and such like. For sinne, both person and place, whole Cities and Villages haue been destroyed: from the King to the begger, both Pharaos and the raskall sou-

The first branch, The godly escape many troubles altogether.

Note.

The greatest sinnes bring the greatest punishments.

Gen. 3. 17. 24.

Deut. 28. 45.

Gen. 19. 5. 25.

diars

diuers that pierced Christ through, and platted a crowne of thornes vpon his head, and *Iudas* the purse-bearer who was also the traitor; euen all these did by sinne purchase to themselves the reward of inquiry. All which plagues, they which were void of those sins and the like which they committed, were freed from.

*The freer from
sinne, the freer
from trouble.*

But I shall not need to say much of this matter which is cleere in all mens eyes: and yet I must say that which I do in this place, because it is the ground of this discourse. For if this be true, that troubles and punishments are the fruit of sin, and that they who decline and go aside from the way of sinners, shall not taste of many of them; it followeth that the children of God who do so, haue a singular prerogative aboue others; & may be free from many sore vexations. Neither should this seeme strange or admirable, forasmuch as they forsake many vnlawfull liberties & vaine pleasures which others hunt after.

*All the godly doe
not auoid the
sorrowes which
they might do
here.*

But as I haue said in handling the former priuiledges, so I must say in this: that the seruants of God may inioy this libertie; but not, that all doe so. For experience proueth the contrary; namely, that sundry of Gods people doe draw vpon themselves many troubles through their owne default, which they might haue bin void of, and doe trouble themselves with an euill conscience, when God doth not trouble them with sore affliction: and it is one cause why I did enter into this work, to teach such, how they may liue more at ease and in safety & without many incumbrances in this world, then they doe or many thinke they may possibly doe. For a great number, euen of Gods children, doe perswade themselves through ignorance of the scriptures, that forasmuch as they heare, that we must goe through many tribulations to the kingdome of heaven, therefore it can be no otherwise with vs, but *that we must of necessity smart and be afflicted as oft and as many waies as wee are; which is nothing so*: for many troubles and dangers we might shun and auoid by taking heed to our selues, as Gods word teacheth vs, yea and as his spirit inableth vs also to doe; which yet through our folly, security, sloth, and such other faults of ours, too often doe vex and disquiet vs, and make our liues vterly vnsauiory and vnpleasant vnto vs. For who can deny this, that many honest Christians as well as worse persons, doe cause a great part of their liues to bee filled with vnquietnesse, anguish and irksomnesse, (then the which, what can be reckoned greater troubles?) and that, through impatience, anger, fretting, rashly meddling in others mens matters, and intemperately following and dealing

Note.
2. Tim. 3. 11.

Math. 12. 25.

*Many trouble
themselves
greatly by their
corrupt affections.*

dealing in their owne ; which vnbridled affections others of their breth:en wisely and carefully seeking and labouring to resist, preuent and gouerne , are not molested nor troubled with ?

Or who seeth not this ; that . even men who deserue to be well thought of for many causes, yet in some particular things refusing to be directed aright, but rather following their own will, and being caried by their euil affections, take liberty to themselues to mispend the time in foolish iesting, idle and harmfull talking, in lightnes, in wantonnes of the eie, euill companionship, &c. for the which sweet meat they haue afterwards sower sauce ? and by those meanes only, raise vp in their hearts secret accusations, checks of conscience, horror and feare of death and the iudgement day, quenching of the spirit of God, and suchlike, and the better men they be, the sooner and certainer they are thus rewarded. Are not these troubles ? which if they had bin carefull to auoid, they might haue liued merrily and with good contentation, as other good seruants of God haue done, and do, who haue set more by true peace & quietnes with holinessse, (without which no man shall see the Lord) then to lose it for a litle peece of their will, and for the inioying of the pleasures of sinne for a season.

But these troubles because they are inward, are not of so many, nor so easily seene & discerned as were to be wished, although too many, both godly and wicked, doe oft both finde and feelee them. I will therefore shew this in outward troubles, how many Christians doe as wel through their sin trouble and incomber their liues with them, as with the other kind. For by their sinne (as wilfull blindnessse, carelesnes and vnbridled affections) euen they as well as men vtterly vnreformed, do bring vpon themselves shame, futes in law, pouerty, debt, diseases, imprisonment, losses, ill report, wicked posterity, &c. These & such like (I am sure) the ignorantest & worst sort of people doe count troubles & miseries, & cry out of them, till they doe oft times depriue themselves of life, to the end they may be rid of them. But to proue that they trouble themselves with all these by their sins, is it not a shame to them, when they be found to haue been deceiuers, liars, boasters, slanderers, and in such other behauiour offensive and scandalous ? and doe not the same bring ill report with them also ? doth not rashnesse, hot and hasty speeches betwixt men, prouoking one another ; cause futes and controuerfies which need neuer haue been, and a rendering of like hard measure againe, as hath bin offred ?

doe

Note.

And many other, with those which ouer rule them another way.

Heb. 11. 25.

They bring also vpon themselves outward troubles by their sinnes.

It is proued by many particulars.

Prou. 21. 17.
Note.

doe not debt and pouerty arise of needlesse and excessiue spendings, going aboute our ability in diet, apparrel, purchasing and building; and doth not he which loueth pastime, proue a poore man? So by surfeting come diseases, and ill posterity by ill education, with too much conueniencie and liberty giuing; and by rash and vnequall marriage come hasty repentings, with deep conceiued griefes; if not departing one from the other; and an haughty mind causeth him that nourisheth it, oft times to take vp his abode within the prison walles. These are a few of a great many which might as well bee reckoned vp, but that I would say no more then I must needs.

God giueth
grace to ouer-
come these sins,
James 4. 6.
Note.

And what are the troubles of the world, if these bee not? and yet who seeth not, that all these and their like are drawne vpon many Christians by their sinne, as sore corrections from God. seeing they doe, and may easilie, through want of care and watchfulnesse, oft offend thus. And true it is, that they might be well auoided, if sinne were taken heed of and resisted, any by labour & watchfulnesse the vnruly heart subdued. Neither let any answer me, that this cannot be attained; for I affirme, that God giueth such grace vnto fraile men, whereby it may be attained to, and teacheth how; and many there are (God haue the glory thereof) which comfortably finde it, who because they hate to be seruants to any sinne, (although they cannot walke without sinne) receiue no such wages of sinne and iniquity as others doe.

What quiet some
finde in their
lives more then
other, and how.
Note.

And by this which I say, let it be considered, what ease, peace, and freedome from many troubles, this sort of men inioy in their liues, which others goe without; and what sorrow and calamities some fill their daies with, for pleasing themselves amisse, which they might well be void of. So that, it is not as many haue ignorantly thought, that their troubles cannot be auoided; but (as I haue said) many of them might be shunned, and their liues might be many waies and in sundry respects more pleasant and quiet then they be: which causeth some that see it to be thus with diuers Christians, (and yet that these their troubles are, not for well doing, but by their owne folly & procuring) causeth them (I say) to be so far from the loue of true religion, as they be: for whose sake, if we will not doe it to make our owne liues more comfortable, we should abstaine from offences; seeing the woe that is pronounced, will otherwise, certainly come vpon vs; Wo to him that causeth another to fall.

Earth. 18. 7.

But such men are ready to excuse and answer for themselves, say-

ing,

ing, that all cannot be alike, nor all cannot doe as some may; which obiection vnlesse it bee of pure simplicitie, is a signe rather that they will go forward, then seeke to recouer. But whatsoeuer, or whose soeuer it be, I answer, Let the weake indeuour to follow the stronger: and if any haue attained to more then other, in knowledge and experience of the mind and will of God, of them let others learne, and take such for their example: but let none please themselves in that which they do, as though they could not attaine to any better, but aime at further ripenes and measure of perfection, deadely disliking their smallest sins, rather then excusing and defending those which are great: and then it shall be verified that is written, to their no small comfort, *To him that hath, it shall be given, and hee shall haue abundance:* and hee that seeketh in humilitie, shall finde and inioy plentifully; & he that reuerenceth the gifts and graces of other, shall haue a part in them himselfe, and not enuy other for them.

Answer.

Luke 8. 18.

And as for the troubles which we speake of, let no man thinke, that we may reioice in them, seeing we are dehorted from them by the Apostle *Peter*, saying: Let no man suffer as an euill doer; seeing they are for iust cause vpon vs to vex and disquiet vs, rather then that they can bee any matter of ioy and gladnesse to vs, except by godly sorrow they bring vs to repentance, which (alas) is the last part of their thought who commit them. The Lord taketh no pleasure in seeing vs to trouble our selues, and by our sins to bring vexation into our liues; but sheweth vs in his word, how greatly it displeaseth him, that we should be so much our own foes, and vnwise for our own benefit, and that we should by our sins hold so many good things from vs. For so doth the prophet tell vs, that they are our sins which keep many blessings from vs. And if they bee our sins, that is, our knowne sinnes, our wilfull sinnes, and those which are committed through our owne default and folly, then let vs thanke our selues, and let vs charge our sins, and not the Lord; in that, while we suffer so great and many troubles by them, we haue resped thereby the iust fruit of our owne labours. And seeing the sinne might and ought to haue been auoided; therefore such troubles as they haue caused, might also haue bin prevented.

James 1. 2.
1. Pet. 4. 15.

Nota.

Ier. 5. 25.

And this is that which I haue gone about to proue, for the comfort

M m

of my

Of the seventh priuiledge.

of my brethren: that many of vs who belong to the Lord, doe finde more troubles and afflictions then we need to doe, and that through our owne sinne. And therefore I conclude, seeing it is so, that the Lord who guideth his seruants in a more holy course then many of the other sort are content to be guided in, doth thereby grant them this priuiledge and liberty; that they do escape and are deliuered from infinit troubles and calamities, which others who count godlinesse too strict and precise a course for them, doe oft rush and run into.

*To whom chiefly
the comfort of
this doctrine
doth appertaine.*

Oh that this might enter into them deeply and do them good, for whose cause chiefly I haue spoken it; I meane, many of Gods people: who although they haue some loue to their brethren, & imbrace the Gospell heartily and reuerently, and haue many other good things in them, (it behoueth me so to iudge of them) yea generally they propound to themselues a good course, namely to liue after the Gospell: yet particularly, are such in their liues as bring small glory to the Gospell: but passe ouer many parts of their liues with very sleight examination, as they do also the gouernment of theis hearts. Which faults notwithstanding they be conuincd of, yet will they not yeeld, but go forward in them still: & as for those things which they may lawfully doe, although they offend neuer so manioldy in and about the same in maner of doing them, yet will they by no meanes bee counselled to redresse that which is amisse: in whom it is no hard thing to see, how deare they pay for their libertics, which they wil needs inioy, whatsoeuer they cost them. And yet they would hold peace with God, and do sometimes finde comfort in good things; but when that faileth, (as it doth very oft) their liues would become very irksome and tedious ynto them, if they made not themselues merry in some earthly and transitory thing; and so they make flesh their arme, which is to deny the Almightye.

Note.

1. Sam. 8. 19.
compared with
12. 19.

*Excuses for
mens sinnes.*

Their defence, for that they doe not more particularly direct their waies aright, is: that Iesus Christ hath giuen them liberty & set them free; and that they haue no discretion, who vrge their brethren so strictly, and such like: which all are but figge leaues to couer their nakednes. For they see (though they would not) oftentimes, that thus liuing, they please not God; neither (if they aduisedly marke it) do they please themselues. Their disquietnes, checks of conscience and secret accusations they cannot but fee, and many outward troubles do meet with them, as hath bin said: and while they seek the cause a far off, behold, it is neere vnto them; yea at hand, euen within the
their

Note.

their will, their vntamed affections, the sturdinesse and vnruinesse of their hearts, and this their sin hath found them out.

These therefore I exhort to consider with no worse minds then I haue written it, what hath bin said, and the Lord giue them grace so to doe: yea, and let such godly Christians whose teeth yet doe sometime water at the dainties of those, though they see what sorrow and reproch they sustaine for them, thanke God heartily that they taste not of such poisoned dainties with them.

But now that I haue shewed, how the Lord doth preferue them from sundry, yea infinit troubles, who set their hearts to walke with him in one thing as in another, (behold, such honor & prerogatiues his seruants may haue) I cannot passe by the diuellish (& yet foolish) policie of some who do thin to be religious of purpose, because they would be void of sorrow and trouble. They sing the song of the rich man in *S. Luke*, that in their life time they will haue their pleasure whatsoeuer it cost them when their reckoning commeth in: & of the Epicure; *Let vs eat and drink, &c.* and say with the young man in Ecclesiastes; *They will reioice in their youth, & enjoy the delights of sinne, though it be but for a season.* But they marke not that answere to him in the Gospell: *Thou in thy life time receiuedst thy pleasure, therefore now thou art tormented:* nor to the young mā by the Preacher, what was said; *Know, that for all these things, God will bring thee to iudgement.* No such thing (I say) they doe consider; but all that they obserue, is this: How the better that men are for the most part, the lesse they are set by, as it is said; *I haue seene the iust to perish in his iustice:* and the lesse men fashion themselves after this present world, the lesse they may (they see) depart from a good conscience, & be the lesse merrie after the common manner; which these obiectors count an irksome and tedious thing.

Againe, they see, that as the most part of men among whom the godly liue, haue them in some indignation and vile account; so that they doe by meanes thereof, sustaine mockes, taunts, checkes and complaints before their betters, with cruell threatnings, and in time of persecution that they are conuented, imprisoned, railed on, yea and oft times put to death. These things (I say) they onely looke at with carnall eies, and therefore are easily brought to beware, that they come not neere their course: but they neither consider, that they suffer for righteousnesse sake, and therefore that they are blessed; neither that they themselves and such as they are, liue in darknes and after the lust of their eie and heart, & that their pleasures

Many shew to be truly religious, because they would avoid trouble!

Luke 16.25:

*1. Cor. 15. 32:
Eccles 11.9.*

The foolishness of them that doe so.

*Matth. 5. 10.
Eccles 7. 8.
Iob 21. 13.*

wanze away as the cracking of thornes vnder a pot, & afterward they must come to their heauy and vnwelcome account. Besides this, though they haue sorrow and vexation daily in their liues, by meanes of their sinne, vnlesse they breake it off through foolish mirth & vanity for a while; or (which is worst of all) to hardnes of heart, yet partly they see it not, neither count it any; as to be cast into fretting, frowardnes, strife, debate, &c. And if they do purchase any trouble by their deserts and ill doings, as shame, charge by the purse, & other punishment; yet they will choose to suffer much this way, rather then they will be driuen from their will, and the inioying of their fond liberties.

Psal. 32. 10.
Num. 32. 33.

1. Cor. 11. 32.
1. Pet. 1. 7.
Iohn 16. 20.
Rom. 8. 18.
Eccles. 8. 12.

And now lett all wise men iudge, what these kinds of men haue gained by following their sinfull courses: let (I say) the vttermost of their gaine & pleasure be considered, and what troubles they haue shunned in shunning to liue godly. But when they haue done, seeing the Lord hath sufficiently confirmed this: that plagues abide the vngodly, and (that they may be sure of it) that their sinne shall finde them out; let none looke to prouide well for himselfe that way, namely, to shun and be far from the sincere practise of a religious & godly life, to the end he may be free from troubles, for he can no other way more certainly and speedily multiply them. And whereas it is objected, that the best of Gods seruants are not free from troubles, but suffer much for their profession and a good conscience; it is granted. But their troubles for those causes, are of another kind, namely, fatherly chastisements to hold them in from perishing with the world, or trials of their patience, faith and other graces of God in them; or such as they suffer for good causes; and so weep and lament, when the world is iocund and merry; and therefore they turne euer to their profit, as I shall haue occasion to shew more plentifully in another place more fit for that purpose. And to conclude, let all know this, that though a sinner do euill an hundred times, and God prolongeth his daies; yet that it shall be well with them that feare the Lord, and do reuerence before him. And thus much of the first branch of this priuiledge, that the godly may liue void of many and great troubles; and therefore, that such as do not, may thanke themselves for it, whether we vnderstand inward distrust and feare, or outward punishments that are fruites of sinne.

CHAP. X.

Of the second branch of this privilege, concerning the afflictions of the faithful: namely, That God delivereth them out of many, when the wicked still remaine in theirs.

THe second point is, that they may also assure themselves, that the Lord will deliver them (and that of very iauour) out of many troubles, though they see not how; euen as I haue shewed, that some shall not touch them at all. For although they themselves see not how, nor any other likelihood, but that they shall long oppresse them, yea vtterly consume them; yet euen then doth the Lord know how to deliver them, and hath many waies, which they could not see; to rid them out of so great calamities: and so hee doth either before they haue long lien vpon them, or at least, before they haue been driuen to any extremity by them, and before they haue had their course, as in the deliuerances of *Dauid* mentioned 1. Sam. 19. 20. 23. 24. & 26. Chapters throughout, it is to be seene. And this hee doth, as oft as it is expedient, when in the meane season, hee dealeth not so with the vnbeleeuers, but when the other escape, they come many times in their roome, as the Wiseman saith: *The godly escape out of trouble by the Lords deliuering of their, and the wicked are come in their stead.* Now for prooffe of that which I said, (that God deliuereth them out of many) what is more plaine then that which the Prophet speaketh, *If the Lord had not been on our side, (may Israel now say) if the Lord had not been on our side, when men rose vp against vs, they had then swallowed vs up quicke, when their wrath was kindled against vs, etc. But praised bee the Lord, who hath not giuen vs a prey vnto their teeth. Our soule is escaped as a bird out of the snare of the fowler, the snare is broken, and we are escaped.* The Apostle proueth it also in his words: *We would not haue you ignorant (brethren) of our affliction which came vnto vs in Asia, how we were pressed out of measure, passing strength; so that we altogether doubted euen of life; but God deliuered vs from so great a death, and doth deliuer vs; in whom we trust, also that he will deliuer vs.*

God oft deliuereth his almightie.
gather.
Note.
Iohn 16. 17.
2. Cor. 12. 9.
Prou 11. 8.
And the wicked come in their roome:

Psalm 124. 1.

2. Cor. 1. 8.

The dangers of Gods people vnder the government of King *Ahasuerus*, who knoweth not? How had that wicked *Haman* by malice and subtilty obtained of the King, commission to take their goods

Of the second branch of the seventh priuiledge.

Hest. 3. 13.
& c. & 7. 10.

Dan. 6. 25.

Gen. 21. 15.
1. Sam. 31. 8. 11.

The godly are
deliuered in
Gods fauour.
Hof. 6. 1.

Esh. 4. 16.
2. Chron. 10. 3.

Hof. 14. 4.
Note.

Iofua 11. 6.
Iudg. 7. 9. 15.

The wicked not
so.

and put them to death? The day was set, and all preparation made for the bringing of it to passe: and yet before it could bee effected, how did the Lord at the humble sute of *Mardocheus* & the *Queene Hester* in praier and fasting, seeking vnto him, turne away the plague from them, and deliuering them, bring their enemies and *Human* the first of all the self (as hee was the chiefe) into their roome? euen as *Daniel* was deliuered out of the *Lions den*, (the Lord shutting their mouthes that they should not hurt him:) but his accusers being throwen in after that he was deliuered, the *Lions* had the mastery ouer them, & brake their bones, or euer they came at the ground of the den. The whole story of the Bible is full of such examples: wherein this is most cleerly to be seene, how God hath deliuered his, trusting in him, from and out of many and great dangers and calamities. So that if God doeth this for his, then his seruants may assuredly looke for it.

And yet I would all should know, that I do not bring these, as I might many others to this end, onely that I might proue that God hath deliuered his children out of troubles: for so hath he done the wicked also, (as *Ismael* in the wilderness, & the *Philistins* fro *Saul*;) neither is that the thing which either I intend, or if I did, were that any priuiledge or peculiar blessing to the godly, so far as much as the wicked may haue their part in it as well as they. But I bring these examples to proue, that Gods people may be sure, that he will of fatherly loue deliuer them from many tribulations, namely, when they haue sought vnto God in them, (to God, I say, & not to creatures,) assuring themselves, that as it is he that hath smitten them, so he also shall heale them. And when they haue vsed those means for their deliuerance, which God hath taught them to vse, namely, fasting and praier with confidence, as *Mardocheus*, *Iehosaphat*, &c. and haue rested vpon God, as they did in the *Psalmes* 124. 8. & 20. 7. and not on a bruited reed, as oft times *Israel* did; and when they do looke for deliuerance certainly, hauing first a promise thereof from God, as *Iesus* had against the king of *Hazor* & his company; & *Gedeon* against the *Amalekites* & the *Midianites*; when they do (I say) obtaine deliuerance thus, and after this manner, this is a singular priuiledge vnto them: for then they know that it cometh fro God, & therefore they may haue great comfort therein, & receiue such deliuerances as pledges of his fauour.

And thus are Gods seruants only deliuered out of their troubles, the vngodly haue no part with them in this fellowship. And yet I doe not say, that euen they are alwaies thus affected & furnished with this

this grace, alwaies to beleuee and looke for it, as oft as God deliuereth them out of any dangers and troubles; (that is it indeed which they should daily aime at:) and yet they can haue no sound comfort to their hearts more then other men haue, vnlesse they do thus wait vpon God by sound hope, and seek to him in their necessities and distresses after this maner; but haue only outward helpe and succour, or an end of their troubles, as the wicked may haue; little considering from whence they come, or whether they haue them in Gods fauour or displeasure.

Yet the godly
do not alwaies
beleuee this.

Obiection.

The fathers
had particular
promises, but so
haue not we.

2. Chro. 10. 17.

Iosh. 11. 6.
Iudg 6. 14.

Answers.

2. Tim. 4. 8.

Heb 11.

God in the
chiefest mat-
ters hath spoken
as plainly to vs
as to them.

Rom. 7. 25.

Iames 4. 6.

Iohn 14. 13.

and 15. 16.

Rom. 8. 28.

Note.

But before I go any further, I must here answer an obiection. For it will be demanded of me, what profit may we reape by the examples before alleaged? (whereby I proued, that deliuerances out of aduersities & dangers are not priuiledges, except they haue a promise thereof from God before, & beleuee the same:.) What is that? will these men say, forasmuch as God doth not at any times speake vnto vs, as he did in ages past vnto our fathers? Iobaphus indeed, they say, might well & easily be perswaded, that God would giue the Moabites (his enemies) into his hand, when he by his Prophet had said to him; To morrow go out against them, & the Lord will be with thee. So Iosia, and in like maner Gedon: but where hath God thus spoken (say they) to any of his faithfuller seruants in this last age of the world, personally or particularly in trouble, that he will deliuer them & remove his afflictions from them? Therefore none of them can be certaine thereof, nor (by consequent,) so well ordered in their troubles as they were.

I answered: That God doth not indeed speake to vs after that maner that he did to our fathers, as wee are certified in the Epistle to the Hebrewes, but hath left his whole mind to vs in his word, wherein he hath so fully declared his will in all things as is sufficient, and in the weightiest matters he hath spoken as plainly to vs as to them. And concerning this one thing, namely, of deliuering vs out of distresses and afflictions, if they be inward, (as sins & corruptions) he hath promised (if we beleuee the same) that he will giue vs grace to mortifie our sinnes, and if we do not overcome and subdue the same as we would, yet that his grace shall be sufficient for vs; and the best of our forefathers had no more. If they bee outward visitations and crosses, as sicknesses, pouerty, &c. he hath promised also, that it is expedient and for the best to vs; he will pull vs out of them, and howsoever he doe in our sufferings, that which he doeth shall be the best for vs. And there was no other thing said to the body of the Church

2. Sam. 15. 25.

the former ages, but generall promises which were made to all the faithful. (excepting that for some especiall causes, some particular promise of deliuerance was made to some certaine persons, and for waighty causes; and yet those were not made for all times, nor in all trouble:) as may be seen by the answer of *Dauid*, who being driuen out of Ierusalem by his sonne *Absalon*, rising vp against him most traiterously and vnaturally; said vnto *Zadok* the Priest, Carie the Arke of God againe into the Citie: *If I shall finde fauour in the eyes of the Lord, hee will bring me againe, and shew me both it, and the Tabernacle thereof; but if he thus say, I haue no delight in thee, behold here am I, let him doe to mee as seemeth good in his eyes.*

2. Sam. 15;

It is cleere by this, that *Dauid* in his trouble did not know, whether God would deliuer him or no; neither did he know what the end should be; nor had any promise from God, that he should returne againe to Ierusalem in peace, and behold the Arke and Tabernacle any more: yet *Dauid* fought to the Lord, and humbled himselfe, and was not so amazed with the affliction (as strange as it was) but that he remembred the Lord, and praied to him, & worshipped in token that he had made God his stay & defence, whatsoever the issue of his foretrials should be. The like is to be seen in the example of *Sidrach*, *Misach* and *Abdage*: who when they heard the straight charge of King *Nabuchadnezzar*, That whosoever should not at the sound of the instruments of musicke fall downe and worship the image which he had set vp, should be cast into the midst of an hot fiery furnace immediately, answered the King and said: *O Nabuchadnezzar, we are not carefull to answer thee in this matter. Behold, our God whom we serue, is able to deliuer vs from the hot fiery furnace, and he will deliuer vs out of thy hand; but if he doe not, be it knowne vnto thee (O King) that we will not serue thy gods, nor worship the golden image which thou hast set vp. We see, they knew not whether God would deliuer them or no: but this they were perswaded of, that he had a most tender and fatherly care ouer them, and would shew the same in the time of their need; and yet it were for his glory he would do the other also.*

Dan. 3. 17.

And now (to returne to our selues) if we in our tribulations be thus vpholden by the generall promises of God, if we sue and seek to him with this condition to be deliuered, (if it be expedient in his eyes) in deuouring to be contented with that which shall fall out on either side, wee haue behaued our selues as it became vs, wee haue sought to him aright as his word teacheth vs; and if we after this obtaine deliuerance,

Note.

deliuerance, God hath heard vs, he hath kept promise with vs, and wee haue receiued good prooue of our faith. And who can deny, but that it is a great priuiledge when we obtaine deliuerance thus? and thus doing, although we be not deliuered, yet we rest perswaded, (howsoeuer our weake nature hold backe) that the Lord hath done iustly and well, hoping with such confidence, as of fraile flesh may be obtained, for answerable strength and consolation vnto the measure of our afflictions in our greatest need. And if men see no great matter in this, let them wade a little deeper, and weigh how they are vpholdē by their faith that they fall not to shifis and vnlawfull means (when otherwise they see no way to escape) as the vnbeleeuers do, & namely, *Saul* with other, who waiting vpon lying vanities, forsooke Gods goodnes: neither are stricken with deadnes, as *Nabal* when he heard heauy tidings; nor with distrust & despaire, as *Iudas*; neither with complaining & murmuring at God, as his owne children sometime when they are not vpholden by faith, are forced to do. And yet if we haue deliuerance any other way, as by carnall policie, subtil shifts, or the like, (as I doe not deny, but by such meanes it may come) it is so far off, that we should count that a priuiledge or any other matter of reioicing, that it maketh our affliction double, yea ten-fold thereby, which was in a manner none at all before.

And thus I conclude this other point, affirming, that as it is a singular pre rogatiue to vs, that we may be kept from many troubles altogether, which other cannot be freed from: so it is no lesse honour, priuiledge and fauour, that we may be deliuered out of many, (which others shall not be deliuered from) as I haue shewed and proued in this present point, but yet then only it is a priuiledge (as I haue said) that way may be deliuered; not when we vse vnlawfull meanes for it, but when we looke for it thus, (if God will, and if he see it good & expedient) and therefore doe wait patiently, vntill he send an issue, which grace the vnbeleeuers neuer haue, neither can haue: only Gods children are capable of it, but for all that, few euen of them inioy it, as either neuer hauing learned it soundly & cleerly, or not beleeuing, that they may possibly attaine to it, which causeth so much vncheerfulness, discontentment, &c. in our troubles, as grudging against God, yea & indirect shifts to auoid them; and much hollownesse, coldnes and negligence in the seruice of God, and Christian carriage of our selues, before trouble commeth, for feare that when it cometh, we shall bee inconstant: whereas, if it were otherwise, much
heauently

1 Sam. 13. 7.

Iona 2. 8.

1 Sam. 25. 37.

Matth. 27. 5.

Psal. 73. 13. 14

Iona 4. 4. 5.

Note.

Of the third branch of the seventh priuledge
 heauenly comfort might be reaped in our liues, which now is not.

CHAP. II.

*Of the third branch of this priuledge: That we haue much
 good by our afflictions.*

*Psal. 119. 71.
 Iohn. 16. 5. 7.
 1. Pet. 1. 1. 6.
 We must be
 resolu'd that
 God sendeth
 afflictions for
 our good.
 Note.*

Luke 9. 33.

THe third branch now followeth, which is no lesse the a great priuledge it selfe, beside the two former, and that is: that the Lord teacheth his children aright and well to beare those afflictions, with which hee thinketh meet to try them, and to hold them vnder. So that they may not onely indure and goe vnder them patiently and contentedly, but also receiue much good by them, as they themselues bee constrained to confesse. And as the Lord teacheth his people to make this vse of their afflictions: so every one of his, may also learne the same, if they be wise enough to thinke so; that is, to bee resolu'd, that for their exceeding benefit and profite, hee sendeth them. For then, and neuer till then, they frame and addresse themselues to receiue them from God thankfullie and meekely, when his worde hath thoroughly settled this thought and perswasion in them: which wisdom few haue, or attaine vnto (thus to thinke,) but their owne foolish reason; which (while they seeke nothing but ease and freedome from trouble) leadeth them a cleane contrary way, that is, to bee vterly vnwilling to beare them, euen discouraged and heavy hearted as oft as they thinke on them. This wisdom therefore must bee sought for, euen of the good seruants of God: that they looke for them daily, and bee readie to receiue them from God. This it is, that must suppress and checke all contrarie power of carnall reason, which will bee otherwise in the way at all times to annoy them.

It followeth therefore next and most consequently to declare, how the poore people of God may come by this wisdom: and then to shew, how it guideth them to make such profitable and good vse of their crosses and chastisements, as no other but they are able to doe the same. Saint *Iames* going about to perswade the Christians which were dispersed by reason of persecution, to receiue their afflictions meekelie and ioyfullie, (feeling that there were not many which could

could do so) shewed them; that is was for want of this wisdom in them, whosoever rebelled vnder the hand of God; & that they ought to bee thoroughly perswaded that God sent them for their benefit and good. And then he goeth forward to teach them, how they might come by it; and that hee teacheth them thus; *If any man want wisdom, let him aske it of God, who giueth to euery one plentifully, & casteth no man in the teeth*; but this watch-word he giueth; That they must see, they aske in faith, and then they shall obtaine it. Then for our instruction and edifying let vs know, that if wee desire to bee partakers of this priuiledge, to welcome our afflictions, to beare them cheerefully, and to haue them turne to our great benefit, (which the most doe thinke will turne to their vndoing: then as we hold this principle of the Apostle to be a truth; that *All things worke for the best to them which loue God*; so wee must be wise to thinke the same of our owne afflictions: and if wee cannot easily be so perswaded, (as no man is for the most part) we must be earnest with God, &

Iam. 1. 5. 6.

Howe we may take good by our afflictions, Note.

Rom. 8. 28.

that *wee and from time to time, that our will may yeeld to Gods will, and wee may thinke that good for vs which he thinketh so.* *Psalm. 3.*

And to the end we may bring our hearts to this, let vs weigh to and fro, what wee can object against it, why wee neede not submit our selues vnto Gods: that when all our carnall reasons shall bee answered, as being too weak to preuaile with vs, we may referre the whole course of our liues to be governed by him; and what corrections soeuer he shall thinke meete for vs; and to trie vs with, and to keepe vs from further hurt (for hee hath no worse end in chastising of vs) that then we may remember, in all things to be thankfull, and take vp our crosse readily & welcome it seeing we know the end of it. And let it not be thought much that I say, He hath no worse end in afflicting vs: for wee ought to be perswaded throughly of this, that the Lord our God louing vs, he can not intend our hurt in the least manner, how soeuer it shall please him to exercise vs. For way may bee sure, that he afflicteth not willingly, nor at any time; but when it is meete and expedient for vs. And as our Sauour said to his beloued Apostles of his bodily departing from them, (which was the greatest outward crosse that could befall them:) *It is expedient that I goe away from you, for otherwise the Comforter cannot come vnto you*: so would hee haue vs to thinke, that if it were not for our troubles, we should neuer haue such comfort as wee haue, which doth certainly follow

God sendeth them to that end. Note.

Iam. 3. 33.

1. Pet. 1. 6.

Ioh. 16. 7.

Heb. 12. 11.

the patient bearing of them.

And

Reasons why
God afflicteth
vs.

Pfal. 34. 17. 18.
& 2. Cor. 1. 10.
Rom. 5. 4. 5.
Iam. 1. 3.
1. Cor. 11. 32.
Pfal. 119. 67.

And heere consider the causes why God sendeth them to his be-
loued ones; which being knowne and rightly weighed, are of suffi-
cient force to worke their great benefit & comfort. First, that they
may haue experience from how many troubles he deliuereth them;
and know after, how to look for the like helpe in the like trouble.
Secondly, that they may haue prooue of their faith and patience,
which worketh vnspeakable comfort: thirdly, that they may not be
condemned with the world: fourthly, that by them, as the bodie by
physicke, they may be purged from their sinfull dross, & seare him:
and fifthly, that the Lord may thereby weane them from the world,
(to the which they are so glued) as a childe is from the breast, (by
bitter things) which would not otherwise leaue it. So that if we
be thus taught of God and learne this wisdom of him, to beleeue,
that to these ends, and of very loue and faithfulness he afflicteth vs,
whensoeuer he doth it, we shall bee sure to finde it so, to our exceed-
ing comfort.

2. Cor. 4. 9. &
6. 9.

Gods children
are neuer for-
gotten, though
they may seeme
for a time to be
neglected.
Pfal. 20. 8.
Ioh. 16. 12.
1 Sam. 30. 6.

Pfal. 73. 1.

Pfal. 119. 71.

And although for a while we be tried, and therein may seeme to
be neglected and forgotten of him, when others shake off the Lords
yoke, and shunne the troubles by an euill conscience, which hee
laith vpon them: yet when they shall after be plunged into dangers
without recouerie, then shall ours be at an end, and our reioycing
neuer cease nor be taken from vs. Through this faith *Dauid* comfort-
ed himselfe in his God, when wicked men consulted to take away his
life. Through this wisdom which I haue spoken of, (an inseparable
companion of faith) hee said when his troubles were sore & great,
*I haue held my peace, because thou (O Lord) haddest done it: and that God
was most louing vnto him for all that.* And so when by this wisdom and
faith he had waited patiently on God, he reaped experience and
gladnesse as the fruite thereof, which he himselfe expresseth in these
words, saying: *It is good for me (O Lord) that I haue been afflicted.* And
the like speeches hee vttered at sundrie times in many of his Psalmes,
which for breuitie sake I omit: whereby it may be gathered, that from
time to time hee was thus vpholden in his troubles, and therefore
that hee enioyed this libertie and priuiledge in his life, to finde his
very crosses profitable and good vnto him.

The same may be said of *Abraham*, both at many other times, and
namely when hee left his owne countie and his fathers house, to goe
to a place which God should shew him, where hee being a stranger
and had not a foote of ground to possesse, yet hauing leasure to
returne,

returne, would not; but waited vpon God to know his pleasure: which he would neuer haue done, if hee had not been perswaded, that the affliction was best for him, which God did trie him with. *Ioseph* had no other thing to vphold him when hee was sold, put in prison, and his feet pinned in the stocks.

Heb. 11. 3.

Psal 105. 19.
Psal. 105. 18.

And to be short; if this trouble vs, that although these worthie seruants of God, and many other, had this wisdom to take their troubles aright, and in such meeke manner that they seemed not greatly to trouble them; yet we may not looke to doe so: for answer to this, let the Apostles words direct and counsell vs: he saith, *If any man want this wisdom, let him aske it of God, and it shall be giuen.* Loe, hee excepteth none (which doe not except themselues) of such as know what faith is, and who are able to aske in faith: (as all the Lords may bee hold to doe;) for he addeth, *But let him aske in faith.* And againe, *Whosoever shall call on the name of the Lord, shall be saved;* for, *how can wee call vpon him, on whom we haue not beleued?* So that if any such be destitute of this wisdom, they may thanke themselues, it is their owne fault.

Acts 2. 21.
Rom. 10. 14.

But to satisfie some, (who, I know, are many) which looking to the Apostles words, (*that all turneth to the best to such as loue God*) looke no further: whereupon they conclude, if God will haue our troubles turne to our good, what need we take any further thought about the matter? I answer: They which beleue that, will not be carelesse in their afflictions, how they be affected vnder them; whether they lie downe blockishly and senselesly vnder them, or whether they storme and be impatient in them; but will do as *Dauid* did in all his troubles, who laid them to heart, and praied for grace to beare them, and for deliuerance out of them, though he was sure God would giue a good end of them: euen as *Daniel* also did. And if they behaue themselues wilfully, carelesly or foolishly in them, they shall see them turne to their exceeding hurt and vexation: so farre is it off, that they should reape good thereby, they know not how. For the Scripture, which teacheth that afflictions are sent them for their good, doth not profit them, if it bee not mixed with faith in them that heare it.

Though God
promise to turne
our troubles to
good, yet we
must not bee
carelesse vnder
them.

Note.
Dan. 9. 2. 3.

Psal 118. 26.

Heb. 42.

But if they beleue that Scripture to be written for them, and applie it; then they receiue their crosses from God as sent to them in his loue, they murmure not against him, neither refuse to bee chastised of him, but are thankfull; and therefore labour for patience, that it may haue her perfect worke: yea and further, if they can finde any

How they may
profit by affli-
ctions.

Of the third branch of the seruants priuiledge.

any sinne in themselves which might draw these corrections of the Lord vpon them; they heartily turne from it with all possible speede, that so they may more confidently intreate the Lord to turne away all the rartnesse of their afflictions from them; And they which after this maner behaue themselves vnder the crosse, although they performe these duties but in weaknesse, shall finde their troubles, howsoeuer for the time irkesome vnto the flesh, yet to bee gainfull many waies and in many respects vnto their soules.

Heb. 12. 14.

Vses of afflictions.

1

2

3

4. 5.

Lam. 3. 27.

6

Iam. 1. 2.

Col. 1. 11.

Rom. 5. 4.

For they shall giue them a prooffe of that grace, as meeknesse, trust and confidence, which otherwise they could not know to be in them. They shall teach them also experience of greater acknowledging Gods fatherlie kindnesse, which worketh and bringeth forth these sweete graces in them, by as vnlikely occasions, as the soft waters gush out of the hard and stonie rock: for in others, what doe afflictions cause for the most part that haue them, but rage and fretting and such like? Besides, being rightly exercised in the bearing of them, they hold them from many sins which others runne into. They make them more humble & thankfull; they hearten them by custome therein to beare greater, yea greater then they thought possible that euer they should haue gone vnder; and with all these, commeth most sound and exceeding comfort, in the end at least, with hope in the midst of them, which shall not make them ashamed:

Therefore if the seruants of God may enioy these with many other such commodities by their afflictions, and haue so good liking of the Christian life that they will not forsake it for the greatest of them, I conclude this third branch as the two former: That the Lord hath not left their afflictions vpon them to vex them, and make their liues wearisome and vnpleasant to them; but that they should receiue much good and benefit by them. And although they beenot without sharpnesse, and bitterness, yet the Christian life hath so many sweete frutes of them therewith, that as men are not wearie of the pleasant spring time though it bee annoyed with the flea: so we doe not loath our afflicted estate being so many waies gainfull, for some bitterness that accompanieth the same: for holy securitie through the fauour of God, a good conscience, and confidence of our cause that it is good, maketh euen a hard state easie, or at least tolerable. And these priuiledges which I haue now spoken of, who can sufficiently maruell that our glorious God doth communicate to mortall men, yea vile sinners, which were once without God in the world?

I confesse

Note.

Animi securitas, conscientia bona, causa fiducia, plurimum valent ad sustinendas afflictiones. That is: The securitie of the minde, a good conscience,

I confesse in setting them downe, that I am much astonished to thinke of his vnspeakable kindnesse; especially because I haue mentioned no vaine speculations or dreames of mans braine which vanith in the aire, but vndoubted truths out of the word of God, and found true by experience of many good Christians: so that we may worthily be prouoked to seeke a part therein amongst them. And yet so much the greater they are, and better to bee accounted of, inas-much as the longer they be inioyed, the more fruite and comfort they bring to him that hath his part in them. And when wee finde not this doctrine sauourie and sweet to vs, nor the vse of it in our afflictions, let vs not charge and challenge the Lord for it, but consider what we haue lost through vnbeliefe.

and the confidence of our cause, that it is good, much auailable to the well bearing of afflictions.

CHAP. XII.

Of the eighth priuiledge: Of growing in grace.

NOW as it cannot bee denied but that these forementioned graces are singular priuiledges; so (to passe to the next) wee are not to bee ignorant of this, that whatsoever good things Gods people already haue and inioy; yet he hath more in store for them, and will giue more grace, and greater measure of his heauenly gifts, then they, before they had them, could either aske or thinke. And this is worthie to be considered with the former, as a further increase and higher degree of the fruites of his loue, that he doth so largely & bountifullly reach out his hand vnto them, that thereby they may be enriched as farre beyond the beginnings of their true happinesse, as their beginnings were beyond their first condition before it, in the iudgement of all men.

Eph. 3. 19. 20.
God giueth to his, greater grace then they could aske.
Note.

For clearer prooffe hereof, we are to know, that he maketh them to grow in sounder vnderstanding of his will, in more assurance of faith, and strength of hope, in more patience vnder the crosse, more moderation in the vse of their lawfull liberties, and benefits of this life; he giueth them better rule ouer their hearts and affections, and that in more things then at the first, & after & easilier; and so ouer their liues and actions, their tongues, their hands, their eyes, their

As in particulars may bee seene.

Note.

ears.

cares. The Lord giueth them farre more enlargement in prayer, then in times past, and constantly to bestow more time in all the helpes to godlinesse, and to scoure off much rust and rubbish of the rebellious old man, and the euill qualities that proceed from thence, as they haue and see greater reason why they should doe so: yea, he worketh more sound comfort by the holie Ghost, and more constant continuance thereof in them, then they were wont to bee acquainted with. And (to comprehend much in few words) the whole course of their life is much better gouerned, then it was wont to be, and the image of God more liuely and cleerely restored. And are not these (thinke wee) priuiledges farre aboute their expectation, and greater then they could looke for?

March. 13. 44.

All which the Apostle knowing that they were dainties prepared for the Lords beloued ones, and a great treasure; (although hidden from the world) did daily wish and pray for, that they might be giuen to the Church of Coloisa, as he sheweth in these words: *After that I heard of your faith in Christ Iesus, and loue towards all the Saints, I ceased not to pray for you, that you might be filled with all knowledge of his will in all wisdome and spirituall understanding, that you might walke worthie the Lord, and please him in all things, bringing forth fruite in euery good worke, and increasing in the acknowledging of God, strengthened with all might (according to his glorious power) vnto all long suffering, and lenitie of minde with ioy. What haue I said concerning this priuiledge, which the Apostle hath not fully contained in these words? And yet what people are there, (being but lately turned to God, as the Colosians were) which might not thinke, that the graces which hee put them in hope of, and encouraged them to looke for, were not more and farre greater, then they might possibly be partakers of?*

Col. 1. 9. &c.

Ioh. 16. 13.

Examples.

Which thing may liuely be seene in *Moses* example, if wee compare the time wherein God did first call him to goe to *Pharao* to bring away his people from the bondage and slaueerie in the which he held them in Egypt, with the daies which came after, when he brought them from thence. For when he should first goe, he shewed great weaknesse to be in him; himselfe an vnmeet person to goe before a King; & the burthen too great for him to goe vnder; as by his owne words may appeare when he saith: *Who am I, that thou shouldest send me vnto Pharao, and that I should bring the children of Israel out of Egypt?* But afterwards, how boldly did hee his message vnto the King, neither fearing his threats nor countenance: but rather (as it plainly appeareth)

Exod. 4. 10.

appeareth) *Pharao* was sore afraid of him ? as in that he confessed to him (in great anguish of heart) his sinne, and desired that hee would sue vnto the Lord for him, (acknowledging that hee could much preuaile with him) that his plagues might cease. Behold herein one of the greatest matters, (as is the feare and face of *Princes*) he which was afraid to looke *Pharao* in the face at the first, *Note.* was afterward, through strength of faith by cleauiing to the Lords commandement and promise, able to doe his message to him with exceeding courage and boldnes. And if in this one grace and gift of God hee so increased, (which of all other seemeth the hardest) thereby ouercomming that timorousnesse and faint heartednesse which would (if it had not bin by spirituall manhood and courage expelled) haue made him vtterly vnfit for the discharging of so weighty a duty; what doubt is there, but that in other graces of God he increased also proportionably? Which doth further confirme that which I haue taken in hand to shew; that is, that the Lord giueth that grace vnto his beloued, from which they were most farre off, both in their owne sight & in the iudgment of others and therefore (as I haue said) more then they sometime could aske or looke for.

And no other thing did our Saviour Christ meane, when *Nathaniel* acknowledging him to be very God; for that he saw a token thereof in him, he said; *Nathaniel, because I said, I saw thee under a figge tree, beleeuest thou? Behold; thou shalt see greater things then these: For thou shalt see the Angels of God ascending and descending vpon the sonne of man.* That is to say; thou shalt see farre more cleere signes of my Godhead; thou shalt see my Father from heaven, vpon earth to witnesse and testifie the same in most familiar manner: so that the light which now thou hast thereof, and the faith by means of it, and thy loue to me; and the comfort which thy soule hath thereby with other graces, are in comparison nothing to that they shall be; euen as a graine of mustard seed is vnto a tree that hath bows and branches. And what other thing would the Lord haue vs to learne but this, by these speeches, that the prodigall sonne desiring but to be receiued of his father into his house as one of his hired seruants, was taken againe as his naturall sonne? and the woman of Canaan, which desired but with the whelpes to be refreshed with the crummes which fell from their masters table, had granted her, for her great faith, all that she would, euen the childrens dainties? Euen so hath the Lord provided wonderfull things for them that

Ioh. 1. 50. 51.

Note.
Math. 23. 34.

Luke 14. 17.

Mat. 23. 37.

- fear him; as it is said in the Psalme: *Very glorious things are reported of thee, O thou ciue of God.* And as it is written: *Who would haue said that Sarah should giue sucke?* and that the barren should be fruitfull? so who would say, that they which had in a manner nothing, would abound in many graces? What was *Iosua* before he was chosen in the roome of *Moses*, his master, to be Gouerour of such a mighty people? but after he beleueed him which said, *Enen as I haue been with Moses, so will I be with thee*; hee found that faith, courage, wisdom, experience, and neere acquaintance with God, which he in no sort was like before, to haue been partaket of.
- What was therein *Salomon* to discharge so great a Prouince as he entered vpon, in his father *Dauids* stead? but after that the Lord had granted him his wish and choyce, hee obtained the gracious wisdom which inabled him thereto, and which was marvelled at throughout the world.
- The Apostles themselves the first three yeeres after they were called to follow Christ, had no great matter in them: about other Christians now; but after our Sauour had sent them greater measure of heavenly grace from above, who doth not see by the history of their acts, how vnlike they were vnto such as they had bin? I doe not meane, in the visible gifts of the holy Ghost which were extraordinary; but in faith, in ioy, and well performing the duties of their callings: as hee told all the eleuen at his departure from them; *I haue many things to say to you, but you cannot receiue them now; yea rather, you hardly vnderstand me; but the day is at hand, when ye shall not need to aske any questions.* And *Peter*, after he feared God, yet was dismayed at the words of a silly damsell: but after greater grace receiued, he was not afraid of the mightie, no not the high Priest. So were sundry of the Churches; as that of *Thessalonica* who for all that their beginnings were famous, (as appeareth in the 1. Epistle of *S. Paul*, which he wrote to them) yet did they increase mightily, as may be seene in the second. For thus he writeth to them; *We ought to giue thanks to God alwaies for you, (brethren) forasmuch as your faith increaseth exceedingly, and the love of every one of you each to other, aboundeth: so that we reioyce, yea we boast of you to other Churches, because of your patience and faith in all your persecutions and tribulations that ye suffer.*
- And therefore from so many testimonies, (which in this matter so hardly beleueed, haue bin alleged) I think I may boldly affirme; *that*

that this is another, yea and that a most worthy priuiledge, which the Lord granteth out vnto his children, (and he that is wise will regard it:) That they may grow and multiply daily in the graces of his spirit; yea. that they may excell themselves by many degrees; except we will say, that Gods hand is shortned in these latter daies *Esay 59.1.* more then in former times; or his promise vntrue.

But I confesse I am glad to know this priuiledge for mine owne comfort, and to speake of it to the stirring vp of many my good brethren in this cold and frozen age: that we may take some triall of our selues, what part wee haue in this so great a prerogatiue, which we may inioy as well as any other. And as well for their iust rebuke I speake it, who thinke it madnes for men to contend and strue to goe before others in godlines, faith and the fruits thereof, (though we are commanded to excell one another :) as also to awaken them who hauing made good & commendable beginnings long agoe, yet haue taken discouragement from making answerable proceedings, although it be written, *Let thy prospering bee seene of all.* And I deny not, but that the diuell raiseth occasions enough of fainting, sloth, deadnes of spirit, of earthly mindednes, neglecting of means, &c. in such as haue well begun in a Christian life: but (God be thanked) they are not left vnfurnished, nor vnprovided of all helps against the same, if they were acquainted with the will of God, but as they might be. Such therefore as see themselves faulty and weak this way, let them learne of them which haue better experience in the waies of God then themselves, and which do more cheerfully go before them, that they by their example may more soundly and constantly goe forward. For why should it not be with the Lords plants in his Orchard, as it is in an husbands; that as grafts and plants being set in good ground do spread their branches and shoot forth their boughes apparently in a few yeeres, so might the Lords plants doe?

Moreouer, we see in all societies, one commeth a vke and vntoward to an occupation, to learning, or any trade; yet in few yeeres he is able to guide others: which plainly sheweth how he hath profited himselfe. And can any thing be truly said, why he which is but a yong Christian only, such an one as is a lively member of Christ, though as yet he haue need to be thoroughly grounded in the principles of religion, yet can any thing (I say) be truly alleaged, why he should not in a few yeers be well grown and increased himself, and

This priuiledge causeth much comfort, if it be duly considered.
Note.

Ephel. 4. 1.

1. Tim. 4. 15.

Though there be many things to hinder it, yet there is also much to helpe to greater grace

Note.

be able also in those matters to instruct and guide others; that as he was expert in the word of righteousness, when he was a babe; so after in experience he may be established?

Heb 5.12.14.

Rom. 1.17.

Psal. 103.5.

Psa 115.11.12.

Rom. 1.5.4.

The Scriptures

are plentiful

in promising this

Note,

Prou. 4.18.

For to what end are all those goodly things reuealed in the Scriptures: How we may grow from faith to faith; and from grace to grace; and that such as are aged and well growne, should haue their inward senses of their minds exercited to discerne good and euill; and that we should, whatsoeuer we haue attained vnto more then others, yet seeke to increase daily more and more? To what end (I say) are such Scriptures, and many other of like sort? Are they not written for our instruction and edifying? Or else, do we thinke that they should lie by vs vknown, and wee not to meddle with them? Which if we will not affirme, (as indeed no wise or well aduised person will) why should we not looke to thrive and prosper in our spirituall husbandry, and that with much more assurance then in the earthly? (wherein yet many thousands do exceedingly increase;) and the rather, for that our gaine, and the blessing of God is far more certaine in that, then in the other? Why (I say) should not we of the Ministry first and principally; and then the seuerall congregations and people which are taught and guided by vs, not onely shine as lights in the dark world, but daily more and more, as the morning light doth vnto the perfect day? And to be so farre beyond our first beginnings in louing and obeying that which we know, that as we were then ready & forward in a little, when we knew no more,) so we may now giue occasion to many to praise God for vs, whiles they see the same readinesse and forwardnesse to continue in vs, as our knowledge is increased? And as wee were then carefull ouer other for the good of their soules, so why should we not be still of the same mind, exhorting one another daily with comfort, and prouoking to loue and to good workes, and not neglect that duty for the care of our bodies and wealth? The which I heartily wish were done but with that alacritic and cheerefulness, which I my selfe haue seene many yeeres agoe.

But alas, how rare a thing is this to finde, either in the one or in the other? Which causeth this and other such worthy prerogatives of the faithfull, as are spoken of in the Scripture, to be in small account, seeing few examples are found of this practise. And by this it may bee seene, what is to bee vnderstood by growing, and

and what this privilege is in the laying forth of the which I am now occupied: namely, that a true Christian may be able to see, & in truth to assure, that he enjoyeth farre better liking, greater freedom, much more ease and sweetness in serving God, and in the Christian course, than to assure he was able to doe, or ever looked for. That flesh far more light in the will and word of God, and beautie in the godly life, and hath much more conquest over his rebellious heart in subduing the affections thereof, then ever he thought had beene possible for him, which who so enjoyeth not, is justly deprived of so great a privilege, as beside the salvation of his soule, hath none like it upon the earth, and yet cannot be separated from that neither.

Note.

And yet as great as it is, I have shewed, that the Lord Christ hath not too great, nor too good for his children, but hath bestowed it upon them, and given them free grant of it; and so they may have their part in it, although the greater the benefit is, the more strongly the diuell keepeth men backe from possessing it, yea, even many of Gods children themselves, whom he holdeth in the cords of sinne and snare of vanity, so that thereby they lose and forgoe a great part in this heavenly privilege and liberty. But how he and they doe stop their proceedings in grace and godlines, may bee seene in the former Treatise of the lets. Yet I cannot omit here to put them in remembrance of this one let againe, that without great heed taking they shall weaken their love to their brethren through conceits and taking of matches one against another, as that oft times without any iust cause, so that they shall be much tormented thereby from duty of love, which if it were well considered had little need to be so, being sufficient to hinder every good conceit, then the which there need bee no greater.

The Lord Christ
hath it not too
good for his
children.

But if these and such like be not their stops and staires, let not any object and say, that they desire with their hearts to be partakers of this privilege and benefit, if they knew how: to if they were willing to be persuaded to use those meanes with that free and ready heart, constantly and daily, which they sometimes are willing to doe, their desire should quickly be accomplished, and they made partakers of that which they wish, and that is, always to make reckoning of that to be their chiefest treasure, to grow in grace and in the knowledge of Christ: and therefore without ceasing to keep their hearts unto it, and to thinke there is nothing more to be regarded, nor of greater weight and necessitie, then to bestow the day and the severall parts

Note.

2. Pet. 3.11

others they are directed, and as many of them also, have done some-
times, that they may see themselves to goe for ward.

I suppose to them as much of strange way, but faithfulness and con-
stancy in keeping of that which already hath com the seed to them, is the
best of the direction for the daily governing of an inward of which
seed already been sowed unto them, and among themselves, that God
will not be wanting from time to time in giving good increase in the
harvest to them. Thus as the corn rooted in good ground, through the
blessing of God by reasonable weather, becometh far vntike that in
new months, when it was in the new sowing, y^e and appearing a-
bove the ground, so shall they by the same means daily continued re-
bounty and in faith, become far vntike that face which they were
at their first beginning, and they shall finde (as I have said) through
the rain and dew of Gods blessing, that increase, which before
they had not looked for.

But seeing there are many of Gods deare servants, who being by
the ministration of the church either altogether a p^rious of teaching, or el-
dom taught, or not so taught that they may grow here I am inclined
to bewaile their estate, and mounle with them, exhorting all such that
as they see any further light, and liberty then in that state, to they in-
deavour to go for ward, though they cannot attaine to that which others
may. And withall I say vnto the other which may grow better, with-
out greater helps, that they follow nor the time, nor neglect to reap
the benefit daily, which thereby is offered them. For as in the story
of the kingdome of heauen the highest degree of happiness shall be en-
joyed, because men shall then be wholly united vnto God, and obey
him willingly in all things, so the next is, to be more subject to his will
in this present world, and in more things and vpon better ground;
and to be better acquainted with the mind of God, and his secrets, than
in this world, which may make them more for ward, then when they
first be sowed.

As for them which thinke there is no more fellowship to be enioy-
ed with God, while they are here on earth, then they themselves have
attained vnto; nor any measure of grace then they are partakers of,
let them enjoy their opinion alone, till they be ashamed of it: let vs
rather hope (to the further glorying of God) to see that to be our or-
inary state, which hath been sometimes our banqueting chere; I
meane, to be able better and better to reioyce in all things that we go
about through the day, whereas sometime we could scarcely doe it at

Note,

disbrow
the si day
d w p r o y g

All must be
ready to grow
so that grace
which they may
attaine to.

Note,

any

angry in the day; and in nothing be discouraged, while we have
 died one both in precept and promise to go before vs. Little perver-
 sion should need to run to if men's hearts were set upon this. Christi-
 an mortals they are upon desirous fanatics. It is not seen with how
 diligence, and therefore slender credit is given to it. It is a little more
 knowne, what beauty and contentation the beleeving soules find in
 it, and therefore in small request, and yet with many discrete benefi-
 t, and charmes grow up to that which they might. *But O* surely
 pressed and prosperitie! (no speciall occasion of this, through the di-
 ligence of the heart) how baill thou wounded many with discontent
 and a frowning look, by means whereof they cannot see that which
 should be the increase of glory? And of this priviledge thus much.

1. *Chlorophyll*
 2. *Chlorophyll*
 3. *Chlorophyll*

[illegible]

Now out of this proceedeth another as necessarily, as it selfe
doth arise out of the former; and that is, Perseverance unto the
end; and continuance in faith and repentance. For as hee
saith which groweth to a full stature in all good conversation and
doctrine maketh beginning and begetting and well-fettered therein
(which in greatness daily more & more) that he might make a good
and profitable use of this inheritance of life. For the faithful
shall thus stand before the throne of delight in his service; and by
the same proceeding from good to grace, he will keep his same way
high in his perseverance; granting this unto him as another privi-
lege. What he shall not revolt and turn aside with the workers of
iniquity, but shall hold our in this holy course unto his end. This ap-
peareth to be true by the Scripture which saith, *For which work he will
give him the great works of his hands, that he will not forsake him, and will not
leave him hereunto* that saying of our Saviour: *This is the Father's will
that whosoever shall give up his life for me, I will give him life, and he shall
live with me in glory, and I will give him the power to overcome the world, the
flesh, and the devil.* Therefore if God will make us his work
children, he will keep them safe until all
danger be past; that is, to the day of the resurrection; and if none man

1. 31.12.2019
 2. 31.12.2019
 3. 31.12.2019
 4. 31.12.2019
 5. 31.12.2019

Phil. 1:6.

take them out of this world; & to deliver them out of such as are grafted into Christ by faith; and who have been effectually called into the number of Gods children; through the preaching of the Gospel; thro the sure and certain hope of eternall life; making their faces daily to be washed with it; shall be fully comforted home, and abide in the same eternall life; and this is the end of the matter.

God let us know
them know it
that they shall

yet if the Lord would take it from them; and keepe them from the knowledge of it; it should be much lesser; & therefore this is further to be added; that they which know themselves to be the Lords; may also know that they shall be preserved and kept safe against all adversarie power of the diuell and his instruments; and so persevere vnto death. For although it seeme to be a mystery and a secret, that the determinate will and counsell of God concerning this matter should be knowne; yet it is a secret vnto such onely as lie in darkenesse and in

though it be a
secret to the
world.
2. Cor. 4. 3.
Plal. 115. 14.
Ioh. 15. 15.

the shadow of death, which through vnbeliefe are not able to see into it because it is a mysterie; but the secret of the Lord is not hidden from his owne seruants; but shall in time bee reuealed vnto them; whom because he calleth his friends, therefore he sheweth them his will and minde in the most precious secrets; which it is expedient for them to know. For by often hearing the doctrine of perseruance plainly preached vnto them, Gods word with their hearts to be true; then as they hear the Lord will perfect the good worke which hee hath begun in his people; and will call as they doe know themselves to be his people; so they hold this in perswasion, though they be not how by any thing in themselves, that he will continue his fauour to work in them vnto the end. For they which know that they shall have eternall life; must needs also know that they shall be kept by God in this present world from all power of the diuell which might hinder them from it. But all believers may and ought to know; that they shall have eternall life; as Saint Iohn teacheth, *Iohn 3. 36.* *Who receiue the testimony that he hath borne of the sonne, and hath not receiued his testimony, he receiue the wrath of God. Who receiue the testimony that he hath borne of the sonne, and hath receiued his testimony, the wrath of God is not in him; but he hath eternall life.* therefore they may know, that they shall be kept to the end; and that they may also enjoy the same.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

2. Cor. 4. 3.

Furthermore to perswade this point more strongly to Gods children, (of whom many are long held in doubting of the same) and for that it is in the Church of Rome early denied, we ought not to doubt of this; but what as God hath bene with other of his seruants in all ages, so he will be with vs, which are his in this age, or which shall be his hereafter.

inheriten. And therefore as he hath given them a good end of their pilgrimage, although not without many combats and conflicts: so will he do also vnto vs which remaine, after we haue suffered a little, as the Apostle speaketh: But as Moses, Caleb, and Joshua with others suffered many things after they first became faithfull vnto the Lord: yet because he had chosen them, and had promised to bee with them, therefore he also did gather them vp to their fathers, and they finished their course in peace.

Besides this, all such as in whom the Lord maketh his word to take root, framing their hearts to be good, and honest to receive the blessing therein; and so to bee fit for all Christian duties: they through patience continue and hold the confidence and reioicing of their hope vnto the end; (euen as the good ground yeldeth her harvest in due season): when in the meane while, sundry giue ouer, and cease, and being who seemed for a time to be as forward as the best. And to conclude these reasons, what is he amongst the people of God, who for any long time hath had proofe of Gods fatherly kindness in granting him increase of knowledge, faith, peace of conscience, and the like; but in his first entrance into the Christian course, hee hath thought it wonderfully vnlike, that hee should continue to any such measure of the gifts of God, as hee now enjoyeth? say, it is become vnto him verie impossible. And yet being comforted vp by the bold order a good die, and once learning to know by what helps and viaticummes hee doth carie his to goe forward; hee hath growne up as a tree in strength and constancie, hee hath found much liberty and ease (as I may say) in the running shipping of God: even so, it is not to be thought of (small matter should it be) to any of Gods faithfull seruants when they deeply consider of it, to thinke that they shall passe safely through all temptations and tribulations, especially seeing they finde within themselves many wants and weakneses, many styes and likelihood of fainting and giuing ouer; and doe see without them sundry discouragements, a host of enemies, perswasions, threatenings, and hindrers by the small and world; many hindrances from going still forward: say, it seemeth not an easie and small matter to them, to thinke that they shall see a good end of their conflicting daies; yea surely it may be easily alienated, that they, who are not troubled about this, or haue not begun, neuer made any good beginning. But yet when Gods children stand in the consideration of the mighty power of God against their owne timorositie, and frailtie, and against the strength of

1. Pet. 5. 10;

The third reason

Luke 8. 15.

Heb. 3. 6.

Note;

Note;

The fourth reason

1. Pet. 5. 10.

2. Cor. 1. 10.

3. John 1. 10.

4. 1. Cor. 1. 10.

5. 1. Tim. 1. 10.

6. 1. Pet. 5. 10.

How they per-
fume them-
selves of a good
end.

The fruits of
the knowledge
of perseverance

Note.

The second
fruit of it.

We must not
always judge
of men by the
guarner of their
death.
Note.

of the dunell and world againe, when they weigh the force of Gods
promise, who hath warranted a good end unto them, and the many
helps by which God hath provided to bring them well home, they
rest quietly, cast their care vpon him, and trust that he which hath said
it, will also doe the same.

The which perswasion when they have once fallowed vpon, (and
the other they thinke on it, the more surely they shall hold it) it is
hard to say, how it reuiueth and gladdeth their hearts: it is a treasure
invaluable, when they once soundly know it (as they can best tell the
price and value of it) and have sometimes doutred of it, and have
felt extreme anguish for lacke of it. Who, if they might have been assured
of it in some former feates and distresse, would have preferred it be-
fore the greatest commodities.

These therefore when they once know and beleue it, receiving it
with such joy as hath been said, do not as carnall men imagine they will
abuse this precious liberty to licentiousness, little regar-
ding what they doe, as how carefully they looke to themselves, seeing
they haue promise from God that they shall perseuer in his fauour
and in a goodly life vnto this end. They doe not (I say) by this occasi-
on waxe careless, worldly, idle, vain, or any other way seek to shake
off the Lords yoke, as many of the heathen (and yet I do say not) but
their this abiding is quite a benefite of many) but as they know that per-
seuerance is wrought not by daily good proceedinge, so they giue
strength and encouragement from the act to goe backe and more care-
fully (yet they goe about all duties, which they know to pertaine to
them, and their hearts are not so much troubled with much more willingly
and carefully than they are possibled, they shall not be so much
abuse, (though I haue said that God hath made in this way of help, that
they should grow thereby. And indeed so they doe grow, so that
means being daily continued with reverence, by which they haue re-
sisted to any measure of Gods grace already, they haue not fallen
in the Christian life, and waxe more firmed and confirmed; which
more fruitfull in faith, love, patience, and other good qualities, and all
hindrances on the contrary, and thus make an end of their life, ac-
cordingly.

It must needs shew itselfe apparent (I grant) how glorious the death of
many good Christians is, because they do not lie vnder the ordi-
nary preaching of the Gospell, who, except God do worke in them, do
more extraordinarily, must needs die with lesse signification of faith,

patience

patience and comfort: neither doth he grant to all a like ending of
 their daies, nor to shew the like tokens of an happy departure; neither
 ought we to judge of men thereby. But this is more certain and suffi-
 cient to hold vs; that of a good life cometh a good death, accord-
 ing to the saying of the Psalmist: *As a good tree beareth good fruit, and
 as a good vine beareth good grapes: so shall it be at the end of their life: And it shall go well with the*
people of God, howsoever any of them may be corrected, and for the example of others, receive such a manner of death, as might
breed question and doubt of the favour of God, and of an happy end:
And the Prophet of God which came from Tula to Babel to rebuke the
vanity of King Belshazzar, for that he was not obedient to the com-
mandement of the Lord, but had cast bread in the place which was
forbidden him; and therefore was slain by a Lion in the way. And
for the good King of Israel, who for his rash going out to fight with
the King of Egypt, was slain of him. *So it may please*
 God for causes best knowne to him, (but yet alwaies iust and most
 friendly for his owne glory) to take away some of his good servants
 suddenly; and to visite some other of them with loss of their inward
 strength, and standing, the use of reason, memory, &c. for such effects
 some kind of diseases doth work; so that in that estate they shal speak
 they wot not what. In the which condition it may be that Satan may
 reach as he doth in the time of sleepe occupy their braine, and delude
 them sometime with fearefull dreames, sometime with filthy and de-
 ceitfull: so (I say) he may when they are waking, and whiles they
 walke about, drawe them to that, which in good aduisednesse they
 would not for the worlds good be brought vnto; namely, to lay vio-
 lent hands vpon themselves, by drowning, by knife, or any such like
 way.

Note

*A good Christi-
 an may possibly
 offer violence
 to himselfe, not
 knowing what
 he doth.*

Which I doe not speake, as minding in the least manner, to moue
 men to thinke, that it is but a light and small matter to cut off wha-
 tsoeuer the naturall life, which God as a most singular earthly benefi-
 tarian giueth: for as it is fearfull to much as to heare it named, so much
 more all that do it, being in perfect remembrance and knowing what
 they doe, shall be sure to smart for it; as for committing the highest de-
 ee of murder.

But as no man blameth a young infant, nor reth it for casting the
 fire, as hee would a child of five or sixe yeeres of
 age, the one wanting sufficient discretion to know it doth euill, the o-
 ther not: so it is with the two kinds of people, which may possibly
 deprive

*He that doth so
 aduisedly, is a
 murderer in
 the highest
 degree.*

deprive themselves of life: the one knoweth what he doth, and therefore shall be sure to pay dear for it; the other doth not: and having before that engine and distraction in times past witnessed as holy and Chistian, least by an unobtable conversation, he is not so judged according to that one action, the which he always showed when he had perfect and sound remembrance; and when he did it, du be lower not what.

And if we do what we can to comfort him, which against his will and through the malice and tyranny of the devill, was suddenly forced to utter some blasphemous word against the Majesty of God; and we think that by good right we ought to do for him, and more ought we to have a charitable judgement of him, who among ever since he first gave promise to the Gospell, bin well reported of the brethren and of the truth & life; had had one time when he wanted his right and sound judgement, fallen into this halout and

significan flur 2016 wla 100 100: mid of newood flid elsur to bod
eternal chas having answered that which might seem to be a
breth question of the perseverance of the godly in the favour of God
of which can through Gods goodnesse doth not all our very o
and much more boldly affirms of other Gods children, that we will
never forsake any of his: no although he load them with some hard
burden of sorrow and paine, yet he will not forget them: they being
deare vnto him; neither doth he forget himselfe in bringing a more
deare death vpon any of them, but then after he maketh their consol
ation to interstake alle. And whereas persecucion among all kindes of death
is counted most grievous, yet it is our weaker faith which draweth
to that opinion: for neither is any death more happy, than to suffer
for righteousness sake; and the paine of body vpon the death
 hath been found oft times to exceed it.

But if corrupt and fleshly flesh should thinke it great gaine to re
scape of life in that danger by denying Christ and renouncing the hope
we ought to consider what anguish we should live in, and what
hell, when we have deprived our selves of all comfort from God, as
having renounced him; and when we could not live but with those
who suppressing and persecuting godlines, must needs make our life
more tedious and uncomfortable than any death, which being con
sidered, what say (thinke we) is this to a godly soule, to see that
day when an end of all miseries is come? when he seeing that his de
villing yetm thirw, alqoq to abrid ovis adt haw at a ch: parrise
dunq b

2. Cor. 1. 3.
Note.

Note.

picture is at hand, may say : This day is that, which is better to me Eccles. 7. 31
then all that are past, seeing I am going into euerlasting glory.

Lastly, it ought to be considered, that as the three children said ;
We haue a God that can deliuer us ; but if he do not, yet we will fall into Dan. 3. 17. 18.
his hands, and commit our selues vnto him, as vnto a faithfull keeper,
Not being vnmindfull of his promise, which is, Call vpon mee in the
time of need, and I will deliuer thee : And againe, When they shall draw
yourselues out of the fire, for my sake, he ye not carefull what ye shall say, for it
shall be giuen you in that moment, what ye shall speake. And this which
the Lord saith of his present helpe in our necessity, he will most cer-
tainly performe, we beleeuing his promise, and waiting for the ac-
complishing and fulfilling of the same.

So in the partaking and inioying of all our priuiledges, we see,
that this faith is required to be as the hand, by which we should re-
ceiue them, and whereby we hold and possesse them, and all the com-
fort that commeth with them : and without it, we haue no part nor
portion in any of them ; neither those which more especially concerne
the life to come, as the saluation of our soules, neither this present
life, as the other fruits of the spirit, which I haue already spoken of,
seeing the word which propoundeth these from God vnto vs, must
be mixed with faith, for we haue not more vse of the ayre, fire, nor
water then we haue of it.

Here therefore I thinke very meete to admonish the Reader of this
one thing, that seeing the diuell hath no greater aduantage against vs
in our weakenes, disgrace and feare, then by setting before our eyes
the terrible conceit and cogitation of persecution and cruell death
thereby : that therefore (I say) thou store and stuffe thy selfe with
strong munition, I meane, varietie of those Scriptures which may a-
nimat thee, and which haue inabled the worthy and holy Martyrs
of God, to let light by the fearfulllest torments, and particularly these :
Feare not them which kill the body, but are not able to kill the soule, but
rather feare him which is able to destroy both body and soule in hell. And
againe, Wee haue more with vs then against vs. And, Greater is hee
that is in vs, then he that is in the world. And that in the Epistle to
the Corinthians. There hath no temptation taken you, and such as ap-
peartheth to man ; and God is faithfull, which will not suffer you to be
tempted aboue that ye be able, but will euery time with the tempt-
ation, that ye may be able to beare it. These laid together do mightily
preuaile, (we beleeuing withall, that he is faithfull who hath pro-
mised,

Dan. 3. 17. 18.

Psal. 5. 15.

Math. 10. 19.

Heb. 4. 2.

Persuasion to
beaten vs a-
gainst the tart-
nes and smart
of a lions.

Note.

Math. 10. 28.

2. King. 6. 16.

1. Iohn 4. 4.

1. Cor. 10. 13.

1. Thel. 5. 24.

mised, and calleth vs hereto, who will also 'doe the same') to quicken vs to the bearing of the burthen, though otherwise heany and in it selfe intollerable.

Also in another sort, these: *The afflictions of this present life, are not worthy of the glory which shall be shewed vnto vs.* And againe; *Our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, while wee looke not on the things temporall which haue seene, but on things not seene which are eternall.* Also, *If we suffer with Christ, wee shall also be glorified with him.* All which duly considered, with the like, are able to make vs bow to the bearing of such difficulties, as our mercifull father shall see meete to try vs with.

The examples of our Sauour, his Apostles, and other holy Martyrs, whom we count blessed which haue suffered for a good conscience, haue no small force to perswade vs. Of our Sauour it is said by the holy Ghost, when he wilheth Christians to runne with patience the race that is set before them; *Looke to Iesus the author and finisher of your faith, who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at the right hand of the throne of God.* Consider therefore him that endured speaking against of sinners, lest ye should be wearied and faint in your minds. Of the Apostles, Paul writeth this: *We are afflicted on euery side, yet are we not in distress; wee are persecuted, but not forsaken; cast downe, but we perish not; alwaies deliuered to death for Iesus sake, that the life of Iesus may be made manifest in our mortall flesh.* And againe, *Chastened, but not killed; sorrowing, yet alwaies reioycing; as poore, yet making many rich; as hauing nothing, yet possessing all things.* Of the Martyrs this is said: *They were tried with mockings and scourgings, yea moreover by bonds and imprisonment, they were stoned, they were beate[n] a sunder, they were slain with the sword, they wandered up and downe in sheepe skins, and in goats skins, being destitute, afflicted & tormented, whom the world was not worthy of, they wandered in wildernesses, & mount ains, and dens, & caues of the earth.* Oh how should these glorious examples, (with those who suffered death ioyfully in our remembrance for the Gospel,) I say, how should they draw our hearts and incourage vs to let light by our liues, when the Lord will require them at our hands.

And to adde the fourth and last kind of perswasions, to set vs forward in this worke of the Lord, which is hindred in vs not a little, by thinking what we forgoe and leane behinde vs, (if we should be ready

dy, to suffer persecution for Christs sake, as our pleasures, profits, preferments, friends; to this I answer: Besides that our Saviour saith, *Whosoever forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospels, shall receive an hundred fold now at this present, and in the world to come life everlasting:* (Mark: 10. 29.)

I say, beside this, alas what a poore life is this that we lead here: where we haue any great store of pleasures and commodities if they be religious: yet if they haue, they haue them with much sorrow, feare and v. quietnes, though they haue lawfully come by them. And yet, besides the vncertainty of them and of life it selfe, if we consider the reproach, vnkindnes, malice, ill will and disdain of our betters, the low tongues of our inferiours, and the repining and emulation of our equals, and the wearying of vs by all sorts, vnto the which wee are subiect, why should there be such shrinking and going backe at the hearing of persecution and death? I confesse, if it were not for the communion of Saints which we haue in this world with God and his Church, there is nothing of any weight to moue a Christian to desire to liue here, especially when the Lord calleth him hence, and yet the longing of Gods presence in this world, is recompenced largely with the inioying of it in the life to come, which is alwaies to be preferred before the best estate that may be here inioyed: Oh, it is not the last peece of our misery, that we seeing what little good may be done vs here, but contrarily, how great cause of complaining we haue, that we are led by the law of our members so many waies to fall; that we be not for all this, able to say every day, *Come Lord Ie- su, come quickly; Wee desire to be dissolved and to be with Christ.* (Rom. 12. 30.)

But to end this discourse, seeing God hath taught his children to provide for the hardest, and how they may perseuere in a good course vnto the end, euen through great tribulations and persecutions, and much more when they haue an easier passage without them; let this be holden as when the greatest of all the rest, that they haue this is a singular prerogative granted them of God, and that thereby they may lay in reuerence and confidence: *Nothing shall separate vs from Rom. 8. 38.* God, neither life nor death, neither things present nor things to come. And let not this honour and libertie be lost, which all the goods of the world cannot redeeme and buy againe. And therefore let vs nourish daily the hope of this perseuerance: First, by keeping in vs a willingness to dye, as sometimes we doe, and so shall wee bee fit to

Note.

Col. 3. 1. & 2.

Secondly, see wee that wee vse oft to meditate of the vanitie of all things, and of the contempt of the world; and set our minds on things heavenly; that so we may preferue and continue that libertie.

1. Cor. 5. 31.

Col. 3. 5.

Thirdly, that we hold fast our reioycing in Christ daily.

Fourthly, that we mortify all sin, and keepe it out of loue with vs; which is a plucking out of the sting of sinne.

1. Lam. 3. 27.

Fifthly, that we inure our selues to beare smaller afflictions, which is a part of denying our selues, so we shall welcome and goe vnder greater when they come, yea euen death it selfe. And let vs know that he who inducours not to hold these perswasions, is likero finde any other estate harder and full of wearisome.

And that much be said of this priuiledge, of the perseuerance of the godly vnto the end: and so of all the other which are ioiued in this life. All which although they be of singular price as I haue declared, yet if they had not other adioined vnto them, which are immortall and perpetuall, and should then be ioiued, when temporarie prerogatiues shall be at an end, our liues should be but miserable, as the Apostle speaketh, when he saith, *If in this life only we haue hope in Christ, we are of all men the most miserable*; and yet both these kinds of Priuiledges together, are vnmarchable.

1. Cor. 15. 19.

To this priuiledge of perseuering to the end, seeing I know how happy a thing it is to hold out in a good course, and also how hard; I thinke it not amisse for the heartning on of all good Christians, to remember and put in a meditation of a worthy seruant of God, which he him selfe set downe in writing with his owne hand, profitable to this purpose. And it is this.

A very fruitfull meditation, touching perseuerance.

I considering what changes and weakneses I find in my life, good cause I see there is, why I should pray, Lord keepe me in my old age, as thou hast in my youth. It might be thought, when a man escaped the danger of his yong years, that little feare needed to be had of the latter times, for the which experience hath prepared a man before: but I freely acknowledge, that I did not feare so much, neither saw I such cause in my yong time (vntill I be forgetfull) as now I doe. Doubtles, it is few mens cases to hold out long in an offensive course, and consequently, to a mans old age, the flesh is so wearie of penting in, and so glad of libertie. And though I haue much bewailed the untimely taking away of some fresh fare yong men in the ministry among vs: yet I see, that for good cause we ought to yeeld to the Lord therein, if it were but for this one thing, that they might possibly

have

haue gone astray to the offence of his maiestie, and of his people, which would haue brought another manner of griefe with it, then that taking of them out of this life, ought to do. And to returne to my selfe, said he, I would desire the Lord, that my dayes may be ended with peace, rather then that I should liue with reproch. Indeed I must confesse, that my prayers are not (oft times) to God effectuall for familiarity, meeknesse, and loue: therefore am I so weake in them: and for want thereof, am caried in a wandering, vncertaine and fruitlesse course, the contrary corruption preuailing in me: for I see, that I carry not my selfe constantly in a wise manner towards all sorts with whom I haue to deale, (as me thinks I should) labouring to win them back againe, whom I perceiue to be fallen from grace, (add that with meeknes and kindnes) as in times past I haue done: towards those who haue offended me, to passe by an offence, (as it were) and not to see it. Which *Salomon* saith, is an high point of honour: and not to keepe from them, and estrange my selfe from their acquaintance, and so suffer them to fall further, towards them who conceiue ill of me, to list it out in mildnes betwixt them and me, towards the lower sort to be lowly: to keepe credit to my ministry with all. This I haue bin glad to doe heretofore, but I see that it is easily otherwise with mee. And therefore I mislike my selfe, knowing that I doe not labour thorough loue to win and keep mens affections to the Gospel, as it were meet: I meane, so far as occasion is offered me, and so far as other duties thereby might not be neglected. I know it hath bin my delight to take opportunity to do good to all in all places, and I doe not as little maruell to see my selfe altered from this at any time, that I should find my selfe, mine ease, my profit, (which I haue not done heretofore) with the leauing vndone of these duties. This I haue written, as that which most troubleth me, to force my selfe through Gods goodness to come out of this slavery: for surely I am perswaded, that if my delight did shine more clearly, and that mine example were seen more manifestly in all these (which are not of small force to perswade the people) that both my ministry should be of more power, and that I should draw them also to be better.

I am not a little troubled to consider, that long agoe, the Lord wrought with good by me: & as great a reward as I had to keep my selfe in good case, fit to do good, as I was able, & that I should now be diminished, to giue small light, whereas not only is looked for at my hands, but I doe my selfe acknowledge, that every part of my life ought to beare fruit, me thinks, it should gaine me. In solicitation I would be

Note,

Note

least

leif solitary : in company, take or doe good : to wife ſeuallly : to
 family, to neighbour, to fellow Miniſter, to all with whom I am to
 deale, and haue to doe, meeke, courteous, kind and amiable, yet mo-
 deſt humble in mine owne eyes, oft with the ſicke and afflicted : at-
 tending to reading, painfull for my ſermons, not prouoked to anger
 eaſily, nor carried away with conceits haſtily ; not wandring in fond
 dreames about eaſe and deceitfull pleaſures ; not ſnared in the world,
 nor making lawfull liberties my delight to reſt in : helpfull to thoſe
 which need my helpe, readily : yea and all theſe I ought to regard,
 while God continueth my dayes. The Lord knoweth that theſe, with
 the like, as patience, and continuall delighting in the Lord alſufficient,
 my hope and ſtay, are the riches which I haue deſired to be furniſhed
 with, and to behaue my ſelfe towards all, euen ſuch as prouoke mee,
 without offence. And though they are but a few of many duties be-
 ſides, yet rare are the times, wherein I can keepe my ſelfe to be fit
 for them, or the moſt of them with readineſſe, (which yet I aime at)
 but am holden backe, as though I were not to look after them ſome-
 times. Which would make my ſinne the greater (but that I dare not
 allow my ſelfe in it) ſeeing the Lord hath hedged mee in, on every
 ſide, that I could not haue looked for nor asked ſo many helpes and
 encouragements, as I haue, in ſo bad an age inioyed, as outward peace,
 with plenty of outward bleſſings, little annoyance by enemies, com-
 fort among neighbours. I doe not ſo much complaine of the great-
 uill I doe, as of the little good : yet I ſee when I walke ſeaſoned with
 good meditation, and prayer, and watchfulneſſe, and when I haue
 ſet my ſelfe hereby to regard good order every way, that I haue felt
 and found my ſelfe as in a part of heauen, in compariſon of the beha-
 viour that is too common almoſt every where : with ſubduing inor-
 dinate affections every way, as may here be looked for : which I ſay,
 to the drawing and perſwading of my ſelfe to conſtancie in that
 courſe. And the things which I am vſually moſt carried away with,
 yea when I am I nothing troubled with ; but when I ſuffer this care to
 be ſlaked, and uſe the meanes more coldly, the former grace and
 ſtrength is ready to be quailed, as fire with water is quenched. Whe-
 by I might ſee, what cauſe there is to bee in faſting, at leaſt wiſe, in
 ſome ſuch like exerciſes, often, as I reade that the Apoſtle was : but
 when ſtrength or corruption is loſt, it ſeemeth to mee a moſt diffi-
 cult thing, for the time preſent, to recover it againe : and therefore I
 feele for a time impotent and unable to rouse vp my ſelfe, and
 to ſhake off ſuch bondage. And therefore ſometime I am faine to giue
 place

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Notes

2. Cor. 11. 27.

place. (against my will) and suffer my selfe to be overcome; and sometime, by some good occasion, I breake through. And I would to God, when I cannot presently recover my selfe, yet that I might goe about it by little and little. and so marke the strength of sin in my selfe, when I shall see how hardly my heart is brought immediately to yeeld and to relent, after offending God. But to suffer my selfe to be carried away with any inordinate passion, and so to be made subiect to it, as to take ouer much sweetnes in diet, ease, health, wealth, or any such like, I see how they dim spirituall things, that their force is much abated. If I might therefore so ioyne the practise of these and such like duties with rules of direction, which now I propound daily to follow I would think my life as happy as the most mens, and such, as if earthly profit or pleasure, or promotion should hinder it, I were well worthy to go without it, and to liue destitute of it, which (yet) I see, I enjoyed in good fort many yeeres agoe. And I will take no pleasure in my life, till I set my selfe so heartily to seeke to recover and nourish grace when I feele it decaying, that I may recover all these holy duties here mentioned. And by this I note, that with the rules of the daily direction, I haue need to haue many particular duties besides.

This was a meditation of a faithfull seruant of God, who, as he was, (we may see) much occupied about the care of liuing Christianly throughout his whole course; so especially he did not faint nor flatter himselfe towards his end, but suspected the fallhood of his heart, and feared the dangers of the times he liued in, and all to this end, that he might hold out in an vnoffensue course with comfort to his grave. Which I thinke like needfull for the best that heare it, to indeauour, aboue all things, to doe the same.

CHAP. XIV.

Of the tenth and last priuiledge inioyed in the life to come, and of the certaintie that the godly may haue of them all, and the comfort thereby.

NOW (to end with the last priuiledge) when we haue had our part in all these, then commeth the greatest, & that which maketh all these great, and that is, the pleasures at Gods right hand for euer more, and the glory, the vnspcakable glory, which was prepared and laid vp for vs before the beginning of the

*It cannot be
conceiued how
great.*

world; And amongst all the other, although this bee by many degrees the chiefest, yet I confesse, that for the excellency thereof, and for that I cannot see into the beauty of it, as I doe somewhat into the other, whereof I haue some experience; I confesse (I say) that I cannot express to my contentation, my mind about the same; and do feare that in speaking of it, I shall rather make it seeme lesse, then if I said nothing: yet somewhat, seeing this place doth so require,

*It is shadowed
out by earthly
comparisons.*

This estate therefore of the faithfull after this life, the scripture setteth out by earthly comparisons and similitudes, to our capacitie, for that we are not able to conceiue the same, if in it own nature, it were described vnto vs; and especially, by the resemblances of those things,

*Heb 12. 14.
1. Pet. 1. 18.*

which we doe most affect and delight in, as honour, treasure, riches, beauty, friends, pleasure, ioy, inheritance and possessions of our owne. Behold therefore here prepared for thee (O happy Christian) an habitation, not made with hands, but euermlasting in heauen: an inheritance immortall, vnderfild, &c. not purchased with gold & filuer, but with a far more excellent price. Besides, what is more desired then to lue with our friends? But lift vp thine eyes, and see, how God hath prepared for thee the company of the celestiall spirits, namely his holy Angels, and elect people, to eate and drinke with at his table for euermore: I mean to haue fellowship with them, and to dwell with Iesus Christ and his blessed Apostles, Prophets, Martyrs, and all our elect friends, kindred and acquaintance: which is the highest degree of the communion of Saints. But besides this, pleasure and ioy are other things in great request; and how are they sought after? yea, what is welcome without them? And that thou mayest know, that the Lord hath liberally provided for thee this way also, vnderstand, that the ioy which there is possessed, is such, as it causeth a continuall singing and thanksgiuing, and is the ioy that passeth all ioy.

*With whom
their fellowship
shall be.*

*What ioy they
shall haue in
heauen.*

Their beauty.

Note.

*An amplifying
of these perva-
gatives.*

*A further com-
mending of
them.*

*1. Cor. 13. 9.
There greater
then Princes.*

And as for honour, what honour can be greater, then to bee the Kings sonnes and daughters; yea to raigne triumphantly after wee haue overcome death, sinne, hell, and the diuell, the greatest enemies that euer were conquerd? The like I might say of the rest. And all these priuiledges are so much the greater, because as the habitation it selfe of Gods people is permanent and euermlasting, so are all the treasures which are inioyed therein, euermlasting also. And therefore the precious things of the kingdome of heauen are said to be such, as no eye hath seene, no care hath heard, neither is the heart of man able to conceiue. The happines of Princes hath been inioyed, and therefore is knowne what and how great it is; which proueth, that it is into

sort

sort to be compared to this. Neither is it any marvell, seeing one day in the courts of the Lord, even in this life, is better then a thousand else where, even in a Princes palace: therefore, in the estate of glory after this life, how much more? And yet further, this is not to be neglected, that when the wicked shall be at their wits end, and smitten with horror, weeping, wailing, and gnashing of teeth; even then, shall the faithfull enjoy this infinite variety of heavenly blessings, which, if it were possible for them to have but a dreadfull feare of losing and forgoing them, would be an exceeding and intollerable torment vnto them.

Psal. 84. 11.

Besides, we that live now in this corrupt estate of the world, (for it was not so in the beginning) and doe behold the variety of Gods creatures replenishing the world; the beaulls of the field, the fishes of the sea, the fowles of the aire, the Sunne, Moone, and starres furnishing the vpper parts aboue vs; the trees, corpe and grasse, beautifying these interior parts of the earth beneath vs; if wee might haue seene all these in their perfection with him, which was made Lord of them, even man when he was yet without sinne in the world; what a glorious habitation should it haue been? And yet, but as a Courtyard or entry into a Kings palace should it haue bene, in respect of the heavenly mansion, which is the celestiall Ierusalem: for this is called but his footstool, but heauen is his throne, Great are his mercies to his euen here: but if they be so, where wee be but strangers; what shall we finde in our owne country?

The pure estate
and incorrupt
of things in A-
dams innocency,
but a shadow
of heauen.

And therefore if the Lord did so adorne this earth, as that it is yet full of admiration to see but the prints of his glory, his power & wisdom therein; and yet this is but for a season, euen a while to bee a place of refreshing for vs; who can thinke how magnificent the kingdom of heauen is, which with all the infinite commodities thereof, he hath made to be a perpetuall habitation and dwelling place for all his beloved ones? And so likewise it is an high degree of prosperity to be lightened to see by faith but in this world the sweet life of a Christian; yet is this but a taste of heauen. When Paul was rapt into the third heauen, and had heard things that were not to be uttered, it is said, that he was lift up with the abundance of revelations: and when Christ was but transformed, that his garments did shine as the sun, &c. Peter was astonished: how much more then with this glory, which in the forementioned things is but dimly represented, and his heard eyes saw
As for the further describing of it by the particular kinds of pleasures and delights to the body and every part of it, and euery sense

Psal. 34. 8.

1. Cor. 13. 12.

4. 7.

Muth. 27. 4.

Of things un-
certaine, we
may not speake
boldly, nor re-
solutely.
Note.

The eyes of
beasts cannot
be opened.

Note.

Rev. 21. 11.

&c.

Phil. 3. 20.

2 Cor. 12. 4.

1 Thc. 4. 17. 8.

2 Thc. 3. 5.

Note.

In many of the pri-
vileges, as the
Queen of Sheba
said of Salo-
mon.

pertaining to it; and to the foule Kiewise (which some have taken
upon them to utter meane for our) the Lord himselfe said no such thing
himselfe of the kinds of pleasures which are to be enjoyed there: I
leave it as a bold conjecture of mans braine; and fitter for the Popish
clergy to teach their superstitions company: who as their whole
forme of their worshipping of Gods burward, grosse, & carnall, with
sounes and founds to please the eare, and Playe-like sights to delight
the eye; but that worship which is in spirit and truth, is not in vfe
with them: so they imagine as grossly of the delights which are in
heaven, that part of them are in the exceeding sweetnes to the sense
of smoking, marvellous pleasure to the sense of eating, and so of hand-
ling they speake answerably: I will not (I say) wade further then I
may wade safely; what the kinds and variety of pleasures are parti-
cularly; which the righteous are partakers of in the kingdome of glo-
ry, the Lord hath not revealed vnto me, and therefore I am not ashamed
to say, I know not: It is enough that I am sure they are so great
and many, that they cannot be once thought of according to their
worthines, no not of the wisest, who can see furthest and enter most
deeply into matters.

Only this I will say, and with this I will end; that the Lord shall
there wipe away every teare from the eyes of his children, and they
which sowed in teares before here on earth, shall there reape in joy,
death shall no more raigne, neither shall there be any more lamenta-
tion, nor crying, nor sorrow: and for the glory, beauty, pleasure and
eternity which shall be found there, it is compared vnto a goodly Ci-
ty, whose shining is like vnto a stone most precious as a Jasper stone,
deere as Crystall, &c. And after the soule in Paradise shall in her kind
have inioied the pleasures there, then shall the body be adioined to it
(for inioying the fulnesse thereof) and made like to the glorious body of
Jesus Christ, and so be glorious it selfe also: The vfe hereof is comfort
and such a waiting for the coming of the Son of God for our last and
full deliuerance, that we may well testifie, that in these our houses of
day we are but strangers: So that if we lay this privilege with the
rest, which I haue mentioned in this Treatise, (all which are, and pro-
perly belong to the true beleuers) who can deny but that their part
and portion is great? But oh, that it were so accounted of, when a
thing such as goe for beleuers, and yet when I or any home said what
we can, we haue said but a little: for it is far greater then we can
set it out to be. For as the Queen of Sheba said to Salomon, when she had
heard his wisdom: It was a true word that I heard in mine owne
land.

land of chine estate and wisdom, howbeit, I beleued not this report, till I came and had seene it with mine eyes; but for the one halfe was not told me; for thou hast more wisdom and prosperity, then I haue heard by report: So it may be said by Gods people, who haue already in heauen a taste of the glory of the kingdom: It was a true report which we heard by the mouth of his Petachers concerning the tidings of saluation, and our other prerogatiues: yet the hundreth part of our prosperity and happines was not declared and made knowne: for we haue farre greater then was reported in their message. And if they finde it so great in heauen, can the taste thereof chafe but be sweet and great, which we haue here on earth? euen as Balaam by the spirit of God, prophesied of his people the Israelites, when he looked vpon them, dwelling according to their tribes, saying: *How goodly are thy tents, O Iacob, and thy habitations, O Israel: as the valleys are, they stretched forth, and as gardens by the riuers side &c.*

Num. 23. 5.
John 1. 17.

And as all these priuiledges are great, and we haue good proofe that God hath giuen his deare children liberty to ioy them; for this further commendeth their happy condition, that they may know that all these belong to them, and they haue the word of God among them, and they may also approue of, embrace, and delight in the same, and be able to see thereby, how they are made partakers of them all by faith, and how thereby they haue most sweet communion with him and with Christ by his spirit, (which the world cannot haue) and most heavenly comfort and peace: and hauing learned experience for the same to come, may get wisdom to carry themselves in euery estate and condition after the best manner of Christians: all this (I say) they haue giuen them of God.

God sheweth in all these robes, & other things that goe with them.
John 1. 17.

And concerning the effectuall knowing of the will of God; out of his word to beleue all the formentioned priuiledges, that it is a peculiar gift of God to his elect, and sharers thereof (no nor the greatest and most iudiciall Clerks nor Divines) haue it: that saying of our Saviour to his Disciples, *It is a plaine and cleere people: To you I haue giuen to know the mysteries of the kingdom, but unto others not*; that the prophesie of *Esay* may be fulfilled, *In bearing they shall heare, and the vnderstand; and seeing they shall see, and not perceiue, lest they should turne and I should send them away*. Wherby we may understand, that it is a singular prerogatiue, so God shaldee to haue the effectual knowledg of the word of God, whereby they may see their liberties, which others cannot haue.

Esay 6. 9.
1. Cor. 1. 16.

Prebendary can-
not behold the
beautie of them
as Gods children
doe.

Rom. 2. 28.

Note.

Psal. 50. 16.

2. Tim. 3. 5.

Psal. 119. 10.

Psal. 119. 25.

Psal. 119.

Verse. 14.

Psal. 1. 2.

Rom. 7. 12.

Iob. 21. 14.

Nak. 119. 54.

Ps. 119. 77. & 80.

Psal. 161. 5.

Note.

Ioh. 14. 17.

And therefore the Lord saith in Ezekiel, that he will take away from his children their old hearts and give them new, and write his law in them; that they may see the excellent things and wonderfull which are contained therein which others doe not. So that although the prebendary and vulgar sort may have knowledge in the letter; yet are they not led after the spirit which is the life of it. For what will not hope of promotion, flattery and credit do, even with naturall men, in drawing them to take paines to seeke for knowledge; as experience in all ages hath and doth teach? When yet, for any great matter of sound practise and comfort that many of them have by the Scriptures besides, it is not worth the speaking of. For when by study and learning they have gotten the wealth and glory of this world, they have that which they fought: and as for the Scriptures and the power of godlinesse; though they have a shew of it, their hearts tell them that they are not the matters which take them vp in the delight of them, for they hate to be reformed by them; neither are they precious in their eyes, as that which they have gotten by them, though it be but base and temporary.

Whereas the word of God that revealeth his will about all these, is more sweet to his servants then the hony combe; yea, all the pleasures of the world are not in their account to be compared to the wildome thereof; but that which is said of the man of God, that he had more pleasure in the word of God then in all manner of riches, and that they were the joy of his heart his matter of song and his companions to talke and solace himselfe with; it is farre from the other. I mean the men of the world. Therefore when the blessed of the Lord are set forth in the Scriptures; to delight in the law of God, the wicked on the contrary, are described to speake thus: *Desires from vs, (O Lord,) we desire not; nor are delighted in the knowledge of thy wayes.*

And is not this a royall gift then, that whereas mens hearts naturally can take no pleasure in the heavenly manna of Gods words, but soon growe loath and wax weary of it; yet Gods people who know the price of it, may make the same their long, their joy and their delight, that so they may draw out of it all good things as they have opportunity; which seeing others cannot do, therefore they seeke vaine delights to pleasure in; and that which ministereth sound delight indeed, they can in their greatest need and heavinesse, have no benefit by it.

And though this knowledge and delight that they have in the Scriptures, which certifie them of all these heavenly prerogatives, they get experience in themselves of the things which they learne therein

what

what is the happiest estate of life that here can be enjoyed, even that which hath the promises of this life and of that which is to come. They grow wise in observing that God verifyeth indeed all that he hath spoken in his word, and not a jot thereof doth fail; and therefore they become more resolute every day against all evil, and sinne, because they see, that God will be revenged vpon every euill way; and that it is certaine, if they sinne as others do, he smiteth and they grow to see, that he keepeth promise towards his, who rest on him: even in their greatest streights. Which how great a benefit it is, may be gathered by this, that it bringeth most neere communion with God by his spirit, which worketh in them; (and which the world cannot receive as our Saviour saith: *He that loveth me, shall be loved of my father, and I will love him, and will shew my selfe unto him. He that keepeth my word, as he shall be loved of my father, so will I come to him, and abide with him.*) Whereby he meaneth, that he will make known his mind and will to them as familiarly, as they which use to converse one with another, and eat and drinke together. For this which cause also he calleth them his friends; which doe the things that he commandeth them, as to whom he will open even his secrets, as men use to doe to their friends, and not to servants. For he loveth Zion (his militant Church) which he hath chosen, and will dwell there and delight in her: more then all the habitations of *Isaac*; that is, then all other beside it.

And what fruit this neere communion with God doth bring, which his faithful servants have offered them, it may easily be conjectured; because, as *Salomon* saith: *The heart of a friend loveth him as his friend, and as a friend is a secret then a brother.* And if the perfection of love be joy, there must needs be great joy to Gods faithful people, when they are so deare to the Lord, and he beloued of them so intirely. Therefore, as God giveth to his, many comforts and that also he doth many waies, and in many respects; through the hope of eternall life, through true waies, and by a good conscience; (as hath been said:) so in that they know his will and have prooffe of his familiarity with them, (as it pleaseth him to call it,) there joy is yet more increased; especially after a long continued acquaintance with him in his word. And what is happiness? such I meane as in this present life may be enjoyed; if this be not, namely, to partake all these with him: thus to goe in and out before the Lord; and to haue him thus the staffe of our comfort in all estates: which maketh ready to dye and fitt to live, and giveth greater gaine in both, then in any other condition or course

Gods people get experience in themselves of the things which they learn. 1. Tim. 6. 8. They grow wise thereby. Math. 5. 18. Note. Psal. 119. 107. Psal. 89. 31. 32. They have most secret communion with God. Ioh. 14. 21. Verc. 23.

Psal. 87. 2. The fruit thereof is joy unspeakable.

Proa. 18. 24. Luk. 10. 20. Iohn 16. 24. 2. Cor. 1. 23.

Note.

can.

can be found and inioyed: yea, this maketh the inioyers of it happie here, and certaine that afterwards they shall be perfectly happie for cuer; and though Satan doth much quaille this by occasion of troubles and our frailties, yet it is certaine, that it shall be recovered againe.

This in few words is that which I wish the true Christian Reader to meditate on and consider, which all Gods people have so great need to inioy, and partake by faith, as it must needs graue all that do understand and love the excellencie of it, to see so many to be void thereof, to whom yet the Lord hath graciously and freely bequeathed it. And I pray God in most fervent manner to enlarge the hearts of all his good servants, that seeing many mourne in Sion, and are holden downe with sundry and sore afflictions, till they faint againe, (as though there were no comfort to be found for them, to the easing of their beanie hearts) that they may consider what the Lord hath provided for the easing of them, even this: to beleue, that all the forementioned privileges belong vnto them: that though their sorrows be many & great, yet they may not driue them from hope in God, but send them more earnestly to growe to him by prayer, that they may receive and take these things to their comfort, which he for that very cause hath committed to writing, that those his children which are brought low, and into distresses, and almost to vtter despaire, may lift vp their heads, and reioyce for so great hope of redemption and deliuerance at hand coming towards them.

And this will recompence abundantly all the labor that hath bin taken and need no more be lost, when it is once enioyed. And therefore if the hearers may know by Gods word, that they haue a part in all the forementioned Privileges, and therefore delight in his word which bringeth such tidings to them, if they may thereby be made acquainted with that manner of conversation which pleaseth God best, and maketh most for their owne comfort, and by his spirit may haue communion with him, (which the world cannot haue,) I conclude (I say) that the hearers haue great privileges bequeathed them, and that the privileges which God hath granted out vnto his beloved, are most precious, and worthy all labour, and trauell to be come by. And that I say more of this, is no hard matter to conceive, what sweet consolation abiding heart enioyeth, which hath experience of this: for he beleueth the promises of these things, from day to day, and hauing most sweet peace of conscience, with confidence, as a fruit of beleueth them already, how great must his comfort needs be.

Note,

Note,

be, which ariseth from both, and especially for the hope which he hath
 off it which is yet to come? *Rom 15. 13.*

Oh that all who feare God did beleue this, as they may boldly and
 ought confidently to do, that they might enrich themselves by hauing
 then part in it from time to time. So that nothing more is to be la-
 mented in the world then this, that God hauing called men to be par-
 takers of so excellent priuiledges, and appointed for them such varie-
 tie of blessings, (whereof I haue mentioed but some part) that they
 should be so ignorant, as not to desire to know them: so carelesse as
 to neglect them; so obstinate as to tread them vnder foote; and so to
 leade a life (I may truly say) full of misery for want of them.

But whilst I set downe this, mee thinkes I heare some objecting
 thus: How can we be perswaded that God hath provided this liber-
 ty for his in this world, when both Scripture calleth our life here
 (when we be in greatest prosperity) a wandering vp and downe bea-
 uily, as in a pilgrimage or wilderness? and a sowing in teares, that is
 to say, full of griefe? and Christ telleth his, that in the world they
 shall finde tribulation, and that by many afflictions and persecutions
 we must enter into his kingdom? And experience also teacheth, that
 these things are euen so? To the which I answer, affirming all that is
 said to be most true: and therefore seeing our troubles and sorrowes
 are many and great, through the diuels malice, whiles we seek to keep
 our selues vntainted in this wretched world, we haue the more neede
 of the greater comfort: neither were it possible for any godly man to
 goe through them, if he were not fully resolued, that God is with him
 to helpe him: and comfort his soule many waies, and namely in this,

wherein he seeleth his need greatest. And therefore these afflictions
 which our gracious God hath appointed and promised to bring vs
 through, are a most sure prooffe of this which I say: namely, that hee
 hath giuen most precious promises and prerogatiues to vs, by the
 which onely we can be able to goe vnder them. For all of vs must
 needs faint, if wee did not confidently beleue, that hee setteth our
 hearts in most sound ioy and gladnesse; partly by the testimonie of a
 good conscience, which is a continuall feast, and experience of his fa-
 therly loue towards vs; and partly through the daily successe and blef-
 sing which wee looke for from him, the hope whereof maketh vs not
 ashamed.

Therefore seeing God of his vspeakable loue hath bequeathed to
 his children so large a portion, euen a taste of the heavenly ioyes in
 this life, which maketh his chastisements sweete, and the yoke of his

*All these ex-
 cellent priu-
 ledges as they
 may, so they
 should be known
 by experience.*

Obiect.
Psalm 126. 5.

Answer.

Note.
Psalm 34. 13.
Psalm 130. 7.
*Altho' sinners vnto
 the children of
 God, promise the
 truth of his
 promises when
 they are made
 able to performe
 them.*

Afflictions accompany the deare children of God, not that they canor doe extinguishe their joy, but to keep them from all vaine and deceitfull reioycing.
Object.

Note.

Answer.

Psalm.

Spiritual things are not easily discerned.
Psalm 137.
The beauty and happiness of Gods children is especially rewarded.
Note.

commandements easie vnto them, and all difficulties to be overcome of them, and powreth such great peace and comfort into their hearts that loue him, and this from day to day, restraining them of it at no time, (except it be more expedient for them to want it:) what shall I say more, but bewaile that so few finde it, and pray God to enlarge their hearts, that they may be able to comprehend, and so enioy it, and to giue all praise to his maiestie, who hath thought no heavenly comfort too good for his, euen in this world, which is a vale of misery?

And as for such as thinke, that it is weak reioycing, that is, and may be accompanied with so many afflictions, as our life is subiect to, they must know, that such corrections are sene by our heavenly father to be meet for vs, and to keep vs from vaine and deceitful reioygings; and that these fatherly chastisements doe not take away this heavenly comfort from vs, but they rather cause it to be seene a greater benefit, then without them we could easily perceiue it to be.

Others object thus; Are there so many commodities in the Christian life? How commeth it to pass, then, that they shew it not forth, and that the godly of all sorts, poore and rich, one and another, do not let their light to shine among men, that they may cause them, by seeing such admirable things in them, as are not to bee found commonly in the world beside, to aske and halte after them? For where are they, (say these Objecters) which haue so much grace appearing in them aboue other men? In their dealings we finde it not; in their liues we see it not; neither are any parts that we behold in them such, as deserue so great commendation. To whom I answer, that all these things are true, which haue been said of the great priuiledges and prerogatiues of the people of God, and much more: according to that which is written in the Psalme, *Wondersfull things are spoken of thee, O thou citie of God*, but yet not so easily descryed nor perceiued in the persons who inioy them, and that for these causes.

First, seeing their most precious gifts are spirituall, and inward, (according to that which is written: *The Kings daughter is all glorious within*) and therefore not easily seen; and beheld of such as haue but outward and bodily eyes: their comelines and beauty is like the curtaines of the tabernacle, the outward and vpper coverings whereof were of Goates haire, Rams skins; and Badgers: but the inward were of fine twined linnen, blew silke, purple and scarlet, with the most exquisite imbrodering of the Cherubins ypon them: so is the outward estate of Gods seruants in this world, ill fauoured and deformed in the eyes of men, but inwardly, beautifull as the lillie, and

sweet

sweete and pleasant as the rose. Their graces therefore which God hath giuen them, as faith, hope, confidence, a pure heart a good conscience a well gouerning of themselues : and with these, meeknesse, patience, mercifullnesse, loue, &c. being not perceined of them, who neither know them, nor haue them, nor loue them : what maruell is it though they aske for that in them, which yet is before their eyes. (as the souldiers that fought Christ euen when they spake to him) and though they say, They behold no such grace in them ; which they cannot discern. The same may be said of the inward comfort and ioy in the holy Ghost, which is more worth then the world. *what the inward beautie of a Christian is.* Iohn 18. 3.

The second cause why these obiectioners see nothing worthy the following in a manner, or commendable in them, that is, in Gods faithfull ones. is; because the gifts of God which appeare out wardly in their liues, do the more prouoke them to wrath and rage, because they see their course is not like their owne, but contrary vnto it : for they thinke themselues disgraced by them, seeing they walke not after the same excessse of riot that they themselues doe; and therefore speake they euill of them. Their innocencie and harmelesse liuing in the world, and that they will haue no fellowship with the vnfruitfull workes of darkenesse, but rebuke them rather, and their Christian carrying of themselues in their waies with moderation, wisdome and constancie; is charged to be hypocrisie, precisenesse, and new fangled singularity. *The children of light contrary to the children of darknesse, cannot seeme proudly in their eyes.* 1. Pet. 4. 4.

Furthermore, the comfort which they haue in their liues, being rather felt in their owne hearts then seene of strangers, and their reproch in the world great, and their condition counted vnfortunate: how can the happinesse of them be knowne, as I haue said, although it be no lesse, yea rather farre greater, then I haue set downe to bee? No, no, they must haue eyes as cleere as chrystall, who can see and behold this. *A third cause why the happinesse of Christians is not knowne.* Prou. 14. 9.

And that I may leaue no doubt in any mans minde about this matter, I must desire them to thinke, that my meaning is not, that Gods children for all the priuiledges wherewith God honoureth them, both heere and especially will doe, in the life to come, are therefore without their feuerall infirmities and blots also, (some of them) vnto the which the rest (through their owne corruption yet remaining in the, and the diuels malice) are subiect : which though they debarre them not of the forenamed prerogatiues, seeing they are willingly brought to repent of them is one great cause why these obiectioners see so little in the godly life, as either to commend it, or to be themselues encouraged. *A fourth cause why the godly seeme not beautiful in the eyes of the wicked, is, because of some infirmities which they are subiect to.*

raged to imbrace it. But yet while these marke not these things, but onely behold the slips and blemishes in the men themselues, though in some more then other, and doe not beleue nor regard the doctrine of the Scripture, which teacheth the truth more soundly then it can be seene in the holiest persons and perfectest paterne; therefore they grow to these absurdities. And yet when their infirmities appeare and afflictions take hold of them, (God seeing it expedient that it be so for a season) euen then is their estate more to be desired, then the other in their greatest flourishing. For they are beloued of the Lord * yet still for all that, and most deare vnto him, as it is written; *I am blacke, O ye daughters of Ierusalem, yet comely, &c.* And of their falles and infirmities, I say, that therefore they departed from the good and perfect way for a moment, that they might thereby see and bewaile their vilenesse, and so returne againe to stand more constantly after. Yet this watch word I would giue to many which are of good hope, that diuers grosse and ranke corruptions do so broadly appeare, and so mightily preuaile in sundry, (as frowardnes, vncharitablenes, conceitednes, rash iudgements, breach of promise, and other heate and intemperance of heart, &c.) to the offence of many, that they do exceedingly abate the beautie and glory of their profession. And it must needs be confessed and granted, that few Christians are as they might and ought to be: but goodnes is to sparing, and grace is to sore dimmed and darkened in most, euen of the best and forwardest; and few carrie themselves as they might and ought to doe in their course, by giuing good example. And this maketh the Gospell to be lesse honoured and imbraced of many: whereas if it were a more common thing, that the well-willers of the Gospell were more faithfull, wise, watchfull, louing, harmelesse, fruietfull, &c. it would cut and wound the hearts and consciences of the bad, and also incourage many of the weaker sort vnto their duties. But yet shall the liues of them be glorious before God, and shining lights to such as can see and discern; whiles they that carp at them, and seek to disgrace them, shall be as the mists and clouds that shine not, but hinder the light rather. And whereas it may be said, that some of them which are apparently vnreformed, haue excellent gifts of God in them: as I deny it not, so yet to say the truth, they stinke in his nostrils; for where sanctification, the salt of grace, is not to season their gifts, they are but as a pleasant and beautifull flower growing on a dunghill; and (as Salomon saith) like a ring of gold in a swines snout. And thus much of the priuiledges of the true beleeuers.

3. Pet. 1. 6.
Note.

* Read Esay

63. 9.

Can. 1. 4.

Why the Lord
suffereth the
godly to fall.

The fruit of the
infirmities of
professors,
what it is.
Note.

The fruit of
the goodly con-
uersation of
professors, what
it is.

Note.

CHAP. XV.

Of the dreadfull estate of the vnbelleeuers and reprobate
after this life.

ANd now I hauing in the last priuiledge given a tasle of the glory reserued for euer in heauen for the people of God, I haue thought good by occasion hereof, to signifie in a few lines, as I can, the estate of the reprobate, seeing I haue said nothing thereof; that it may as well quicken the godly when they wax drowlie, to returne into the right way, as also astonish others, (if they will vouchsafe to reade it) if they may possibly bee brought to waxe weary of their wicked course. And that which I meane to say of it, I will referre to foure points. The first is the punishment it selfe. *Four things* The second, an answering of obiections that may bee raised from *handed about* thence. The third shall shew the reason of such punishment. And the *this matter* fourth, the vse of the former doctrine.

And to begin with the first; the punishment we must know to bee of two sorts. The one is the losse and the forgoing of all the felicitie *1. The punish-* and priuiledges which the elect enioy in heauen with the Lord him- *ment, in losse of* selfe: the other, the woe that they shall sustaine and feele. The first of *felicitie.* these two is expressed in the last of the Reuelation. Where when *S. Iohn* had said, *that they who do the Lords commandments, shall enter in thro-* *Reu 22.14.15* *ugh the gates into the city,* meaning the glorious habitation of God, he addeth immediately, *that without shall be dogs, and such as these, and* *Whoremongers, and murderers, and idolaters, and whosoever loneth or* *maketh lies.*

So our Sauour saith, that *many shall seeke to enter in,* and looke for *Luke. 13. 24* it, when they goe hence, *but they shall not be able.* Neither shall any vn-
deane thing come there; and therefore no vnregenerate or vnsancti-
fied person. So much our Sauour giueth vs to vnderstand, when hee
saith, that at the last iudgement it shall be said to the elect, which shall
be set on his right hand, *Come ye blessed, enjoy the kingdome prepared*
for you; but to the reprobate and cursed, he shall say no such thing, but
the contrary. And as the estate of the good is discerned from the con-
dition of the wicked in this life, as concerning their liuing, as in the
first Psalm we reade; *that they shall be as the tree which is planted by* *Psalm. 1. 3. 4*
the riuers of water; but as for the wicked it shall be nothing so with them;
even

euen so shall it be in the life to come, concerning their reward, it shall be nothing so with them, as with the blessed of the Lord.

And what (thinke we) shall euen this be like to worke in them, when they shall be held out of all the prerogatiues of the paradise of God, and that also, when they shall see *Abraham, Isaac, and Jacob* in the kingdome of God, and themselves neuer to be admittied afterwards? So that the most vile of the liuing creatures shall be happier then they. There is no peace to the vngodly here, as the Prophet *Esay* speaketh, and therefore much lesse there. And this is one part of their punishment.

Esay 57.

*Miserable
woe.*

The other (yet) is farre more fearfull and deadly. And that is, the sense and feeling of the woe, desolation and paine, that shall be cast vpon them. Whereof to say somewhat out of the word of God, whereby, the rest, in some sort may be gathered; I will begin with that, which is inioyned by our Sauer, euen to those godly ones, who come most neere vnto them which shall be saued. And they are (to set it downe as briefly as may be) they are (I say) those, who *heare the word willingly, and receiue it readily; yet haue not an honest and good heart to bring forth fruit with patience*, neither are furnished with true faith and other comely ornaments and attire of a Christian, as holinesse humblenesse, meeknesse, innocencie, vprightnes, ioy in the holy Ghost, &c.

Math. 13. 13.

The Lord shall command his Angels to *binde them hand and foot, and cast them into utter darknes, where shall be weeping and gnashing of teeth*. Where (to speake of euery point a little) it is to be considered, that he saith they shall bee bound hand and foote. As if he should say, they should be manacled and fettered, their hands shall be bound their feet shall be tied. They shall neither haue their hands free to make resistance, nor their feet to make escape. It is not therefore for any to thinke, to make his part good by resistance, or to auoid the wrath of the Lord by flight. For he shall binde them so fast that no man or creature shall be able to vnbind or vnloose them.

Iudg. 16. 7.

Sampson was bound *Iudg. 16.* with seuen greene cords, and againe with seuen new ropes; but by the strength of Gods spirit in him, he brake them all, as a flaxen thread. The three children *Dan. 3.* were bound by the most valiant men of the host of *Nabucadnezzer*, but yet the Lord loosed them, and set them at libertie: yea we reade in the Gospell, *Mark. 5.* that a man possessed of the diuell, being often bound with fetters and chaines, he plucked the chaines a sunder and brake the fetters in peeces. And no man could so bind him, but by the power of the diuell he got himselfe loose. But the Lord hath other

Dan. 3. 21.

Mark. 5. 4

manner

letters, and bands; then men can binde withall. He hath chaines able not onely to binde and hold men, but euen the diuell himselfe. If the Lord therefore shall speake to the strong men of his army, his mighty Angels, to take a bad man and binde him sure, it is not the power of Sathan that can loose him.

But what shall become of these men, when they are thus bound? they must be taken and cast into vtter darknes, and therefore out of the kingdome of glory, as was said before, in which alone is all light of happines, and true comfort. And as it fared in the land of Egypt, all the habitations of the Israelites were light, but all the dwellings of the Egyptians were darke; euen so shall it be, that Gods faithfull children, and such as are admitted into his kingdome, shall haue continually light, happines, ioy, and comfort; the other shall be in continuall darknes without all light of comfort, ioy, or any the least reliefe and ease. Here, men that are in the greatest misery, yet haue many helpes to assuage and mitigate their griefes; they that are diseased and pained, yet haue friends to comfort them, and many good creatures to refresh them: but in that place, wherinto these men shall be cast, there shall be no manner of ease or refreshment to be had, nor so much as the least cup, or drop of cold water. Note.

It were a great iudgment, if a man were cast into a deepe and dark dungeon, there to continue for euer: but it is a more fearefull thing to be cast into this darknesse. For as the light of the Sun which we enjoy on the earth, is nothing to the light of glory which the Saints shall enjoy; so neither is this darknesse any thing so vncomfortable, as that shall be which is out of the Lords kingdome: there (saith our Sauour) shall be weeping and gnashing of teeth. There, that is, out of the kingdome, in the place where these shall haue their portion, as it shall be a place void of all comfort so shall it be a place full of all misery, and torment. For we know, that that which causeth tears, is pain, and griefe, and vexation: and gnashing of teeth, commeth from extremity of anguish. Wretched therefore, and miserable is their condition, that are shut out of the kingdome; as we reade of the rich man in hell, that he was tormented with the flame, desiring a drop of water to quench his thirst. With them shall be no light or any ease, but fearefull crying and yelling, for paine and torment, there is fire vnquenchable, a lake of brimstone, burning, wherein they shall be euer boyling, and neuer consumed, euer as it were dying, and yet shall neuer die. Note.

Therefore also the paines of hell are the worme of conscience, which shall with gnawing of it, torment it, no otherwise, then as if

Pp

wormes

Note.

wormes were gnawing the heart. And because there are scorning Atheists and prophane persons which sport out the matter, when they are told these things, saying, that if they must needs go to hell, yet this is some comfort to them, that they shall haue company; they may know, that their companions shall be the diuell and his angels, except those who shall be in the same torments and anguish with them, in which estate they shall haue little ability to reioyce in, or receiue any ease by their company. And yet if this dreadfull irkefome, & most woefull condition might end after a thousand yeers, there were somewhat to ease them who are to beare it; but when after a thousand times ten thousand millions of yeers, there be many more thousand thousands to come, and after all, a perpetuities therein, it striketh their hearts with deadly discomfort and desolation. Which if we did but consider how wearisome and vnwelcome one yeeres great sicknes and extreame paine is, we would do any thing to escape and auoyd.

But not to be long in a matter so cleere, I will end with S. Peters words, who, when all is said that may be said, of the estate of the damned, either by expresse scripture, or by comparison betwixt the same, and the most dreadfull tortures in this life; yet he saith, he cannot set them downe as they are, but they exceed all that man can say of them. For these are his words; *Where shall the wicked and vngodly appeare?* As if he should say, he cannot expresse.

1. Pet. 4. 18.

Secondly, & sic.

Shew answered

I

Rom. 10. 6.

I now passe to the obiections commonly raised by occasion of the former doctrine. Among which this is one, that the paine of the damned is not eternal, seeing it is called death; therefore say the obiectors, it shall haue an end. This paine is called the second death. * in these words, *Blessed is he that hath part in the first resurrection, for on such the second death hath no power.* Also such are said to perish, as shall be damned; therefore they say, their paine shall haue an end. For this they alleage that out of Job. 3. 16. *They that beleue in him shall not perish;* as if he should say, the vnbeleeuers shall. To both obiections one answer serueth. For they are said to perish, and to dy, not because they shall haue an end of their paine at any time, but for that they haue no hope euer to recover out of it to their former estate or a better, and so they are euer dying, but neuer dead. Again, they object, that were too seuer a punishment for sin, that they should lie in such paine for euer. To the which I say: beside that their boldnes is shameles in so speaking of Gods iudgment vpon the reprobate, so their blindnes is as grosse, seeing God is good in all that he doth, & as it is said of Christ in the Gospell, *He doth all things well.* He is iust in all his waies, & holy in all his works. These obiectors must

Obiect. 2.

Note.

Mar. 7. 37.

must therefore know, the sinne of the damned is aggravated by the person against whom it is committed, that is, the King of glory. And he is justly thought to be worthy of death temporary, who doth but raile vpon a Prince though a mortall man. Then he who offendeth the immortall God, as oft as he hath breathed, that I stand not in aggravating many of his offences, who shall plead for him, that he suffereth vniustly?

Lastly, they obiekt, that it would driue a body to desperation, to *Obiect.* heare such things preached and taught, of the eternitie of the punishment of the reprobate. To the which I answer: It were to be wished, that we might see such fruit to follow the preaching thereof. For then were they in the high way to escape and come out of it. As they in the second of the Acts, who though they mocked and railed on the Apostles of Christ, yet they hearing this everlasting woe to be denounced vpon them for their sinne, were pricked in their hearts for *Acts. 2. 37.* the same, and so, as they despaired of help, saying: *Men and brethren, what shall we doe?* But what hurt (I pray you befell them thereby? For they came with humbled hearts to Peter and the other Apostles in that their distresse for aduise and help, and obtained it, euen free pardon from Christ through faith, and saw themselves deliuered out of their sorrow and were comforted.

Therefore they who say, the hearing of so fearefull doctrine would driue them to despaire, I say, so it should do, for then it worketh kindly, I meane not vnto despaire, but in themselves, and so those people did in the Acts, and thereby shunned the wrath to come. But to lay forth the sinne of these obiektors, who pretend, that this hard preaching is fit to driue to despatre, we may know, they are so farre from that fruit of their hearing, that they cast off all feare and sorrow, and are bold in sinning still, yea and hardened therein: as it is easie to be seene in the infinit numbers at this day, who can pleasantly make a mock of hell fire, and such as make playes thereof: bringing in diuels, to raise laughter thereby in the beholders.

But to proceed; they be not only troubled in their consciences by any sound teaching of the fearefull estate of the damned, but neither are they any whit moued by the most comfortable doctrine that is taught, nor once brought to relent for their wicked course, or to long after the comfort offered by the hope of saluation, while the Lord causeth this and the like to sound in their eares; (*Come to me all ye that trauell and be in quiet saden, and I will refresh you.*) but also this, I beseech you by mine Ambassadors to be reconciled vnto me. By all which here set

*Math. 11.
2. Cor. 5. 28.*

downe, it may cleerely appeare, that they who put forth this obiection may be ashamed, rather then pined, or further to bee regarded or answered.

Thirdly: reasons
of such punishment
must.

I

Now after the obiections the reasons are briefly to be considered in the third place, (why they perish) none depending on another. The first is, *that they know not the time of their visitation*. When God gave them opportunity, they would not take it, nor use the seasonable time to bring them home to God: for the which Ierusalem was threatened most heauie calamities. The second reason is, *that they beleue not in the Son of God*, and this followeth consequently on the former: For they who take not the time which is given them to call them to beleue by the cleere preaching of the Gospel, cannot become beleeuers. and they who doe not are condemned, as our Saniour saith.

2
Luke 19. 43.

Ioh. 3. 18.

3
Iuke 13. 3.

The third reason of the wofull estate of the reprobate, is, for that they repent not: for so we reade, *Except ye repent, yee shall all perish*. And this followes necessarily vpon the former: For none can repent, except they beleue.

4
Math. 3. 8.

Math. 25. 42.

The fourth reason is depending vpon the former three: and that is, *that they bring not forth fruits of amendment*, (which is required of them who will shun the vengeance to come) and more particularly, mercy and compassion to Christ and his members, as by the words of our Saniour is manifest, saying: *Depart from me ye cursed into everlasting fire prepared for the diuell and his angels: for I was an hungred, and ye gave me no meate, &c.* And this be said briefly of the reasons.

4. The 7th.

Now last of all followeth the vse of that which I haue said, and this it is: euen to remoue these foure causes, and then we shall auoide the woe to come. So then, *while it is called to day, harden we not our hearts*, but while the seasonable time is, take we heed, that we receiue not the grace of God offered vs by the preaching of the Gospel, I say, that we receiue it not in vaine; but bow we our stomacks to God, for that we haue sinned, tremble we at his iudgements, that we may beleue his mercy, and witnes we the same, by our vnfeined repentance, and

the fruits of amendment, as mercy, innocency, sincerity, zeale, and such like. For so shall we be free from that intolerable woe. And this be said of the state

of the reprobate after
this life.

THE



THE SEAVENTH TREATISE OF THE OBJECTIONS AND CAVILS WHICH MAY

be brought against the doctrine before set
downe; and an answer
to them.

CHAP. I.

Of the summe and order of this Treatise.

NOW that I have set downe the summe of the matter which I took in hand, and have shewed how it behoueth the people of God to be directed and guided daily vnto the Christian life, and what impediments are in the way to hinder from it, and what priuiledges to encourage to it: I will now in the next and last place, (as I appointed in the entrance,) meete with the objections and cauils which may arise from thence; that all the Lords inheritance may walke after that course more resolutely and boldly, especially when such objections as may trouble them, shall appeare to be but weake and vaine. As I nothing doubt, but whatsoeuer shew of reason may come in the way against it, shall be seene to be but the froth of mans braine, and carnall, sensu-
all and diuclish. And I likewise hope, that such as shall be acquainted with the doctrine before set downe, shall not onely be encouraged by these answers to practise it, but also inabled and perswaded to continue therein, till more light be given them for the well governing of them.

Note

Note.

themselves, and that in a more perfect manner then I can set downe; in the meane season, that this which I here haue propounded, may help to direct the common sort of Christian people, as the godly learned haue been taught of God to direct themselves. For who knoweth not this, that euen many of Gods deare children doe and haue through ignorance and for want of direction, very dimly seene into the beauty of a godly life, and vncomfortably gone about it, and haue made a meere toile of the seruice of God, which should be the greatest pleasure? And then, it may easily be gessed after what manner the common sort serue him. Therefore as it is not to be doubted, but that numbers will rebell against the doctrine which rangeth them within holy compasse, and will refuse to be subiect to it; and that they which doe so, will frame their iudgement to their practise, to excuse and defend that to be good which they doe; how grosse soeuer it be in the eyes of others; and besides, as there is no doubt, but that questions will arise in the weake beleeuers about it to trouble them; I will therefore (as I said) in this Treatise set my selfe against such carnall reasonings, answering the cauils and quarrels which they shall raise and bring for the defence of their quill liues against the former doctrine, or at least against the daily gouerning of them, and then remouue the obiections which weake (but yet teachable) Christians would or ought to propound for their satisfying, before I end:

*The order of
this Treatise.*

And I will do it in this manner: First, to answer them who object, that there is no need of any daily directing of vs, as long as we haue the Scriptures; and therefore, neither this which is before set downe by me, nor any other, is of any vse, or to any purpose: and this I will answer in the next Chapter. Then I will shew the obiections and cauils of them, who say, that neither this, nor any other like it, can be obserued; that is, daily; and set downe their reasons; and shew what great inconueniences they thinke would follow: and to these I will answer in the three next Chapters. After both, I will mention sundry of the particular doubts, which are like to rise in the minds of such as are teachable and well disposed Christians, and arme them against the same, to the tenth Chapter. And last of all, I will shut vp this Treatise and the whole booke, exhorting all the faithfull to make vse of it, and the vnreformed, to repentance.

CHAP. XII.

Of the first obiection: That there needs no direction daily beside Gods Word, and therefore this is needlesse.

ANd first, if any doe maruell why I write any direction at all, as though God had not set downe in the Scripture a way for vs all to walke in; to this I answer, That if that were a good reason why no helpe for mens weaknes should be set foorth in writing, because it is the same which is in the Scripture, then it should follow with as great reason, that nothing should bee preached, because all that which is preached, (if we preach in the name and by the authority of God) is out of the Scripture. But seeing there can be no doubt made of that, and therefore that both preaching and writing are singular gifts of God, for the building vp of his Church, & that all helps are not enow to hold vs on still in our Christian course: therefore all men see that this doubt is soon answered, and will grant, that it is necessary to haue daily direction for our liues drawne out of the Scriptures, though we haue them extant amongst vs. This being so, I wil proceed to shew the cause, why I haue taken in hand any such thing in this book, and will answer particular questions and obiections afterwards. I haue considered, being conuersant among the people, of whom many haue receiued the Gospell gladly, what great wants & infirmities are among them: and as diuers of them conceiue and vnderstand that which is taught them with much adoe; so they as hardly keep it in memory, and therefore make the lesse vse of it. So that, although all things necessary to saluation and godlines, be taught one time or other, where an ordinary ministry is; yet, as I haue good proofe, it must be a very long time to bring the most part, euen of the forwarder sort, to be able to guide themselves, and to lay together in one sum those things which haue bin taught them at many times: I did therefore indeuor my selfe, to lay before them a sum of that in one view, which they haue bin learning many yeers; that they hauing the same brought into some easie and familiar kind of order, may through the blessing of God finde helpe and ease by it.

And besides, I haue knowne many of great forwardnesse and ready to receiue any profitable lessons, (euen as the Thessalonians were) who hauing long wandered in sorrowfulnesse of heart, and found

Note.

The cause why of this worke was taken in hand.

2. Thes. 2. 13.

*Many for want
of direction,
walk confused-
ly.*
Note.

much vntowardnes in their life, haue complained bitterly; wishing most willingly, that they might haue found some direction to leade them into their way, and to hold them constantly in the same. And this they haue done, for that they were so soone vnserled and waxed loose hearted in a small time and short space, although a little before they felt themselves in some good case, euen ready and willing to serue God; which men being directed how to keepe constant, shall not a little be eased. And if you will say, They may heare their preachers, and so learne to stay themselves; who doth not know, that they must proceed in their teachings as occasion is offered by their text, which doth not fall out commonly such, or in such manner to be handled, that it satisfieth those which bee in this case, being perhaps, but touched briefly? & though it do somewhat comfort them which they heare, yet it abideth not by them, through forgetfulnesse and other occasions; and yet there are very many that neuer heare any such thing taught them at all, or to very small purpose; and therefore if such may haue somewhat lying by them, to guide them in that their so great necessitie, shall it not bee (thinke wee) great helpe and contentment to them?

*Men leaue to
open their
griefes.*

Note.

*Cent. 5. 7. &
3. 3.*

Now if you aske, why they do not open their case and make their grieffe knowne to their teachers; I say, some of them are ashamed, some are afraid to shew their estate to others, the diuell holding them in ignorance and distrust. Againe, many of their Ministers, to whom they may haue access, either for want of knowledge, or of experience, or both, are not able; and others of ill conscience are not willing to resolve them, nor stay their minds, but wound and vex them with mocks and discouragements rather, (as the watchmen which *Salomon* speaketh of) calling them tooles for meddling with the Scriptures; and this is the comfort which they find at their hands. These things when I haue weighed and thought vpon, what light, ease of heart, and consolation many of Gods deare seruants haue bin deprived of for want of direction, and how many of them haue walked heavily, and with hanging downe of the head, and all because they haue seene their frailtie great, felt their wants many and grievous, and for that they were vterly vnable, by that which they had learned, to carrie forward themselves in their Christian course by reason of their so many discouragements, and the same not provided against: I wished most earnestly that some such thing might come forth, as might settle men more firmly in a Christian estate, that such as are willing, may be able also to direct themselves in their daily cariage: which how greatly it may

may benefit them that haue a mind to please God; & how much more fit it may make them to profit by the daily teaching which is among them (that I say nothing what good it may do others) it is no hard thing to iudge and determine.

Besides this, such as finde no want of it, because they know not whether there be any easier way to guide them, then they already vnderstand, there is no doubt but many of them, if there were any ex-
tant, would keep a more sound course in their liues: then now they doe, hauing (I speak of many of them) none other help then their pub-
like teaching, which in many places is both feldome and slight.

And to speake plainly, (it is expedient to speake thus for the loue of Gods people constraineth me) I haue my selfe languished long ago, (though not without Christ in the world, and therefore not at-
together without sitting comfort) sometimes to see such vnseled-
nes in my life, such vncertainty in my waies, so oft proposing greater
proceeding and more constancie in that which is good; with more ex-
ercise of my faith in prayer, and oft reioycing in the Lord for the
priuiledges which he hath granted to vs, and yet I could not constant-
ly be settled in them, as Gods word exhorteth.

Many yeeres (I say) those and such like haue bin my desire, and much longed after: but
sundry alterations, disappointments, vnsettlings of mind haue come,
with no small heauinesse accompanying the same; for that I could not
attaine to that which I sought; vntill wooll experience drave me to
tie vp mine affections shorter, and to obserue my whole course of life
more narrowly, and then for better stay of my selfe, I drew some-
what according to my small knowledge & experience out of my read-
ing and obseruation, to be a more certain manner of direction for me
through the day and week, which I may aime throughout my life; a
copy and summe of the which is set downe in this booke; if not so
full and perfect, as it might be, and by some other might haue been,
penned; at the least, such it is as Gods word doth lay out vnto vs,
& such as if men were as fit to profit by it; as it is fit to do them good
it should not be as it is at this day with many well disposed Christi-
ans. By the which whatsoeuer I haue attained vnto, I will not, say
but dare warrant the carefull and faithfull obseruer of it; (the Lord
being true of his word, who blesteth the means which are vsed in sim-
plicity) that his labour in the practise of it, shall be plentifully recom-
penced, yea, his gaine by many degrees shall bee greater then his tra-
uail. This I say now, seeing by the importunity of many, I haue
made it to others which I collected and gathered for mine own
use;

The Authors
owne experi-
ence.

Note.

Great gaine of
the direction,

*More and lesse
for the same.*

use; and therefore (to proceed) I may be bold also to say, that whiles men do serve God with some care, and being called home to repentance, doe desire to set forth his glory, yet when they shall not propound to themselves for this purpose, some certaine course daily to walke in; but goe on vncertainly, that is, one day giuing themselves carefully to good duties; but another day neglecting them; and yielding to the occasions of sinne rather, then resolutely armed against the same; it both causeth great distraction and vnsettlednesse in them; though otherwise good men, and bringeth much barrennes of heart, and giueth more strength to their corruption, and more aduantage to the aduersary, and therewithall depriveth them of much communion with the Lord and comfort thereby, and causeth that the godly life is not found; and inioyed of them in many points as it might be.

*Priviledges
not inioyed
without such
direction.*

I haue spoken much of the priuiledges of a godly life in the former Treatise, though no tongue of Angels can sufficiently set out the same; yet many (no doubt) of good hope, haue not found it so, for that they haue had but weak helps to set them forward, that they might haue their part in them, but are ignorant rather of the variety of the good things, which God hath prepared for them that loue him, and therefore their faith and comfort are weake, when yet their discouragements and hinderances haue beene strong and many. These at sometime haue felt the fauour of God shed into their hearts, that they might not turne from him altogether; but if they haue not attained to some good order and settled course to direct themselves by, they must needs taste the more of the corruption of the world, be the more in subiection to their rebellious affections, and therefore the lesse feele the benefit of a godly life.

For from whence are there so many heavinesses, complaints of vnsettlednes; inconstancy, yea and halting with God, but from hence in great part, that they doe quench the worke of Gods Spirit in themselves; and cannot tell how to quicken vp themselves againe, nor to arise when they are fallen; and to return when they are gone out of the way, nor to guide themselves from one duty to another.

*Not the bare
meanes haue
such vertue.*

I know that it is not the vertue, nor the power of outward means vsing, nor of any direction that can bring our liues in frame: but yet for all that, when they are reverently and confidently vsed, God hath promised that they shall not be vsed in vain, but they shall auaille much to our benefit. What meant the Lord Iesus els, to charge vs to watch and pray, to heare and reade? and the Apostle also, in the name of

God,

God to assist vs, whiles wee are in this warfare of the world to have alwaies our compleat and full armour, and not to walk naked, and hang that vpon the wall. but that we should daily gird it vnto vs, and suffer no day to passe in the which we should walke without it? and to what other end tendeth this direction, which I am now occupied about? For if every day and oft in the day we looke not carefully that we be armed with it, let vs looke for no other from him who is our professed enemy. (and as able to hurt vs, as willing and watching for it) let vs looke for no other. (I say) but to be dangerously foiled, as many criers of the better sort are; though some of them through spirituall slumber feele it not, neither perceiue it in a long time, till it please God to awake them.

*Boiled by Sat. n
without this
armour.*

But to returne to perswade, that it is necessary that Gods people should be daily holden within holy bounds, is it not preposterous and lamentable that we can say, that where no order is in any thing that is taken in hand, there is confusion and danger; and yet, although there be none taken for the daily governing of a Christian mans life out of Gods word, which without daily direction is soonest out of order; yet there we suspect not, neither feare any confusion and danger? The husbandman cannot yeeld his rent, nor reape his early harvest without his daily and continued labor: neither can the Captaine maintain war against his enemy except he renew his band, and cause daily attendance to be given by the same, and necessary prouision to be in a readines; and so I may say of the rest. In like manner, the Christian cannot looke to continue faithfull vnto the end, if he set not himselfe of purpose to continue daily his diligence in resisting his sin, and if he gather not daily strength by the continuance of some good means against the euils thereof.

*Order in all
other things,
and should be
in Christians life
most of all.
Note.*

Insomuch, that if a man had all the knowledge that many men haue, and should be ignorant of no necessary point of duty; yet if he should not with a well ordered mind, prouide and carefully looke for the right vse of his knowledge every day, as he shall haue occasion to practise it; he might quickly be too far gone out of the way in some grosse dishonouring of God; which though it doe not prick and wound him by and by, yet a time will come, when he shall wish hee had borne the yoke of Christ, and kept compasse; for the end of a thing is not like the beginning.

If any should think me vnadvised to call in this earnest manner, for means be of an
daily directing of men priuately, as though I set little by, or made small
account of the helps which they haue in publik assemblies; I haue said
before,

*Though publike
means be of an
excellent vse,
yet priuate
necessary*

before, that I prefer these before the other: yet it may please them to understand, that besides the benefit of these, which is very great and singular, euery man shall finde it more then necessarie, that they be not idle nor unprofitable at home; about the well governing of themselves in the generall and manifold affaires of the day; and yet shall not this be any derogating from the other; but the first is of it self as necessarie for the soule, as to haue a dayly good diet and ordinarie for the body, although it haue feasting once in the week. This I haue spoken generally hitherto, to perswade many that feare God, (and yet for want of knowlesse doe serue him very vn certainly, and see not therefore the excellencie and price of the estate that he called them vnto) that he hath not left vs so desolate and stranger like from him here on earth, that we should but seldome think of or heare from him but that we should haue daily recourse to him, and throughout the day be with him, & not as the wandering man, who hath lost his way, so to be at any time out of his gouernment. And that it is not only his pleasure, but also his commandement, that we should be alone in the world, and so haue to do in it, that yet all the day long (as our frailetie doth permit) we may haue our meditation on him and on our happiness in conuersing and walking still with him.

If this state be thought too precise by some, let them consider the examples of those who are commended in the Scriptures for their constant walking of God: how they were taken vp with the love of him, and possessed with faith, &c. for so the Apostle speaketh of the Thessalonians, that they abounded in these, and were ready to doe whatsoeuer he commanded them: and Daniel prayed, that he might not wander from Gods Commandements. What is here commended in them, but that which these mislike and speake against at this day in vs who labour for some measure of it? Is that ill in vs, which was good in them? There want no proofes nor examples to teach, what we should doe in this behalf. But the flesh rocketh a sleep euery many good Christians. But let these objecters alleage, who haue not tasted of these dainties, let vs be most glad to heare, and more glad to learne that the beloued of the Lord may dwell in safety vnder his protection all the day long. And if we haue not knowne so much as that God hath let vs such direction touching his presence in some continuall manner amongst vs, then let vs now learn, and beleeue that we may reape fruit of it accordingly; and not be so hailed this way, and that way in the world with cares and vexations; and snared and allured with earthly pleasures and delights; neither vnstayed with so vn-

Note.

We are not left
as strangers to
heare seldome
from God, but
to walke
with him.

This is not too
precise.

2. Thes. 1. 3.

2. Thes. 3. 4.

Psal. 119. 1.

Gen. 33. 12.

sonable

reasonable and vngodly persons, that we can hardly once in the day, (yea, sometime through the weeke) haue libertie and abilitie so much as one quarter of an houre to solace our selues with holymeditation, and remembrance of heavenly things: for thus it hath been with many of the deare seruants of God, (of such slauierie they haue been holden vnder) who yet I doubt not, but they shall without neglecting any necessarie busines, shake off much needlesse tediousnesse in their liues, and see their estate much altered by inioying the contrary libertie and holy reioicing, if they will duly regard what God hath said of this daily keeping of a good course; and not what carnall obiectioners say to discourage them. And thus much of the first obiection.

CHAP. III.

Of answering this obiection, That no such direction can be obserued daily.

BUt I hauing thus shewed the cause why I tooke this in hand, and answered them, who may thinke that no direction for a Christian through the day is of necessitie to be imposed vpon him: now I will proceed to satisfie the reasonable about this particular direction, or the like in effect by answering such obiections as may be brought against the same: Some perhaps wil obiect and say, it cannot be daily obserued of any man, neither haue they heard, that good men in other ages, haue been giuen to any such speculative life, except the Monks and Fryers, and other of that rabble; they will not denie but it is good sometime to giue our selues to prayer and other good exercises; but euery day to do it, and to be tied vnto them and to other duties before mentioned, were a tole intollerable, (they say) which no may can like of and a taking away of all delight from our liues. Againe, they say, What should become of mens labour and busines in the world; how should it go forward? Also they say: It were a strange world to see men liue now after such a sort, all societie to be broken off, and as it were, a bringing in of Monkerie againe.

These and such like obiections although they proceede from very euill men, and are vitered of them with a scoffing spirit yet for want of knowledge and acquaintance with the Scriptures, they may be at the first, the thoughts of many simple, well meaning men also, for whose cause I will answer them, because I would be loath to leaue

such

Second obiection.

This direction cannot be daily kept.

Prinss canils against this direction.

*The true lets
which hinder
many from this
conise.*

such in any doubts, which might trouble and hinder them. But they who object thus, might more iustly haue alledged other reasons, why they keep it so hard to keep any such daily direction: that is to say, partly their owne ignorance, and vnacquaintednesse with this course, and vnablenesse, and partlie the taunts, mocks, and other discouragements, which prophane & vngodly men would pursue them with, who should walk so vnlike other men of the world, by the practising herof. First therefore I will answer their doubt in this Chapter, that they thinke it impossible: and then their reasons (in the next two following,) why they thinke it cannot be without great inconuenience. If it were impossible to bring our selues to such a course, (for here is not perfection to be dreamed of by me, but an holy directing of our selues daily towards the kingdome of heauen) why would the Prophet Dauid haue said: *Blessed is the man that exerciseth himselfe and meditateth in Gods law day and night?* Also why should he haue said it of himselfe, *That all the day long he was considering it in his mind,* that is to say, meditating on it? It is manifest (whatloeuere particular manner or order he vsed herein) that he did tie himselfe daily to this course, that is to say to see that he walked homeward; that he might not be carried aside, or out of the way, either with the deceitfull inticements of this world, or any discouragements: But much hath been said in the former Treatises to this purpose.

Ans.

That it is possible to be thus guided.

Psal. 1. 2.

Psal. 119. 97.

Note.

And such examples this present age of ours (God be praised) doth afford, (he vouchsafe to multiply the number of them, for one, an hundred) who do so passe through the affaires of this world, that the Christian life is vnto them not in word, (as it is with many which deceiue themselves, but indeed, and sensible account, daily their chiefe treasure.) And all that I in the name of God require, is no more, but that faith and godlinesse may be continued in the beleevers, and that they prouide, (for the same purpose) that though the malice of the diuell doth lay many lets in their way, yet that they bridle and bring vnder their corruptions, to the maintaining of a pure heart, a good conscience and vnfained faith which worketh by loue, to the praise of God, and their owne comfort. The which will not be brought to passe through security and negligence, but whiles they giue all possible diligence herunto, and set themselves in some good order and daily direction for the preserving of the same. So that if there be any before others in this practise, who by experience haue found how mightily God hath blessed them in this estate, (who is as ready to do the same to the rest, as he did to them) and haue proued that it is possible,

*Forwardnes
must be perseuerance
Psalm. 119.*

yea

yea and easie (through God who maketh it so) to passe the day in well doing with peace, or when it is worst with them, to be free from euill, rather then wearisomely to giue ouer the care thereof, as the most doe: let such be patterns and examples to those which are not so forward. Let one learne of another in meekenesse of spirit, that which he hath not as yet attained vnto: and not hold this opinion; That none can do more then they themselves doe, nor goe beyond them; who yet haue scarcely at al, or very slightly gone about this practise, themselves.

There is no reason in it, that such as serue God in the day, (as it falleth out at a venture) without any certaine and continued purpose of care, and of vsing the means for the quickening of their faith, should either finde the godly life so easie, or be able to iudge of the best way to it, as they who haue painfully trauelled in it, and spent much time about it. For they must be able to report what repulses they haue had, and how they haue recovered their strength againe, what temptations and how they haue resisted them; and what hinderances and discouragements whereby they haue bene long held backe, and yet for all that how they haue overcome them. They must be able to say what hardnes is in the godly life, and how it is made easie, how flitting and soone vanishing our faith is, and how it is strengthened and confirmed: and what comfort and vspeakable peace God giueth his, to incourage them to go forward constantly. They must haue good prooffe of their owne many infirmities, and how they send them the more earnestly to God in their prayers, to strengthen them against the same: and to be short, they must be acquainted with the subtil and malicious practises of the diuell in seducing them, and with the falshood and deceiueablenesse of their owne hearts, and how they haue withstood them, and how deadly and lothsome the broad way that the wicked walk in, is, though it only seeme pleasant. For such honour haue his Saints: such grace he bestoweth vpon them which seeke it of him in truth. And when God hath thus trained and made them fit for his seruice, then shall they finde that it is not impossible for them to follow daily direction, but that there is great ease and reward in seruing God after that maner, & that it is an exceeding benefit for the well ordering of their liues; yea, they shall count themselves much vnsetled, when any day shal passe them, which is not consecrated to God in that sort. And thus let them indueour to doe, and yet count it no toile neither, who would gladly please God (they say) as well as others, but yet all means are tedious to them to vse besides such as they thinke good, that is sometimes to pray as it falleth

The idle may not looke for such gain as the painful professor.

If that experience we should haue in our liues.
Note.

Math. 11. 30.
Plal. 119. 11.

Weak should learne of others.

leth but: but as for any further or certainer course to honour God in, they thinke it meerely impossible for them to bee brought vnto, and therefore needlesse.

Best practisers
best teachers.
Note.

And as wee are wont in our matters of law to resort to them for counsell; which are best acquainted with the lawes, and best experienced in them: and in dangerous sicknesses to resort to those Physicians, who besides their knowledge, haue bene a long time practisers, and haue done many great cures: so in the practise of the rules for a godly life; (all which bee grounded vpon the word of God) none can so well teach how; as they who haue taken greatest paines in the practising of them by long experience, besides their knowledge which they haue in common with others. And therefore wee are to resort to them, as being best able to perswade vs, that as we ought, so wee may possibly attaine to the daily practise of some certaine duties: and the reuerent vsing of the helpes and meanes for the well passing of the day; whereunto, if they who professe, yea and Preachers themselves also could submit themselves, to learne how to be settled by the furtherance of such as haue gone before them, both in the searching out the way, and the practise of it, there need not bee any doubt, but that many should both find it, and with much blessing giue hearty thanks to God for it; so farre off should it be, to be thought impossible.

CHAP.

...as it is said enough to be

...which I answered before

CHAP. VII. III. sect. 1. and in the same

Of an answer to this reason against the practice of daily meditation: That

it is toilsome and incommode, taking away all pleasure

from men, and hinders their labours.

BUT now I have shewed that it is not impossible, I will fur-

ther answer their reasons, whereby they are led to thinke it

to be intolerable, and that which would bring exceeding

inconvenience. First therefore, whereas they are perswa-

ded, that it would make our life tedious and a very toilsome being

our selves to this point, that our lines should be overlooked and

regarded throughout the day, and that we should observe certain

rules for the well ordering of the same, the truth is, that there

is no pleasure nor comfort in the world like it; nor none (to them

who know it should be so) without it, how far rather thinke other-

wise, which if I can prove, I hope they will be far from this mind,

to ascribe it to be a wearisome business, and for the sake thereof, they

may understand, that the holy Ghost giveth the very contrary sen-

tence and judgement of this matter. For whereas his right orde-

ring of our lives, or framing them to obey Gods commandments,

is the greatest wisdom, even greater then that of the aged, ex-

perienced, or our teachers; yet of the same wisdom, *Salomon* saith;

Wisdom is better then riches, and is to be compared unto silver, therefore if thou

desirest pleasure, be wise; and provide that thy soule be safely kept

from evil in the day, and throughout. For it must needs be gran-

ted, that it is good at sometime; then it followeth, that the oftner

and more usually it is kept so, it is so much the better. And if it be

the greatest pleasure of all other, to have our hearts and communi-

cation with God some one houre in the day, then by many degrees

it is the greatest pleasure, if we can by any good direction obtaine

it for the most part, or throughout the day. Agreeably to the which

that man of God, who was so well experienced in these matters,

reflects, not of some one time of his life, but of some who (as part

thereof) has had in much delight and pleasure in his retirement,

in all manner of order. But you will say, What is this to prove,

that he was thus minded through the day? He speaks not of his

It is not like
some to be thus
guided, but
great of plea-
sure.

Gal. 6. 16.
James 4. 17.
Now

Psal. 119. 92.
106.
Prou. 8. 34.
Job 1. 21.

Note

Deut. 1. 3. 1.

Psal. 119. 14

Psal. 139. 97.

Vet. 23. & 10.

his daily course in such places; as it is easie enough to see, according to that which I alleadged before: *At the day long is my meditation in thy law*; that is, (as hee expoundeth himselfe elsewhere) casting and pondering in his mind, how he might keepe and might not break it, nor wander out of the way from the direction of it. And who so hath any practise of his knowledge and experience, what reward there is in serving God, doth cleerely iustifie this to be true.

Psal. 84. 2.

Notes

Meb. 10. 33.

& 11. 24.

Meb. 11. 24.

*This is impossible
I was in all.*

*But only in the
upright in
heart.*

Ps. 11. 24.

For wherefore doth the godly Christian take order to have his recourse to God by prayer, meditation, reading, when he can have opportunitie? wherefore is he searefull of ill company, and desirous of good? why doth he not fashion himselfe after the world in their common prophane delights? why is the holy assembly of Saints so desired of him; but because it is the pleasure, which he seeketh above others? when no man doubteth, but that he hath both leisure as well as other, and occasions enough offered him to the contrary, if he found not greater delight in this course than in any other, I say, if he saw not great pleasure in the Christian life, and so, the more Christian-like it is, the more pleasure to be in it. Why would the best Christian in all ages, suffer much, approaches, displeasure of their friends and parents, loss of their goods and other liberties, and in such times and places as their profession hath him pursued with imprisonment, banishment, yes, and death it selfe, goe vnder all with free choice, rather then to enjoy all other pleasures of Sinne, as others have done?

Indeed I grant, that this is not pleasure vnto all; neither is it to be procured of me; but that it is a pleasure to those which love the Lord, and no toils; (except the corruption of nature) to be conversant with him in one part of their life or other, all the day long; and that with delight may be aimed at, as at a quicke, that they may please God in the things which they go about, even throughout the day, and may haue an eye to their actions which they doe, that they may not offend him. This vnto the upright in heart is such a pleasure, as without it there is none to them; although I deny not, but that there is much resistance against it, partly through corruption, (as I said) and partly for want of the knowledge of it, and the happy fruit of it; who yet, when they haue further understanding, are most of all gladd for this, that they wandred so long vncheerfully, because they knew no better. And as for them which are not pure

pure in heart, though indeed they please themselves some way or other, yet their pleasures are but vaine, and though they follow a way that seemeth pleasant, yet the issues thereof are the wayes of death: Inasmuch that not onely *Salut Waters*, which are commonly *most sweete*, that is, vnlawfull liberties, are mixed with poison, but euen the pleasures of wealth and marriage, which are things not vnlawfull, doe hold them out of Gods kingdome.

Prou 14.12.
& 9.17.

Math. 19. 23.
Luke 14. 30.

Thus it may appeare, that it is no wearisome thing to bee settled in such a course (wherein we may please God) as strally will permit: but the sound and chiefeest pleasure rather, yea and better, is that onely, which so seasoneth our earthly and temporall liberties, that thereby they become lawfull and pleasant to vs also; and the duties and workes of our calling, that they be not (as to others) burthenome and tedious. If all finde it not so, yet let the truth remaine, and let such as haue thought the contrary, learne and be perswaded other wise. And if by the vnwardnesse and rebellion of the heart, there be sometime found vnpleasantnesse and wearisomenesse in good things, then amongst the best, so that they be overcome thereof: yet must not the vntruly heart, for all that, be yeilded vnto, but be the more strongly mastered, and all libertie which we find to be an hinderance from the life of godlines remoued.

Godlinesse seasoneth all earthly liberties.

Note.

But another reason why this course is alledged to bee absurd, and inconuenient, is this: that mens labours should hereby be hindered, and their callings neglected; and so, poverty grow vpon the land, and many evils thereby: which were absurd, and not to be suffered. To the which it may be answered, that godly thrift, and Christian gaining, & lawfull prospering in the world, do arise from hence: when a man doth so goe to worke in the world, & follow his callings that he be sure that he goeth about his with a mind which is at peace with God, & well ordered, that is, guided by him, and when he doth faithfully and devoutly commend himselfe and his affaires euery day to Gods providence, and rest therein quietly, and when he doth as it were arme himselfe with circumspect heed-taking and wise regard, that he beate not himselfe prophanely in the world, nor after the manner of men, but according to that which is written: *Whether we eate or drinke, or whatsoever we do, do all to the glory of God.* And when for these purposes hee shall resolve with himselfe, in the most conuenient sort that he can, to begin the daily

Godlinesse, as his seruants in our callings.

Not the way to stridie.

Note.

1. Cor. 10. 31.

direction or in some other like, that all the rest of the day following he may labour of the same, here shall in his duties, doing about the world, please God & be that also (as far as God shall see it expedient) prosper in the same, as it is written: *For if thou shalt keep the commandment of God, & his right counsel, and other things shall be cast upon you.* And this is the labour which should go with religion. Thus ought Christians to endeavour to come unto wherein although all which feare God, have not a like measure of wisdom and grace, yet let them all, wherein they want and be behind in any part of duty, therein be willing to feele their failings and slackness, and so shall it go well with them, and they shall daily come forward, and be better acquainted how to doe family business with heavenly minds.

And thus carrying themselves, they shall have much blessed experience of Gods promises, in remembering, visiting, and caring for them so graciously, whereas on the other side, such as rise early, and go late to bed, break their sleep often and fare hardly & barely, (which sort rise most means to be rich, and are most like to get the same) yet not attempting these things through Gods help, nor usually and oft craving his grace and direction, nor having their minds seasoned with piety and the feare of God, nor being patient, sober-minded, and watchfull against the evils which will meete with them, but prophane, rash, and worldly; cannot find Gods blessing in their course. If they gaine and gather, they may (I deny not) flourish and prosper in the world a while; yet is all but as *man* his top, and the Israelites quails, to become bane and poison vnto them: the Lord hath heaped hot coales vpon their heads, and increaseth their damnation thereby the more swiftly; and oftentimes they are ready (that is, unplashed for all their shifts, and there fore neuer the richer, and many of them poore indeed, putting their money into a bottomlesse purse: so that although they toyle for much, yet they may lide or nothing. Which kind of men provide ill for themselves many other waies, in omitting the chiefe duties which appertaine to them, for they fill their iuiues with much vniquietnesse, frettings, impatience, quarrells, carlings, and such like; and when death commeth, (although it be little thought on in the meane season) these things will grow to some hard reckoning, and in such the prouerb is verified, That though they be early vp, yet are they neuer the neare. For what pleasure doth God take in their toiling when they goe to it like swine, not beginning, proceeding

and

and ending in him, that is, by his direction?

And whereas they apply another prouerbe in reproch to them which will first see God serued thus, throughout their course, namely this: That the furthest way about, is the neereſt way home, with them: they need not be aſtamed of it. For as the neereſt way doth not alwaies bring a man ſoonest to his iournies end, when hee must goe ouer hedge and ditch, thorow mire and water: so they who goe roundly and directly to their earthly affaires and worldly dealings, as soone as they are vp, and (as they say) from their bed to their businesse, refusing or omitting the daily dutie of renewing their prayers, their purposes and care to liue godly: they may (I deny not) goe a neerer way then the other, but they doe nothing lesse then attaine that which they seeke. For as all to whom I direct my speech, are such as would faine please God; as well as bee maintained in the world: so they must looke for their successe and blessing from him, and not from their own labor, industry, & wisdom: and therefore they must daily seeke it at his hands by hearty prayer: and as they must not tempt him by neglecting paines and trauell, so they must not trust to their labour alone, for so they declare, that to be all in all with chem, whiles they make haste to that, and let the principall goe.

Labour without seeking first is God, is lesse.
Note.

For while they doe so, they are snared by the diuell: who setteth, not hedges and ditches in their way, (for by them yet they might haue passage, though more slow) but he pitcheth nets to intangle them, and lime twigs to hold them: that at euening, they shall feelee and see with heauy cheere, that hauing left God behind them, for all their haste, they are much more held backe in respect of the other, who were thought to go a great way about. For though they haue outward successe in the things they take in hand, yet through haste and rashnes, braules and vexations, and mindes fraught with earthlines, and such like annoiances; and remembering that they haue toiled as hirelings & slaues, & not as seruants to God by walking Christianly in their calling, (for such may goe to their worke ioyfully) they finde more sorrow at night, then the profit of the day was worth, euen in the estimation of common persons, and more losse of grace then their worldly gaine can possibly recompence. But if they see not their danger, or seeing it, if they sleepe in their sins, which brought it, & repent not of the, that is worst of all. So that oft times it falleth out thereby, that they are constrained by the checke of

The danger of such a course.

Note.

Their self is worst that see no danger.

their conscience, to cease from their labors for a time, or lose some piece of their bodily rest, to reconer their inward peace againe with the Lord, and the good minde which was in them before; (if they be such as had any better at any time, for of such I speake;) whiles the other who go to worke religiously, and take direction from God; breake not off their labours at all, but go forward, and that in quietnes also.

A simile.

Note,

Who seeth not now, that such are further set backe who thinke to be most forward, by separating Christian duties from their earthly busines? For as he riddeth not most worke, who goeth to it most early when his instruments which he should use in the performance of the same, be blunt and dull; seeing, besides that he wearieeth himselfe, the worke is slacked and marred: so he that will not frame himselfe, so to performe the duties of his outward calling, that his mind may still attend vpon God by faith, goeth about it preposterously, and shall finde his successe answerable. And if it be thus with the better sort, iudge in what case they bee, who, for that the peny may come in, care not though they be as like the oxe & the asse in sence of good things and vnderstanding, as they be like vnto them in seruile worke and drudgerie. And by this (I hope it) appeares, that godlines hinders not mens labours, neither decayes the Common-wealth. Nay who seeth not, that such labour were rather pleasure without perill, which worldly men are not acquainted with; and the Common-wealth consequently, should flourish much more, hauing a certaine promise of blessing.

CHAP. V.

Of an answer to another reason against dayly directing of vs; That it would breake off all societie and fellowship amongst men.

A Nother reason why these objecters thinke that men cannot follow any direction dayly, as is required, is this: They say, that it would be no world, if all men should be brought to such a mopish life; they meane, there should be no familiarity nor good fellowship amongst men; one should haue no dealings with another; but every man should liue to himselfe, and so in time, traficke and merchandize would faile, and by meanes hereof, leauing off of mens callings, disobedience to Prince & lawes, pouertie,

*This course
would not break
off any lawfull
societies.*

pouertie, complaints, and such like confusion would insue and follow: and the least euill which were like to come of this new deuised fantasie, (they say) would be very monkerie. This obiection I doe not thinke to arise or proceede from such as know what the godly life meaneth: but lest it should be cast in the teeth of some weak Christians, that is the fruit of these fantasies and reuelations, which they call godlinesse, and so hereby some might be troubled, therefore I will answer it. Whereas they say, it would be a strange world, if men could be brought so farre from the corrupt and prophane fashion of the common sort, that they would submit themselves to a dayly direction of their liues after the word of God; Note, it is true indeed, that it would seeme strange to those which are contrarily minded; but that would make it neuer the worse: for such *is a strange thing* (as the Apostle saith) *that other men run not after the same excesses of riot that they do; and therefore speake they euil of them.* But though it would seeme strange, yet would it not bring an ouerthrow nor confusion in states, in order, in lawes, neither breake off societies and fellowships amongst men: but every man should much better cary himselfe in all these, and the things themselves established more purely, and the euill that cleaueth to them, be the more easily and sooner purged.

And as for the taking away and the breaking of ill customes, the cutting off of vngodly fellowships, the rooting out of dissolute merry-makings, and the corrupt and euill fashions and talke, which do driue God from mens tables and companies, it were to be wished, although it should be with the murmuring and complaining of many, yet that we might once see it amongst vs: yea I say, it were to be wished heartily, that the notable ill practises, customes and fashions in Townes and companies of men, which vphold and maine:aine the old world and cursed fellowships in it, were ouerthrowne, and with the tables of the many changers cast downe: as houses of play and baudry, where they are knowne to be; stage-plaies, may-games, lords of mis-rule, morice dancings, flockings and meeting together at victualling houses, Innes and Tanernes usually, needlessly and dangerously, with superfluous drinkings and drunkennes, twearings, quarrellings, swaggering, deriding and disgracing, of sincere preaching of the word, railing on Preachers themselves, and mocking of such as desire to follow their doctrine; with many other such abominations: also jesters, flatter-

1. Pet. 4. 4.

Note.
Good to breake
off all ill fel-
lowships.

Note,

rers, slanderers and prophanners of the Lords Sabaoths, in bargai-
 ning, guiming, worldly dealings and absence from the house of
 God, &c. Are not these with such other, the scum and kennell stuffe
 that poison many thousands? and are not these for all that, the de-
 lights of infinite people? And is the remoouing and taking away of
 these, and changing of such cursed fashions and customes into ciuill
 and religious orders, the breaking off of Christian fellowship? And
 as for other ordeis, pleasures, meetings or customes then will stand
 with them, what may better be spared then they? And what tra-
 ficke or merchandize is hindered by the reforming of such disorders
 and abuses? And were the abandoning of these, the leaning of
 mens callings and dislodgement to Prince & when who seeth not
 that it were the way to liue in obedience and to follow mens callings
 diligently? And what complaints are occasioned hereby, but by
 such as being called from their sinnes, and wilfully refuse to bee re-
 claimed, are not to bee pitied? Indeede daily care of well liuing
 doth chase away these, even as a whistle-winde; and God in his
 good time remooue them: that as the holy man King David said of
 his seruant, and subiects, *A froward heart shall not dwell in my
 house, him that priuily slandereth his neighbour, will I destroy; him
 that hath a proud look, and an high heart, I cannot suffer;* and such
 like: so we might once see and haue them, with swearing, blasphe-
 ming, and all of like sort, in an execrable and odious account amongst
 vs. And where as they say, that it is to set vp and bring in monke-
 rie againe, to betake mens selues to any better course of liuing, then
 is commonly practised; I answere: That I cannot easily say, whe-
 ther the Monkes in their hypocrisie, superstition and false worship
 of God, were greater sinners then these objecters in their prophane-
 nesse and Atheisme, who worship not God at all; vnlesse we will
 calla mocking of God, a worshipping of him. And this is the an-
 swerc, which I will vouchsafe them.

Psal. 101. 4, 5.

Godliness, no
monkery.

Note.

CHAP. VI.

Of the doubts and objections which Weake Christians ought to propound, untill they be satisfied; namely, how they may attaine to such direction daily, and answer thereto: and other like, namely, that they count it hard, and what such ought to doe.

BUt as I haue said before, 'to let these cauels goe, as not fit to trouble them who would doe well) I thinke these and the like, the meetest objections for such as are willing to learne.

*Objections of
honestly minded*

First, that they see not how they might be able to attaine to the practise of any good and Christian direction, and constantly keepe the same: and secondly, how they may, (because they are vnacquainted with it,) be armed with patience against the mocks and discouragements of such as might dismay them from it. For the first, I answer, it is meet, that such as shall learne and practise it, be willing and desirous of it: which they may easily see cause of, if they consider what vnstednes is in their liues, and what vnfitnes of mind to serue God, when they haue not by some good order taking for the same, resolved and accustomed themselves thereunto; that is, to walke with God every day; and how much they are the worse, when they haue not done so, but neglected the same. Also it helpeth much hereto, that they make this account with themselves, that they deale about nothing of such value or importance in the world, as ought by right to hinder or draw them from it.

*How they may
attaine and
keepe this course.*

*first, there must
be a desire.*

And yet when they be brought to this, they must strime much against vntowardnesse and sloth, which hangeth in their members, (as if a Lyon were in the way:) and withall, they must call backe and hold in, their earthly affections and carnall desires from nestling themselves any way here below, so that they bee not clogged thereby and made unfit for this worke: and then a full perswasion they must haue, that their fruit shall bee farre above their labour. And to one thus prepared, I doubt not (God working by meanes) nay, I warrant it from God, that the rules which I haue set downe, or the like, for safe conducting a Christian in his way, shall bee found both possible in the beginning, and easie in time and pleasant;

Note.

*Secondly, strife
against flesh.
Moderation of
earthly affections.*

ours.

*neede of pro-
fit hereby.*

fant; and the gaine of the trauell such, as he will not readily lose or forgoe againe.

Impart their
doubts to
others.

Take view of
their game.

Note.

And before he be thoroughly acquainted with the practise of this, let him impart his doubts to such as may most conveniently satisfie him in the same, and so commend himselfe to the grace of God, in this new enterprise, betaking himselfe vnterly from his former wandring and vncertaine seruing of God; and let him after a week, and so after a month, take view of his doings, to see what is amisse, and what is wanting, that it may be helped; if any slothfull deferring or omitting of any necessary part of duty hath beene, that it may be restored: and if any blessing be seene thereby, that it may be increased by procuring the continuance of it. And when hee shall haue had experience of good successe therein, hee shall bee past the danger or discouragements, which *Ismaels* progeny (I meane the generation of scornors and mockers) may raise vnto him. For as infinite waimes of vaine and hurtfull thoughts doe occupy and fill the minds of such as haue not earnestly set themselves against them: so through Gods grace, after they haue accustommed themselves to better cogitations, and weaned themselves of purpose from their old conuersation, they shall finde occasions enow to honour God, in doing out good duty to others: so that, they shall neither need to be idle nor vnprofitable. Which thing if many were perswaded of, they would both taste and try it: which now they doe not, because (as they say) if they should not suffer their hearts to wander and roue euery where as they are caried, but restraîne them, they know not how they could liue.

But I will proceede with other obiections which are yet behind: among which, this troubleth many of Gods poore children, that they feare they shall never bring their hearts to a daily course of Christian walking, seeing they are so weak, and haue so much to doe in subduing some one vntuly affection. The peruerse sort obiekt the same, who say, they could, like well, that men should bee taught a good order and course, but in no wise can abide, that it should be daily and continuall: and I haue in a manner answered it before. For what is that which they mislike herein? Is it not the thing it selfe; nor the direction for their life in generall (they say) but that continuall binding them to it, which is urged, is a wearisome that they cannot beare. But to leaue them as sufficiently answered before, I turne to these in whose name this obiection is here

here propounded, to whom, this I say: As God in the Scripture requireth perseuerance in a good course, to the end: euen so, ^{to keepe this course daily,} they which will faithfully submit themselves vnto that doctrine, cannot but like also to be daily seled in such an estate as leadeth thereto: (for otherwise, how shall they be sure that their master when he commeth, shall find them occupied,) and if they doe so, the hardnes of it will soone be alayed, and they shall in short time finde it a sweet and pleasant way (as Christ calleth it) to his kingdome: so ^{not tedious.} that the tediousnesse (as they count it) being taken away in great part, there is no cause why they should feare that, as too hard, which shall not hurt them, or seeke to shun that as too vnpleasant, the benefit whereof they haue not prooued.

Luke 19. 13.

Note.

Luke 11. 37.

Some say, they like it well, and would with all their hearts that they could practise this direction, but they haue so many lets to hold them off, and cut them from it, that they doe not see, how they shall in any meane sort performe the duties through the day, required in it. But such are to know, that the chiefest lets of all from a godly life, (which be, the intemperancy of the mind, and vnbridled lusts thereof) are by this direction best remedied and stayed: the most of other which are outward in the world, (as prouocations, temptations, and other like occasions) are hereby also, and by the well ordering of the affections, preuented and auoided, or the easilier borne. And as for the third kind, which are, mens callings, dealings, labors, which (through ignorance) many do meane when they complaine of hinderances; are none at all, but as they are made by the vnskillfulnesse, carelesnesse, or other sinne of the partie which ill vseth them. And to this purpose I will tell thee what I haue heard a man of good account and long experience say: I neuer had such lets, as farre as I can call to remembrance, eyther in my particular calling, or in the whole course of my life, but if my heart had bene held in good government, I might haue serued God with peace, and gone forward in the good course which I propounded. Which, what differeth it from that in the Proverbs? *Keepe thine heart with all diligence for from thence commeth life.* So that yee see the chiefe hinderances are vnfaithfulnes, hardnesse of heart, frowardnesse, licentiousnesse, and such like euill dispositions of it, by meanes whereof, outward occasions of sinning doe the easilier prouoke vs; and our lawfulest actions which we goe about, come vntowardly to passe, and so disquiet vs.

Notwithstanding all lets, this course may be followed,

Lawful callings no let.

Note.

Prou. 4. 23.

But

Note,
Many be letted
by occasion of
lawfull duties.

when two or
duties meete.

But perhaps they will replie thus: We would sometime pray or reade by our selues, or looke to some other duties which God requireth, for the well guiding of our liues, when yet we must needs goe about our owne worke, or the princes businesse, or such like lets of one sort or other call vs away, so that wee cannot performe them: whereas they which are free from these outward busineses and seruices, may take their libertie (they say) in those spirituall duties which are by God required of vs. But I aske this question of them againe: Why they should be most earnestly bent to prayer and readeing at such times, when they see other duties to bee imposed and laid vpon them necessarily? Is it not because they see they cannot doe them, that the diuell letteth them forward so hotly at such a time to goe about them, that they may thinke themselves to be godlier then they be, and so be deceiued? And why are they not but euen halfe so seruient in going about readeing, praying and other heavenly seruing of God in due season, when they haue time and leisure? Which if they be, it is well: let them rest with peace therein, so shall they be the fitter to outward duties: and so doing, they must not count themselves lett'd, when they doe that which is a part of their calling. For if they doe so, they must know, that they be blindfolded on both sides; and therefore must make conscience so to doe the one duty in his season, as to pray, reade, &c. that the other be not counted an hinderance of them from the same: I meane their other businesse, but be performed also, and that with cheerefulness, when it lieth vpon them. And that which I answer in this one, I would haue to be vnderstood of all other of the like kinde of questions; and therefore hereof enough. Onely I thinke good to put them in minde, that when two duties meete together at one time, both being of great waight, that they pray God to giue them discretion to consider, which is most necessary (alwaies following the light which God giveth them,) and in things indifferent, to doe that which is most to Gods glory, their owne peace, and the benefit of their brethren.

Another sort there is, who are not troubled about this, yet haue another doubt which discourageth them very much from practising such a Christian course. For when they heare that there must not onely be appointed set times to pray and meditate, but also that in our going through the whole day, we must watch against euill, and euen in particular actions be circumspect that wee sinne not against

our

our knowledge, they aske whether they may haue their minds on their worke, while they are at it? If it be granted them that they may; they say, then they shall be carried to forget God; if they may not, then they say, they shall neglect and spoile their worke. I say, no scruple is to be made of this, but that there should be a minding, and that carefully, of those things which we doe, and goe about, though they be not spirituall, eu'n as our minds ought to be wholly bent to the worship of God when we goe about it, neither needed there be any question made of this, but that men haue alter the manner of carnall and worldly men, in the time of their ignorance and prophaneitie, to fraught and stuffed their heads with earthly thoughts and worldly desires, when they were about their worke, that they could not vnburthen themselves of them, no not when they prayed vnto God. And therefore when he doth afterward giue them conscience thereof, and of other sinnes, they are so grieved to remember their long continued offence that way, in that they were wont to fill their hearts with all sensuality and worldlines, that now they thinke they displease God, when they haue them set vpon their businesse at all. Eu'n as hee that hath abused mullicke, mirth, or mearc dangerously, thinke afterward, that he may not vie them in any sort; whereas they may vnderstand, that there is no such disagreement or contrarieie betwixt holy things and lawfull liberties. I neither therefore betwixt spirituall duties and the workes of our calling; but that there may be recourse had from the one to the other, without quenching the gifts of Gods spirit in vs. And he that doth both of them in their season, as becommeth him, (I meane with a single and honest heart) may worship God in prayer, in hearing his word, or any such like, and not be distracted at the same time by earthly thoughts and fantasies, so as they should interrupt and break him off; and again, the same man may be occupied in his earthly affaires and businesse in such wise, that he coming to them with a religious and well ordered heart, need not be vnsettled, or made vnfit thereby to other duties of Christianity afterwards, nor any thing more earthly minded while he is at them. For why? eu'n they are the workes which God hath set him about, and therefore obeying him therein, he may be quiet, yea and cheerful, which God alloweth vs freely, if wee could be wise to see and vie our liberties to our good. And the same I say of recreation, when it is rightly vied. For a godly minded man who hath tasted

How the golly how precious and sweet a thing it is to keepe peace with God in all his wayes, and hath experience how soone his heart is drawne into the world by the deceitfullnesse of Sinne, will with such faithfullnesse keepe his affection knit vnto goodnesse, as he knoweth he ought to

Note.

doe, that he is not drowned in the world, so soone as he is occupied in it, nor made drunke with the commodities and lawfull delights of it, (as men of the world are) so soone as he medleth with them, and yet shall and may both thinke, talke and deale about his worldly affaires, as farre as becommeth him. This (I confesse is a rare grace and a singular gift of God: but yet, it is bestowed vpon them, which make account of it aboue all that is transitorie and earthly.

This wife by
ming of both is
great grace.

And it requireth especial assistance of Gods spirit, that a Christian may carrie himselfe after such a manner among men, and toward God, that both the duties to him, and the actions about which hee dealeth with them, be rightly performed: namely, that with firmnes of mind he be ready (as it becommeth him) to worship God, and also with sobrietie vs his lawfull liberties in the things of this life: and especially so, as that he faile not in the manner of doing it, that is, by doing the same either negligently or vniwisely. But these things being regarded, wee may be conuersant in both duties, (as I haue said) in such sort as God may bee pleased, (as to labour, bargaine, talke of such things as bee needfull in our calling, &c. occupied in the affaires of the world, and to liue in the married e-

Note.

1. Cor. 10. 31-

state, &c.) and yet keepe our hearts in frame and good order (still in the duties of his worship: that so whether we eate or drinke, or whatsoeuer wee doe else, wee may doe all to the honour and praise of God,

CHAP. VII.

Of other objections of the women, &c. That they cannot see how they should walke thus, while they liue in such an auer world: and of other like objections, which answereth hereto.

But some cannot be satisfied in one thing which I said before: namely, that the chiefe let, that holdeth vs from the faithfull and holy keeping of our liues in good order from tyme to tyme, is our disordered heart: for they are persuaded, how well soeuer they looke to their hearts, yet as long as they

they live in such an euill world as this is, they must needs be cast
 backe and turned out of the way. For they say, that few giue them-
 selues to any such deuotion, as through the day to make most ac-
 count of the life to come, and to haue their hearts occupied about
 such desires as estrange them from the earth: but rather provoca-
 tions to euill one way or other breuail with them, and in few pla-
 ces examples of goodnesse are to be seene. Besides, they say, though
 wee bee well and diligently taught by the word in the assembly,
 (which is the case of few good Christians) yet abroad, the doctrine
 which we heare, is as much discredited againe by strength and
 boldnesse in sinne among many, and so it is caused to bee forgotten
 and of no force: which are great causes why Christians are so coo-
 led, as they be at this day, and in no commendable sort, suffer their
 light to shine. To the which it must needs bee answered; that
 much is in these, but yet not so much, that they may thinke them-
 selues to haue iust excuse for their wandring course and vprofitable
 walking, by these discouragements and occasions. There is a large
 more excellent vse to be made of them, and cleane contrary. Did
 our Saviour reach his disciples and the beleeuers of his time, to
 make no other profit of the troubles, which they should meet with
 in the world? did he foretell them, that they should finde tribula-
 tion in the world, to the end they should be discouraged? Nay, ra-
 ther, but to be of good comfort, because hee had overcome the
 world. When he told them, that few should lo like of the godly
 way, that they would be perswaded to walke in it: did he giue them
 leave to flay their course also? yea rather hee stirred them vp to
 be the more earnest themselves to enter in at the straight gate. So
 when any of their owne weakenesse did appeare, as pride of heart,
 dreaming of worldly prosperitie, great want of faith, and such like:
 did he wink at them, because they had bene long accustomed to
 them? did he not rather the more take occasion to pull them out of
 them, saying sometime, *O ye of little faith!* At other times, *The*
Lord of nations sleeke after these things: but it shall not be so with
 you, but he that is greatest among you, shall bee least? Even so let vs
 doe: the more iniquity wee behold among men, the more let vs e-
 strange our selues from such, and haue no fellowship with the vn-
 fruitfull works of darknesse, and take no occasion to bee any thing
 more backward by that: for then, we must neuer looke to do well,
 seeing wee shall alwaies haue such among vs. For there shall al-
 waies

Many discou-
 ragements by
 bad examples.
 Note.

They should see
 vs forward.

Iohn 6.67.
 Math. 7.13.

Luk. 12.35.
 26

Note.

Gen. 3. 15.
Reuel. 12. 17.
Reuel. 13.
Note.

Wales be enmiled betwixt the seede of the woman, and the seede of the serpent: and the dragon shall make warre with them that keep the commandmentes of God and the testimonie of Iesus: and their dwelling is, as was the dwelling of the Church of Pergamus, where Satans thron is. But let vs take occasion therefore to sette our hearts more firmly, by our living among such in the love of good will, and let more store by them whom God hath raised up to be watchmen and good examples among vs; let vs love the saints with a more perfect love, even such as excell in vertue, and breake not our fellowship with them when occasions are offered, lest we lose our acquaintance with ourself.

Phil. 2. 1. &c.
1st. Cor. 12. 27.
2nd. Cor. 13. 12.

They that dislike this, let them attend it.

If any object and say: I though I be not so zealous as you, not thew it not after the same manner, neither follow any such direction, yet they may be as well occupied, and serve God as well as you, or any such. I answer, if they have place to Godward, and can approve their state to be good by his word, I am glad: I could wish not, I would the gifts of God were multiplied in them tenfold. I desire the same my selfe, mine eye is not chail, to see them receive good. And therefore let vs both joyne together, and not be divided, seeing we both seeke to please one God, and let vs communicate one with the other, that one may helpe another, and both helpe our weak brethren: for there should be nothing too much, if all our wisdom and diligence were used, and if all the persuasions that we both could bring forth for the guiding and directing of Gods people in their course, were laid together; yea, all would be little enough to make our selves fit to honour our God, and to resist the devil which we shall meete with, and be assured vnto in the world. Thus therefore let vs do, if there be voyce in hearts in vs both; or he that remember him selfe for a vaine boaster. Neither is it my meaning to call in question by this direction mens serving of God, as though either done practised a better rule & perfecter, or to tie any who know a better, vnto this; but to helpe such as doe stand in neede, and to teach them to gouerne themselves in some good sort, who for want of knowledge and experience cannot (though they be neuer so willing) direct themselves. I say I see further my desire is, that he would in commiseration and pittie of the ignorance and wandering course of his poore brethren, impart that which God hath giuen him, to their relief and comfort, and let this which is weakely done of me, and yet soundly and to good purpose

This direction, considered, is not any other good course, but agreeeth.

2nd. Cor. 13. 12.

poſe, be corrected and bettered, rather then diſliked, vntill it bee made more full and manifeſt. But if in ſecret pride of heart, any ſhould ſwell againſt this, as being readier to maligne and enuy it, then to correct it; I would deſire him not to hinder and hold backe ſuch as (I am ſure) for want of ſome certaine directing of them, are much vnſetled and inconstant in their liues, and therefore liue with the more diſcomfort.

There are yet others who thinke the labour to bee but vaine which is taken to perſwade men hereunto, becauſe the moſt (they ſay) receiue not our counsell; and they which do, take little good by it, onely they may in outward ſhew ſeeme to go before others. To whom I anſwer, that as I looke not that the moſt men ſhould receiue it, ſeeing I direct it onely to the children of God, who onely can vſe it, though others may repent and be aſhamed by it: ſo I doubt nothing, but that they which doe, ſhall be much helped forward by it to practiſe the godly life with more eaſe and readineſſe, vnleſſe they be ſuch as vſe it for faſhion and ceremoniouſly; as ſome which take themſelues to bee the Lords, may doe. I grant it may be more profitable to one then to another, according to the diuers meaſure of grace which every one hath receiued of God: but hee which is a faithfull vſer of it, hauing leaſt meaſure, ſhall not goe without great bleſſing thereby. And if ſome who would doe well, hold not on in ſtedfaſt watching againſt euill through the day, ſo conſtantly and commendably as ſome others doe; but through ſtrength and ſuperfluitie of naturall corruption in them, and by outward occaſions and for want of experience, doe breake out into wrath ſometime, or peeuishnes, anger and impatience; or lightnes of heart and vnſetlednes, or offend by euill ſpeaking or ill example in their life, &c. yet muſt we not by and by conclude, that all which they doe, is vaine, and that they had been as good neuer to haue entered at al into the profeſſion and couenanting of a godly courſe. But thus they ought to thinke, that if they be turned out of the way, and maſtered of their affections, when they haue had a good regard of their liues oft times, and haue taken order in the morning perhaps to keepe their hearts diligently throughout the day; they may well thinke and looke for it, that on other daies they ſhall much more groſſly offend, and haue their minds more violently carried to the fulfilling of their luſts, when little or no helpe at all hath been vſed againſt the ſame.

Though moſt receive it not, yet it is not in vaine.

Some vſe it for faſhion.

All not vaine, though ſome ſlip: if they offend that looke to their waite, much more they that doe not.

Gaine by infirmities.

Note.

Not rashly to
use it.

Besides this, we haue yet another benefit by bringing our selues daily to consider our waies, that the infirmities and wants which we haue seen in our liues, do both shew vs, that we haue still matter sufficient in our selues to humble vs, and to cause vs to be charitable rather then seuerer iudges of our brethren; and also that wee haue iust cause to continue our prayers to God, to pardon and weaken the same in vs more and more, reioycing that they please vs not, nor blindfold vs, so, as that we be made vnwilling to see them: and hereby we shall sooner returne, if we haue broken off our course through some passion over-ruling vs for the time, then if we should in a carelesse and negligent estate, haue fallen after the same manner. And therefore although when we haue read and seene what this direction is, it may raise many thoughts in vs against it, not hauing as yet any experience or proofe of it; yet let vs not do as many will, who if it like them not at the first hearing, they doe not wisely consider further of it, but flatly resolute not to meddle with it; who were to bee requested rather, if the whole should seeme more then they could be brought vnto, at the first to take in hand some part of it, till God shall let them see further into it, and the necessity of the whole: although I doe not say, that I would giue liberty of omitting any point of it (wittingly and willingly) to such as haue learned to see all to be needfull and necessary.

CHAP. VIII.

Of the obiection of weak Christians Who cannot reade: and another, of them that are troubled through some scriptures: and answer to both.

Such as cannot
reade.

Must be more
diligent in
hearing, &c.

IF yee will aske, what they shall doe, which cannot reade, and therefore can neither inioy the benefite of this nor such other helps, in any such ample manner as others may: I answer, that they must needs fare the worse for want of that gift, although I could wish that many which can reade, used it more oft, and in purer and more reuerent manner then they doe. But if they bee such as are to be counselled, they must (as they are able) prouide, that they may with more diligence giuing both to preaching, and hearing other reade, and prayer; supply that want

want of theirs, as far as may be; and if they cannot hope for to obtaine a gift of praying according to their necessities, then to learne some forme of prayer, as well in respect of the shortnesse thereof, fit for their memorie, as in regard of the matter, meetest for their estate and condition, as it shall be ordinarily, and for the most part: and when it alters by reason of some affliction or otherwise, then to learne to pray according to their present occasions and necessity. How vnauoy foruer these things may seeme to some, it shall bee but to such as iudge after the flesh, and like too well, and looke too neetly to the examples of them, (who neglect these duties very much, or altogether;) to follow them. And whereas they may obiect againe perhaps, that they cannot bestow such labour vpon these things; I say, these things are greater then they seeme to make them: but for their labour, let it bee such as may stand with their callings duely followed; but let them bee teachable. But if a meane worldly gaine and commoditie might bee reaped by greater labour and more time bestowed thereon, then the learning of prayers, or the attaining to the abilitie and gift of reading would require; I thinke that neither of them both would bee counted hard to become by and attained to. In few words, let them take this for an answer, that if they benefit not themselves by the publike means by all possible diligence; also if they bee not ready to profite by the helpe of other by all good occasions and opportunitie; they must needs come behinde in reaping profite or fruit, and shall hardly grow to direct themselves safely and with holy peace as it were meete for them, in such a troublesome world and many wayes dangerous, as they live in.

Otherwise they must looke to come behinde.

Some (to draw towards an end) say, nothing troubleth them so much in all that I have said, as the vrging of these speeches: *All the day long we must meditate on the law, and passe the whole time of our dwelling here in feare: Also, Whatsoever we doe, eat or drinke, &c.* And, *Take heed, lest at any time there bee in any of you an euill heart, and vnfaithfull to depart a way from the living God.* These and such places they confesse, (in their iudgement) are vrged too sore, and they could else be content with all their hearts to glorifie God sometime, and in some parts of their liues as they are able: but what comfort shall it be (say they) when we have done what we can, to thinke yet, that God is neuer the more pleased with vs; because

we know we haue omitted many things which wee ought to haue done, and committed the contrary? I answer, The sense of the places I cannot alter; and yet lest they should take discomfort by them, which are written for their comfort; I will not leave them still in their doubt and perplexity; but for their further satisfying, I will helpe them to some stay and resolution,

Rom. 8. 12.

*This doctrine is
hard onely to
the flesh.*

No time to sinne

Note,

And first, let them be perswaded of this, that there is nothing in these or any such like Scriptures, which may iustly dismay him that seeketh the Lord in truth; neither is any lawfull libertie hereby denyed to a Christian in such benefits, as God hath left vnto him to be enjoyed: onely vnto the flesh, whereto we are not debtors, are we commanded to bid battell, and that so farre as of vs fraile men (but yet inducd with Gods spirit) may be performed. Yet more particularly to speake to them, I dissemble not my meaning plainly to be this: that if any time of the day, or part of our life, we thinke we may take any liberty to euill and sinne, (no not then when we haue before bene best occupied; for after such times commonly do men most giue themselves the bridle;) this cannot be done without manifest contempt of these scriptures, and consequently of the maiesty of God, who knowing what is best for vs, hath thought good thus to direct vs. And yet (alas) how common this is in many, which goe for good Christians wee may see with griefe: who as though God had giuen them some times to offend in, and some liberties to enioy, which in his word are condemned, (which were to make him say and vsay, and to deny and affirme the same things) I say, as though it were thus, they doe by every small occasion let loose the raine to licentiousnesse; and yet I deny not but that they doe many things commendably. But what doth that auaille them?

Reuel. 10. 7.

For as dead flies doe cause to stinke and putrifie the ointment of the Apotheccary; so some ill parts of life and dead sinnes mixed with commendable vertues, doe spoile them of their vertue and beautie, that they haue no saour in the sight of God; neyther giue they any sweete smell or fauour vnto men: and as the leaue though it bee but a little, doth sower and leaue the whole lump of dough; so some strong corruptions being suffered to beare sway in the life; doe corrupt euen that which otherwise would be good. For as it is a blemish and deformity in nature, to see in a mans body, one eye or legge small and the other great; so if there bee not proportion and agreeableness in our liues betwixt one part of it and another,

Note,

another, it is an viter deformity in the whole.

They thinke it hard to be bound, (they say) to bring particularities of their liues vnder examination, and themselves to bee held within the compasse of any such rules, as debar them of any liberty which they shall thinke good to enioy: and that it were too foolish for them to thinke them necessary; and too seruile to obey and follow them. But let them remember what they said, that they are willing to doe what duties they can; and then let them heare me, or rather (as the truth is) the Lord by me. What seruitude it is, I lately set downe; that is to say, the greatest freedome, to labor to stop the course of flesh and our owne corrupt will and affections: the which yet if we liue after, we shall die, and be cut off from our inheritance with God and with Christ. Indeed by these meanes, we should bridle many passions of pride, loitennesse, swelling; and breake off many boisterous outrages which rise vp in vs, as wrath, frowardnesse, heart-burning; and quench many fierie darts of concupiscence, vncleane lusts, and wantonnes; with other such fond and dangerous delights, which leade men to destruction; and cleere our liues, and season our tongues with Christian talke, as well as cleanse our hearts. And is there any man which reioyceth in the name of a Christian, who would haue his liberty in these euils? What did I say? libertie? nay, who would become a bondman (for to speake properly and truly, that is bondage in the highest degree) to his owne intemperate affections and desires? As for the varietie of good liberties, which our most mercifull God hath be- trusted vs with, which are both many and comfortable in themselves, we may vse them all in the Lord, so that God haue his honour thereby: but whiles we take our part in them, the Lord may not lose the part that is due to him; which is, that we vse them soberly, and with care not to offend, & that nothing be done against knowledge and peace therein. And is not this sufficient and enough for all men which are the Lords? I am sure when men cannot be content to keepe themselves at this stay; as they pay dearely for euery stolle libertie, so they must pay, when they haue had their minds satisfied; after all, the godly life excelleth; and sing the dolefull song of them who haue learned it somewhat too late by their wofull experience, that Measure is a treasure, when their mirth is at an end. For doe wee not see, that when Christians haue walked in a good course for a time, and after haue begun to shake off the yoke

libertie to sin
dangerous.

Rom. 8.13

Note.

we may vse all
good liberties.

we may vse all
good liberties.

we may vse all
good liberties.

*Valles of good
Christians by
boldnesse.*

Note.

True liberte.

Prov. 15. 25.

Rom. 13. 14.

*Christianitie
must be follow-
ed, else no good
will come.*

Note.

of obedience, and have againe the liberty to the flesh, alleging this: What must we be vnto vs, to looke to our waies? see we not? I say that God hath in some house or day, given them vp into theirowne hands, in haste and rashnesse to runne with greedinesse to the fulfilling of their heart desire which they haue sought; and in that one day till a foundation of sorrow for many yeeres after? But haue they afterwards in like haste and with ease returned againe? Nay, then they must haue shewed themselves wiser then some, who yet were wise: and more strong then *Samson* the strongest in his time; who after he had prostituted and made himselfe a foote and stau to a base mistresse, recovered not himselfe againe, until he had ground in the prison like an horse, both his eyes being out, and seeing to make the vocircumcised, pastime: when yet he had bene the joy and glory of the people of God. But to retorne from *Samson*: haue they not tried, what it hath gained them, to be at their owne hand and liberty, whiles they haue thereby run into shamefull finnes and offences? Thousands with griefe may witness this truth with me, and can say by miserable experience, let euery one seeke to be contented with the liberty which God giueth him, remembering that which is written: *A good conscience is a continuall banquet.* We know, that through frailtie, forgetfulness and the remainder of our corruption, which is not small, the best shall too oft goe out of the way, therefore they neede not seeke occasion, to doe so, but to auoid them rather, and so obey the commandement of God, which is, *Put ye on the Lord Iesus, and make no provision for the flesh, to fulfill the lust thereof.*

This, I trust, may suffice to be said, by occasion of the fore-named Scriptures, and to answer any reasonable man to his full contentation. And let such (in the feare of God) cease marmelling, why we should be so carefull to please God, euén through the day, and one day as well as another: because besides other reasons, which in their proper place I haue set downe, this is to be weighed: that Christianitie is like to a trade or occupation, wherein no good will be done, nor profit arise, except it be thoroughly followed and with great diligence, and especially this point regarded, that one thing be not lost or neglected, whiles another is followed; nor one duty slackted whiles another is performed. And this I shut vp my answer to this last objection, saying: That the fore-mentioned Scriptures and other like them, are not fearefull to Gods children, nei-
ther

Ministers and
such like should
most practise
this.

Ezech. 24. 2.

They should
keepe a register
of Gods mer-
cies, &c.

Note.

Not to stumble
at bad Mini-
sters.

Ioh. 10. 4.

1. Sam. 1. 17.

Note.

their heads full of worldly dealings: so they haue more duties to performe besides those, which are common to all priuate Christi-
ans. For they ought not to rest in the direction aforesaid, which is
common to every priuate beleuer: but according to their special
calling, as they are Ministers, they ought to performe the generall
duties thereof publicly and priuately, both by attendance to tea-
ching themselves, and also as watchmen to looke vnto others dili-
gently in exhorting, admonishing, rebuking, comforting and in-
structing them, as occasion shall be offered.

Further, it were meete for them to take a view of their weekes
worke at the end of it, to keepe a register of Gods special mer-
cies and deliuerances, and another of his chastisements and afflicti-
ons: and how they goe vnder them; and profit by them; that by
their experience they might the better bring on others. This (I
say) and some other such duties ought to be looked too of them: so
that priuate persons need not thinke themselves so sore pressed in
respect of them, who if they looke well to their charge, haue a dou-
ble duty to discharge in respect of others. Although I could wish,
that they did in practise and in the course of their liues faithfully
and carefully performe that, which is drawne out in common for eu-
ery Christian; for with griefe it may bee spoken, but too truely,
that many of them liue as they list, very offensively, and both in
performing the duties of their calling, and also in giuing good ex-
ample, come much behinde many of those, who by good right
ought to bee guided by them: but none are to stumble at the bad
lines of such, forasmuch as there will alwaies bee in the Ministerie,
offensive persons, who though they should goe before the flocks,
yet come farre behind them, to their iust reproch; and (as Elias sons)
cause their holy calling to be had in contempt, and to bee cuill spo-
ken of; from whom the people are not to fetch their light, nor to
take example. For though the calling it selfe bee most glorious and
fit to make and keepe them beautfully minded, namely, seeing their
labours and studies may be helpers of them to godlinesse, whereas
other mens are full of toile, and occasions (through their weak-
nesse) to draw them to worldlines: yet except they bee such them-
selves, as haue the vpper hand ouer their minds and hearts, and can
hold them in subiection, and teach themselves when they teach the
people, their studies will not onely bee full tedious and vnplesant
vnto them, and yeeld small profit to their flocks; but also, they shall
be

be as ready to be deeply plunged in the world, and in idlenesse and vanitie, as others; which will surely come to passe, till preaching, reading and godlinesse be with a better conscience regarded of them; and till it be their glory and crowne to seeke to gaine many to God. So that it is cleere, that many Ministers (as they handle the matter) finde it not so easie about private persons to live godly, but are farre off from keeping of a good course daily both in their generall and particular calling; which yet is inioyned the people to doe. And as for such as are more painefull in their calling, and carefull in their life to please God, though it must bee granted that they have many more helps in regard of their ministerie, then private men, yet it is also to be considered, that their troubles and crosses are many more & greater then other Christians are for the most part: for they are more shot at by Satan and his instruments, they have many discouragements, vnkindnesse offered them, and hatred for their good will and for the doing of their duty, as vnknown though knowne, besides their continuall care ouer the flocke of Christ. So that their crosses are many and great, and they haue need of great grace to walke faithfully and fruitfully in their course. Therefore let none obiekt, that the Ministers (except some few who God doth more specially priuiledge, for causes best known to him) may by meanes of their calling more easily keepe a constant course in the feare of God, as though they had no lets nor discouragements: but let them know, that all haue hinderances enow; and therefore according to the helps, which God hath giuen to euery one, both Minister and hearer, let them grow thereby, and one not looke vpon another to bee cooled and held backe; but all cheare vp their minds; and trusse vp their corrupt thoughts, which are ener haling and carrying them one way or other, and clogging them so, that they cannot goe forward, but are ready to stumble one at the welfare and good report of another: as Peter did at the liberty of *Iohn*, which he thinking to be greater then his owne, said, What shall this man doe?

Now as for them which will not mislike the Councell that is giuen them in this direction, (they say) if they could follow it, but they thinke the writer hereof to haue wished better to other, then he can follow himselfe: I answere, that it is no more expedient for the Author to say, what he hath done in this behalfe, then it is wisdom for others to obiekt or surmise: who liueth in the eyes of men

1. Thes. 1. 19.
20.

Good Ministers
haue many
troubles.
Luke 22. 32.
2. Cor. 6. 9.
Gal. 4. 16.

1. Pet. 1. 19.
Ioh. 21. 21.

Practise of this.

men, and is not ashamed to looke his greatest aduersaries in the face, although he confesseth, that this iustifieth him not, but he that iudgeth him, is the Lord. But whatsoeuer the writer hercof bee, or how little soeuer that hath profited himselfe, which he hath writtē, let them that read it, weigh & take in good part this loue to them herein. And yet though he will say nothing of himselfe, lest any should thinke of him otherwise then he seeth or knoweth to bee in him, yet (I say) he can put them out of doubt, that this doctrine hath been received, and conseriously practised of some, euery private Christians who haue but learned it by his meanes, to their good contentation, and (as they are perswaded) to the plentifull recompence of their labour therein bestowed, euen already: who yet haue good hope, that the first attempting of it was, the hardest to them, so the least gainfull, in comparison of that which is to be looked for; and that the best is to come. And moreover, they do confesse, that the certaine which they haue reaped of the practising it (in such weake manner as they could attaine vnto,) in respect of the vncertaine profit and comfort, which they received of their vncertaine seruing of God, before they were acquainted with it; they confesse (as they be able to iudge) hath beene very great. This I say for their better encouragement, into whose hands this booke shall come, that they may not feare, that this is thrust forth at aduenture amongst men, when no proofe hath been taken, how it hath wrought vpon any before.

*This hath bene
prooued profit-
table.*
Note.

*Singular com-
modities of this
source.*
Notes

And yet this is no small benefit, whatsoeuer others haue done) that a man which desireth to please God, may know how to behaue himselfe in this pilgrimage both towards God and men: how to proceed when he hath begun; how to comfort himselfe when he is heauy, to raise vp himselfe, when he is fallen; and how to return when he hath gone out of the way (which through Gods blessing) with many such fruits, he may find here, and inioy dayly to his comfort. I say, here; (yet without any arrogancy) because though many good things may be reaped of many worthy mens labours, yet they haue not driuen at this one particular, Of daily directing a Christian, as I haue done. And this for the satisfying of thy demand concerning the practise of this doctrine: and therefore feare not thou, that the Lord will leaue thee in the middle way, when he hath blessed thee in the beginning thereof, if thou withdrawest not thy selfe from his gouernment; but he will shew himselfe far more graci-

gracious to thee, according to the prayer which David made in faith to him, and obtained the fruit of it; O Lord thou hast been my hope ever since my youth, cast me not away in the time of mine old age; when my strength shall faile, leave me not. And as this holy man of God (wee see distressed his owne weaknesse, yet through his long experience of Gods favour and kindnesse, conceived assured hope thereof unto his end: so the best of vs. all might iustly feare, (knowing the malice and subtilty of our enemy, and our owne exceeding frailties) that we should never be brought in safetie to our end; but cry out daily against the vnlikelihoods of continuance, which we see in our owne liues, if our experience of Gods loue did not giue hope of a good end which shall not make vs ashamed. But about all these, either temptations & afflictions, or the doubts and feares which come thereby, our faith carrieth vs, to see into Gods mind and purpose, and to waite through patience for the accomplishing of his promises, accordingly as it is written; Wee are kept by the power of God through faith vnto saluation. And againe: This is the victory that ouercometh the world, euen your faith. And greater is he that is in vs, then he that is in the world.

Note,

Faith ouer-comes all doubts & lets;

1. Pet. 1. 5.
1. Iohn 5. 4.
1. Iohn 4. 4.

But yet one thing (seeing I speaking of it before, did shut it vp too briefly) remains necessarie to be answered more fully. For when they heare the name of direction (though they who read the whole, may easily see what I meane thereby) they demand thus: What is there any other directiō thē the word of God? And is that now at the first made our direction? But what Christian hath not laboured to follow that in all ages, when no such inuention as this, nor no such new found out direction, as yee mention was knowne? vnlesse perhaps yea have found out any new thing beside the Scripture; or see that in the Scripture, which none before you saw. I answer, that neither do I vrge any other thing then the word commands, nor arrogate any skill, to teach and guide mens liues otherwise, then other of my brethren, who do soundly interpret and conscientiously reade the Scriptures, haue found out and do teach; and that is, That every day the substance of godlinesse ought to be practised of every true Christian; and that according to his knowledge, he should holily and religiously indeauour to make the same conscience of his thoughts, words and deeds every day, which at any time or any day he hath done, when he looked best vnto them. And because the rules of Gods word, and practises of mens liues

No other direction then Gods Word;

doe

doe not so commonly and easily meete together; but even among the godly is much complained of, that they most hardly can fasten vpon a good course, and that even the very knowledge of it, for want of plaine and daily teaching, is in many places much wanting: therefore I say further, that the frailty and weaknesse of such doth require, that there be some helpe ministered to them by such as haue experience: and that which is sufficiently taught in the Canonickall Scripture, here and there for the directing of them, had need to be gathered together both plainly and plentifully in one Treatise for them, to haue it at hand by them, and to reade oft, as they shall bee able, and shall see it necessary. And that honest and well disposed Christians are not to be sent, to seeke for euery instruction which they shall haue need of, to euery booke and Chapter of the Bible, which neither God doth inioyne them, neither they could possibly finde, though they had leisure, no not one of a thousand, but are to be helped by the sermons and writings of their teachers. For as no man will say, there is no vse of the Apothecaries shop to fetch chence rootes and herbes for necessary vse, because they grow in fields and gardens: so neither is the writing of particular Treatises needlesse, although all necessary points of instruction are to be found in the Canonickall Scriptures.

Note,

Chiefe scope:
How to liue
holily alwaies.

And as the sermons of many haue bin penned to good purpose, to helpe such as are well disposed; some directing particularly how to pray; some how to receiue the holy communion; some how to fast, &c. so I haue laboured in this Treatise to direct men how to liue in this present world, so as they may walke with God, even by bringing them from a generall and confused thought of Christianity to a daily and particular care of godlines throughout their whole course. And seeing (as our Saviour saith) *The light of the body is the eye*; meaning, that euery so, the light of the whole life, is the effectuall and powerfull knowledge of Gods will, and a well ordered heart, and gouerning of the vnruly affections: therefore I haue herein declared how such knowledge must be sought, and the heart of a Christian be daily gouerned in the cogitations and desires of it, that they may draw the life in the seuerall actions and parts thereof vnto the obedience of Christ. Yet I deny not, but that men of experience, who haue long accustomed themselves to the daily and true feare of God, may direct themselves better, then that such should need to tie themselves to these rules or such like of another mans

mans drawing who if they have learning, and do keep a daily ob-
serving of their waies and affections, shall be best able thereby to
gouverne and guide themselves: of which sort, I wish there were
many, who could helpe forward other, rather then stand in neede
of helpe themselves. But too few there are of them: for although
many for their knowledge might, yet they do not so narrowly
looke to themselves, how they obey that which they know, but
that a direction drawne out of the word of God by another mans
labour and industry, may doe them good. Among whom, if there
should be some, who shall condemne this my writing as curious, (as
there are many who cannot thinke any such doctrine necessary) I
rest in that which hath moued me to take it in hand, and am little
moued what such doe say.

The obiections which remaine, are in regard of the persons and
states of men: as, the mighty and the meane, the ruler or magistrate,
the poore seruant, labourer and workeman, the tranailer, or who-
soeuer he be, or in what state soeuer, having his hands full of busi-
nesse; (so as his calling be allowed of God, and profitable to men)
of all which this I say; that which hath beene answered to the for-
mer obiections, may fully serue for them. Namely, that all being
reachable, and ready to heare what the Lord hath to say to them,
may serue God daily by walking diligently in their calling, & min-
ding their worke whiles they bee about it: so as they remember &
keepe this in firme perswasion, that they labour and take pain ther-
in, because it pleaseth God they should doe so: and withall, that
they be watchfull to practise in their labours, all vertues, and bring
forth the fruits of the spirit, as occasion shall be offered; that is to
say, patience, when they be prouoked to the contrary, with long
insufferance, meekenes and humblenes to hold vnder their proud,
boisterous and rebellious hearts; and contentation in the blef-
sing and successe that God giueth them, and innocencie and
righteous dealing with the like; as faith, hope, loue, peace, &c.

To be short, euery true Christian may ashee ought, keepe a Note,
daily course of liuing holily, righteously and seberly, though not
all in a like measure and degree, yet so, as God may bee pleased,
his owne heart quieted, and others by his example not instly offend-
ed, but edified; which is the thing that we ought all to propound
to our selues, and aime at. And last of all, whereas it may be deman-
ded, what sick persons shall do, & whether their consciences shall be
tied

*Lawfull calling
and businesse
hindres not
this direction;*

*Be perswaded
that thou pleas-
est God in that
which thou doest*

*Be watchfull to
practise the
vertues of pati-
ence, &c. as oc-
casion shall be
offered.*

*Direction for
sick persons.*

1. Cor. 10. 13.

Note,

tyed to such rules, when paines and diseases giue no liberty to the mind to thinke of any thing but the greatnes and extremities thereof; and when prayer it selfe, especially long continued, cannot bee admitted, no not of them, who haue yet in their health prayed oft and seruently, and with delight; to them I answer: That if the diseases and kind of paine be such, (as there are many such) then know we, that the direction fit for such, is to keepe faith, hope, peace with God, and patience, with meeknes and thankfulness: to watch for this, and lift vp the heart as oft (though briefly) as they can, by prayer for this grace, and to hold out contrary euill and rebellion against God, (euen as the Martyrs did in their extremities) the Lord hauing promised that hee will lay no more vpon them then they shall be able to beare: and yet euen this poore watch-keeping (for so it will seeme to them) shall be a practising of that direction daily, which I haue made mention of, though it is not to be looked for, that the sicke and diseased can afford that liberall seruice to God; in other parts and duties of Christian life that others may, who are in health. As for those who are distracted and bereaued of their senses and vnderstanding, which may be the case of the dearest seruants of God) there is no question to bee moued about them, what they are to doe. In the faith wherein they liued, they shall die, and be accepted, God vpholding them, as hee hath promised, though wee doe not alwaies see how. And for other, whose sickness and diseases shall not bee so painefull as theirs before mentioned, they besides that which hath beene prescribed to the other, are to take the benefit of reading by the helpe of others, with conference, and of meditation also, and more long continued prayers as their weaknes shal giue leaue. Which grace with that which is meet for every other in his estate, God, who giueth plentifully and casteth none in the teeth, vouchsafe to grant all that desire it, for his sake, in whom he is well pleased, Iesus Christ the righteous.

James 1. 5.

CHAP.

CHAP. X.

The conclusion of the whole booke, containing an exhortation to good and bad.

ANd thus much I haue thought good to say of the doubts, objections and canils which may be raised from or by occasion of the former doctrine, as also of the answers thereto. And now to shut vp this treatise and the whole Booke, for conclusion, a few words in the way of exhortation I adde both to the godly and godlesse; and so I end. To them I say this: See-
Exhortation to the godly.
 ing you haue some experience already, that is no lost labour to liue vnder Gods protection and government, but that in seruing him deuotly, there is great reward; beware yee waxe not slacke and cold in the course wherein yee haue begun. And such of you, as haue knowne this point of truth, and made conscience of the same to practise it, I meane euery day, and throughout the same, to set your selues to walke with God, (which many and yet well minded haue not done,) hold on your course and be not weary of well doing; for yee shall reape the fruit thereof without wearinesse: ye haue borne the greatest brunt already, while liuing among many Atheists, Papists and carnall Gospellers, ye haue receiued their liberty and censure, and withall disgrace that might bee, (vnder the Gospell) haue reproachfully had the odious names of Precisians and Puritans, Hypocrites, and seditious persons, giuen vnto you, (as it hath alwaies been the reward, which the vnthankfull world hath giuen the seruants of God.) But istaunts, mocks, reproaches and discouragements haue not turned you out of the way, nor caused you to wax faint in your Christian course, neither let any other thing hereafter vsfettle you, but hold out the confidence of your faith, and reioicing of your hope vnto the end; and so doing, I pray God, that you may prosper and farewell, as your soules shall prosper.

And whatsoeuer knowledge of Gods will ye haue found by diligent seeking of it, and hidden the same in your hearts; as treasure, in the safest place, to the end ye might not so much as wander from Gods commandements, praising him for the same; yet pray still

Heb. 1. 6.

1. Iohn 2.

Pl. 139. 10. 12.

to God, as the blessed of the Lord haue done, O teach vs still thy statutes : and grow in grace and in the knowledge of our Lord Iesus Christ. The blind world seeth not the happy end of that to you-ward, which seemeth to them to be the greatest miserie, whiles ye arme and settle your selues to walke on constantly in the course yee haue begun. And God knoweth whether hee hath giuen that grace vnto you, to a further end then they once thinke or dreame of: that is to say, that when they shall see God to bless you therein, many of them which are as yet of the Synagogue of Satan, which call themselves Iewes; and are not, but doe lie, may come and worship before your feet, and acknowledge that hee hath loued you. Yea; it may come to passe, that when they shall after better and more mature deliberation, see and be constrained to say; God is with you of a truth; that some of them may take one of you by the skirts, and say, as they did of the godly Iewes, in the Prophet Zacharies time, *We will goe with you, for we haue heard that God is with you.* Nay it is certaine, that your light so shining as hath bene said, many shall see your good works, and glorifie your Father which is in heauen. More I will not say to you.

Zach. 8. 23.

Mat. 5. 16.

Such as looke
not to their
waies daily.

Enter through
ignourance.

Or an ill con-
science, when
they doe not
might know
their duty.
Their sinne is
great.

But to proceed, such of you as haue not extended your care of lining godly, to euery day nor throughout the same; but haue taken more libertie to your selues then God alloweth, this I say to all such: If you haue done so through ignorance, and that God hath revealed no further light vnto you, who yet were ready to doe what heuer you should heare to be commanded you of him; be not discouraged, your sinne hath bene the lesse, and God will not impute it to you; nor lay it to your charge. Onely shew that ye did it ignorantly, hereby, that now ye know God requireth it of you, that your care should continue one day as well as another, to looke to your liues, and particularly to obserue them, that now (I say) ye doe so; and follow conscionably that, which yee see to be your duty in this behalfe, as ye did before in that which ye knew. And so joyne your selues in your practise with your brethren before mentioned; and all that is said to them, take it as spoken vnto you. But to others of you; who feare God and know it to be your duty to make conscience of your waies, one day as well as another, and yet haue not done it, or if you were ignorant of it, yet yee made no haste to know more then ye did, lest yee should answer for more then ye were willing to doe: the sinne of both sorts of you is great, and

and doth cry to God for punishment, and he hath heard the cry of it against you, and hath a controuersie with you for it: as he said in the same case to the Church of Ephesus (though yet God was truly worshipped of it, but not indeed with zeale, and feruently, as sometime before.) *I haue somewhat against thee.* And that which S. John *Ruel. 1. 4.* said to them, I say vnto you, *Remember from whence yee are fallen, therefore repent; and repent, and doe your former workes, or else God will come against you shortly.*

For indeed it is not meet. that such as at the first inlightening of them by faith through the preaching of the Gospell, could not satisfie themselves in being thankfull to God for their deliuerance which they saw: should after make a common matter of Gods loue, and leaue their feruency in honouring him, & their first loue to him, which they thought sometime could neuer be enough. And therefore it is not to be doubted, but that such haue many complainings of their loosensse and securitie, and many accusings of themselves, when they smart for such negligence and boldnes in sinning against God, by such corrections as he doth inflict vpon them. And to omit all other his chastisements, (for there is now no time to mention many) euen this is one that meeteth with such; that whereas, while they walked uprightly, they walked safely; yet since they waxed more weary of Gods seruice, they haue bene driuen many times to contrary streights, and checkes of conscience, complaining that they could not finde the comforts in Gods word and promises, which they were wont to inioy. And who doubteth, but that it must neede be so? For although some take discomfort without any iust cause, either when they cannot doe the good they would, or when Gods hand is vpon them by some fore afflictions; in which cases their grief ought not to exceed: yet that it doth so, when men walk not soundly with God, and follow not that which they know they should, what maruell is it?

It is their wisdom for both to amend, and that speedily: the one, his error, that he knew not; but both of them, their carelesse halfe seruing of God which they had offered him, and to bring themselves to this, that they hold and account it their greatest worke they haue to doe; and the chiefeft care; that they be afraid to offend continually and euery day; yea and for this cause, that euen their reioicings be in trembling. This is that which they must indeuor after. And to conclude my speech to them, let this that I say bee regarded.

*It is our
duty to
be careful
of our
soules then
before.*

*It is our
duty to
be careful
of our
soules then
before.*

*It is our
duty to
be careful
of our
soules then
before.*

*It is our
duty to
be careful
of our
soules then
before.*

*Double cure
and in
Note,
Or else the end
shall be worse
then the begin
ning.*

Amos 3. 2.

Note.

Luk. 12. 15.

*It is our
duty to
be careful
of our
soules then
before.*

Numb. 11. 33.

*It is our
duty to
be careful
of our
soules then
before.*

regarded the more, by how much they are in greater danger of the
diuils deceiueable allurements, which now in this our renewed
peace and longer tenn of the continuance of it, they discopen vnto
Seeing it will be plausible, not only to the bad, but also a fore temp-
tation to the better sort, than by we haue escaped the perill which
we feared, when the yeeres of our late deceased Soueraigne the Q.
Majesty grew full, & therefore not like long to continue: now (I say)
we hauing obtained of the Lord this mercy, to haue a religious and
godly King to sit vpon the throne, and to defend vs, it will seeme a
needlesse matter to look so narrowly to our selues as the we did. But
let all such know (how shew others haue no eares to heare it) that
if, now our feare of earthly danger is taken away in some sort, we
increase not and double our feare of offending God; and also if with
enlarged hearts we set not our selues daily (as we haue good cause) to
renewe our thanksgiuing, by all possible fruits thereof, with honest
and blamelesse conuersation; and that much more then we did be-
fore, let such know (I say) that the last end of these blessed times will
be worse to them then the beginnings of them were, when they had
no way so deeply sinned. And it will be verified in them, which was
spoken in the daies of the Prophet *Amos* to the children of Israel
*For you haue known of all the families of the earth, and therefore I will
visit you for all your iniquities.* For where much is receiued from
God, he looketh that much fruit should be yielded to him againe.
And I say thus the rather, for that God hath warned vs already (if
any warning will serue) this first yeere of our peace and prosperity
to continue. For what hath befallen numbers, who made full reck-
oning, that they would now set themselves to liue merrily, indeed,
and sing (care away,) now that they saw they were settled to liue
safely vnder their vine and vnder their figge tree? *blay* while they
thus grievously tempted God, and so sore provoked him by their
more then heathenish vnthankfulness, saying with the Epicure in the
Gospel, *Soule, lie at ease, eat, drinke, and be merry by pastime,* what came
to passe? How many of them fell in few daies of the vper bloom vnto
sickness of that plague being taken. As a man may say, yea, as the
Israelites, who died with their blast in their trouphes, which had
caused them so sore to tempt God. I say, but that all which were tak-
ken away by this contagion, had sinned in that manner, but that
many of them that so dyed were such offenders, and were heard to
use such propheticall speeches as I haue mentioned, *both*

both in the Cities and in the Country where they were swept away, are too true proofe and witness. Of the good that died (though the manner of their death were vncomfortable) who can deny, but that they made an happy change of their life, and that they are taken away (as the Prophet saith) that they should not see the evils to come? But for the rest, (even the worst) they were not sinners above many thousands of other that remain. Who, seeing they amended not by their example, it is to be feared, nay vnlesse they repent, it is out of controuersie, that their end shall be more woful then theirs: of whom I hope, that many repented, when these that liue, and as great sinners as they were, doe indeed that which the other did but intend; that is, not redeeme their time; nor serue God with ioy for the abundance of his blessings, but set themselves resolutely to passe their daies securely and boldly, in all kind of intemperance, as if they had made a covenant with hell, and a league with damnation.

Esay 57.1.

Note;

Now I haue spoken to the godly, I turne to the other, who either haue onely a false persuasion of their saluation; or else, confesse that they haue no knowledge at all. What shall become of them after this life. Both sorts are earnestly to be desired, to consider in what fearful estate they be, who hauing not made so much as a beginning in the practise of a godly life, (for so it may truly be said, if they haue not true & vnfeined faith) are far off from this daily walking with God, which I haue shewed to be required by him of all his faithfull seruants. They are also to weigh, how they can answer this saying of the Lord Iesus: *Except ye repent, ye shall all perishe.* And that of St. Peter: *If the righteous be scarcely saved, where shall the wicked, and vngodly appeare?* For besides that their estate shall be in the world to come, easelesse and remedlesse, what is it that they desire here, for the which they can be content to debarre themselves of the blessed immortalitie of the soule, and the glorious resurrection of the body, and to goe to the place of torment? doe they not see the slippery and vncertaine condition of all things here below? and that they can not promise themselves continuance in one estate, seeme it neuer so prosperous, till the next morning? and that they are (what soeuer they imagine) *without God in the world*, the vilest of all creatures, the most cursed, except the diuils, and yet diuils incarnate, that is, as also? And if they thinke they may repent when they will (beside that late repentance is dangerous, if they might attain to it)

Exhortation to the vngodly.

To consider what a fearful estate they are in.

Luk. 13. 3.
1. Pet. 4. 18.

Note.

Hof. 1. 9.
Ephel. 2. 12.

Iohn 6. 70.

doe they not see, that they shut vp the way thereto from themselves, whiles they may heare the Lord speaking thus to them: *Because when I called upon you, ye would not heare, you shall cry your selues, and I will not heare, saith the Lord?* And if they should perswade themselves, that their sinnes are not so great, what is more ridiculous? And what should I say more? For if it were but the depriving themselves of the infinite good things which are to bee enjoyed euen in this life, they are worthily to bee reproofed and challenged by that speech of Salomon; *O ye foolishnesse, how long will ye loue foolishnesse, and ye scornors delight in scorning, and ye vnwise hate wisdom?*

Verse 11.

And as great folly it is, to hope that punishments and troublesome times here, shall passe as they haue done, & as they think they will, euen like vnto a shower of raine. Nay, but rather as *Nab* told the people of the old world, that when God meant to bring the flood that should couer the earth, it should not raine one day, and cease another, but without intermission forty daies and forty nights; which the people thought would not haue bin so, but it did come to passe: euen so shall their confusion be, and when God will bring their destruction, it shall come swiftly as a whirle-wind, and consume them vnto the end, as the fire doth the stubble, before it make an end. And as *Nabuchadnezzar* had twelue months, granted him to repent in, but at the end of them, when he went forward in his sin, euen while he was priding himselfe in his great Babel, the same houre he heard

Dan. 4 26, &c.

Why God deale
with him.

Gods sentence on him, and had it executed; so that he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haire were growne as Eagles feathers, and his nailes as birds claws: so God will surely come and not delay, at his appointed time, and do as he hath said, to the sons of men, who are workers of iniquity, and they shall not escape; and in the meane season their damnation sleepe they not.

And why will God thus deale with them? Verily because they by continuing in their sin, put him in mind of the iudgment threatened against them, to execute it: whereas a man would think, that so many examples, both in Scripture, and in their owne experience, wherein they haue seen the fearfull execution of his threatnings after mans sinne, hath growne to ripenesse, should driue them to prevent their destruction. And as none are without warnings one time or other, and those also fearfull ones for the time, by sickness, diseases, feare

of

Acts 9.5,6. was smitten downe at the gates of Damascus; Lord what wilt thou
 haue me to doe? yea and let them doe as the seruants of Benhadad,
 1.King.10.32 when they were in great feare of their liues by the King of Israel.
 They put balcers about their neckes, and came and humbled themselues
 before him, and said they were his seruants: to the end they might
 finde fauour at his hands. Thus, (I say) let them seeke the Lord
 while he may be found, and say, Spare thy people, O Lord, and bee no
 longer angry with the sheep of thy pasture. But let them do it in truth,
 till the promises of God be beleaued of them, and applied to them,
 and piercing to the heart, and taking hold of the affections, so that
 they may see themselues to be of the number of Gods people, and
 to go beyond all reprobates, and till the same word of God which
 they haue heard preached, hauing bin the seed of saluation to them,
 may be the mould of their conuersation also, which they being cast
 into, may be fashioned after the doctrine of it. And the rather, for
 the renewed peace and defence of the Gospell, by the happy suc-
 cession of our most gracious Soueraign the Kings Maiestie, as well
 as the hope we haue for the time to come, of *liuing safely vnder our*
vine and figgetree; lest if they serue not the Lord with ioy and a good
 heart, for all such good things, they procure such plagues, as shall mani-
 festly shew that he is angry with them. Now to shew vp all, if it be said
 to me, that I haue shewed how men may liue happily, but nothing
 hath beene said about happy dying; this I answer, that this might
 serue for an answer. An happy life bringeth an answerable death;
 and the learning and accustomed of our selues to die and contemne
 the world while we liue, shall lead vs the way to eternall and blest-
 sed life, when we must die. For that knowledge, faith, hope, and o-
 ther grace is to vphold and guide vs at death, which was the Masse
 and stay of vs in our life, which God shew plentifully into our hearts
 both in our life, and at our death, to make vs blessed in both. This
 (I say) might stand for answer; but I, having further considered of
 it how willingly many would desire to haue somewhat said of this,
 particularly, as there hath beene of the other, I will therefore satisfie
 the their desire in some sort, in the next Chapter.

of a good life
 comes a good
 death.
 Psal. 37.39.
 Note.

CHAP.
 283

CHAP. XIII.

Of our duties in sicknesse and likelihood of death: and of visiting the sicke.

I Having said that which I purposed for the directing of the beleever how to live; and having given exhortation to good and bad, as their estate requireth, how to behaue themselves in their health and life; I haue thought good to say somewhat to them both of their duties in sicknes and in the likelihood of death, and by this occasion, of the visiting of the sicke also. Concerning the duties of the sicke, which are beleeuers in Christ, (for to others I will say a litle afterward,) in matters belonging to the soule, they are two: the one concerneth themselves, the other their neighbours. And that which concerneth themselves is also twofold. The first is, that they should behaue themselves, as such as haue especial warning to die: and therefore to thinke of it when sicknesse first arresteth them. For although they breake it, and recouer, yet it is meet for them to prepare themselves to die when they haue warning by sicknes, and so much the more, seeing they ought to doe so, in the midst of their health and life.

Duties of the sicke respecting their soule.

And they are prepared, whiles they stirre vp themselves by a more serious and earnest examination of their hearts and liues to be heartily displeased with themselves for such faults as by diligent searching they haue found out, and so iudge themselves by accusations, confession, an aggravating their sinnes, that they may not be iudged of the Lord. Thus did that good king *Iehosaphat*, when he had the like warning of death, though not by sicknes, yet by many and those fearefull enemies. And he being a godly man, hath left a patterne to all such, how to behaue themselves in the like danger.

1. Generally, to reueille their faults and repentance.

1. Cor. 11. 31.

1. Chr. 30. 2, 3

And when their hearts are thus broken with relenting and abasing of themselves, they are brought into good forwardnesse to the kingdome of heauen. For God hath provided for them good refreshing, and to meeete them thus fainting and cast downe, with wine and oyle of mercy and louing kindnesse, to powre into the wounds of their afflicted hearts. Euen as hee saith in the Pro-

Prou. 28. 13.

Hos. 14. 2, 3.

2 Particularly:
to looke to their
speciall corrup-
tions.

verbs: *He that confesseth and forsaketh his sin, shall haue mercy.* And againe in *Osee*, *O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquity; And I will heale thy rebellion, and loue thee freely, for mine anger is turned away from thee.* And though they haue thus humbled themselves before, and that often, yet in sicknes they shall see cause to doe it againe.

This is the best duty of those who are cast downe by sicknesse. The next is, that the corruptions which haue most preuailed in them, (or if any doe at that present) haue the more labour bestowed in, and about the weakning of them, with all detestation and disgrace: so that the heart be not distempred thereby, nor any bitterness arise to annoy good desires and affections: namely, a longing home-ward, and a free desire to put off this body of sinne. All men are not alike incumbred, and they that are, be not in a like measure. Some are much held downe with vnbeliefe, and that God will not pardon their sinnes, although they seeke it heartily and vnfeinedly.

Some are much disquieted with the remembrance of some particular sins, as for deteining some right and due of their neighbours, and cannot bee at peace, because they haue not made restitution. Some are much troubled with impatience, and discontentment with their paine and visitation, and so wax treese and teachy. Some haue before obtained an hearty contempt of the world, and a willing mind to forsake and depart from wife, children, house & wealth are yet by the diuels sliuesle intangled againe, as *Lots* wife, with the loue of them, and lothnesse to leaue them. And some haue more doubt of the glory of the life to come, and the ioy which is said to be provided there by Christ for his faithfull and deare people, then they doubt of their part therein.

They feare not, but if there bee such they shall inioy it: their doubt is chiefly, whether there bee such a felicitie as they are put in hope of, or no. For in temptation this may trouble right good Christians. And other are easily cast into a spirituall drowinesse, neglect of prayer, and of thinking of their estate seriously. And other particular infirmities besides these, are many; which according to the kindes of every of them, are to bee laboured against, as the paine and disease will permit and suffer. And the forementioned corruptions are, as much as is possible, to bee chased away, or suppressed, as well for the glorifying of God, as the quiet
and

and comfort of the patient himselfe, and the good of such as shall visit them.

More particularly in a word or two, I thinke good to set downe ^{Remedies 4.} some remedy against these infirmities that I haue mentioned. First, ^{against these infirmities} for such as are much held downe with vneleese, that is to be duly thought vpon which I haue alleaged out of the Prouerbs and *Osee*, (that I trouble them not with further repetition of other scriptures,) which through Gods blessing shall bee able to stay them. For God is one and the same; not changeable, as wee are, but ^{John 13.1.} loueth those whom hee loueth, vnto the end. For them that are troubled about the detaining of other mens right, let them make restitution, if it may bee done, or giue the valew thereof to the poore.

As for such as be impatient, which is in great part, for that they forget themselves, and consider not what they are, namely poore and miserable, in & of themselves, such as God did them now long, if he *did viscerly consume them* let them say, in all Gods corrections, that he *sheweth mercy in iudgement*; and that hee might iustly make their greatest paine they sustaine, to bee the least, in comparison of greater, which he could inflict vpon them; and so *hold their peace, because the Lord hath done it.*

Such as hauing got victory over the delighting in their best earthly commodities, and yet are fondly wound into the loue of them again afterwards; which may easily come to passe, if that hold, which they had, be let goe: they must rouse up themselves, as out of sleep, and say to themselves, What do we? how are we bewitched? where is our constancie? we in good aduise *hath forsooke us* as we must still doe; and behold, we are cast into a fond dreame of desiring to bee still here, and forget, that we are going apace to immortallie and happines. And when they haue recouered this their former liberty, let them keepe and preserue it preciously, for the Lord is at hand to receiue them into glory, and *Christ is gone before, to prepare a place for them in his Fathers kingdom.*

Job. 14.1.

For them that doubt of such a place of eternall ioy, after this life, they must set the cartainetie and infallible truth of the Scripture (which promisseth and assureth it to all beleeuers) against all fantasticall conceits of our owne braine, or deluding suggestions of the diuell. And therefore let them haue such scriptures by them, as doe fully and cleerely proue it to be so: as that to

Timothy 3;

2. Tim. 5. 2.

Luke 12. 31.

Timothy; I haue finished my course, from henceforth a crowne of glory is laid vp for mee, and for all that loue Christs comming. And that of our Saviour, Feare not (little flocke) it is your Fathers will, to giue you a kingdome. And againe, In my Fathers house are many dwelling places. Also, 2. Cor. 5. 1, and Reu. 14. 14.

Lastly, such as are cast into spirituall drowynesse, hauing no minde to thinke of their estate, past, present, or to come, neither to lift vp their hearts to God in prayer, when they haue libertie by the tolerableness of their paine, they doe themselues great wrong. But let them rather relish their soules as they be able, with the memory and meditation of some good sauory dainties out of Gods word, that so they may assuage the bitternesse and harshnesse of sicknesse, and minde their iourney with willingnesse. And whatsoeuer other infirmities doe oppresse them, it shall bee their wisdom to set most against them, which doe most assault and annoy them.

Goods,

This of the duty of the sicke in matters pertaining to the soule: to the which let this be added, as a duty about the disposing of their goods, that it bee not neglected, nor left vndone, but carefully discharged, for the quietnesse of posteritie; the children that bee of discretion being regarded, according to their forwardnesse in pietie and godlinesse, (and the poore to bee remembered, as they are able) and the younger sort provided for which want education; and not as too many doe, who bestow almost their whole substance on some one, and all the rest left shittlesse and beggerly.

Their duty to-
wards other.

Their duty toward other, and namely, to such as are present to visite them, if they may, by their paine, is, to giue them instruction: exhortation, admonition, or comfort, as in their wisdom they shall see it meete: as knowing that the last words of friends, auaille much to mooue them, and are oft remembered of them long after, to doe them good: and especially to their friends, and children, both to feare the Lord, and to seeke him with an vpright heart, as *Dauid* exhorteth *Salomon* his sonne; or to mutuall loue and agreement together, as *Jacob* exhorted his sonnes. And so if God inable and giue them such grace, it shall well become them, and giue a good testimonie of their loue, to leaue a kind farewell to their neighbours.

1. King. 3. 2.
Gen. 50. 17.

And such as they had more fellowship withall in their liues, and there.

therefore doe better know their estate, to speake to them accordingly: so that, if they haue seene them to haue kept a good course, to incourage and perswade them to do so still; if an haue too slackly held on the same, to animate and hearten them to breake out of such snares, negligence, coldnesse, or other apparent blemishes. If any of them haue borne a shew of godlinesse sometime for credits sake, and good name, and yet shamefully to haue carried themselves in their liues at other times; to deale plainly with them, and tell them the danger thereof fully, yet kindly; where they know any to be fearfull of death through weaknes of faith, certifie them: how little cause there is, why they should doe so, if the Lord haue made it easie to themselves.

But as the Lords dealings are diuers, and not the same with his good seruants, in so much that some of them shew no great thing at their death, worthy to be followed; but all that they can doe, is little enough to keepe patience; and if through extremitie of paine, or the kind of the disease that oppresseth them, they should sometime forget themselves, and breake out amisse, calling themselves backs when they haue any intermission thereof and ease; here I say, it becommeth such as are present, to bee wise, and consider their duty, and discharge it. And that is, to beware of judging, and reporting more then they haue warrant to doe against them, but to picie their distressed estate, and with hearty prayer commend it to God.

And they should thus thinke, that it may bee their owne case, to be so visited; yea and perhaps more heavily. yea and to behaue themselves more impatiently also, that so they may be more moued with compassion, which well becommeth Gods seruants, as it is written; *Blessed are they that iudge abiection of the afflicted.* And Psal. 41. 1. *thou shalt be perswaded them, in that thou art not to bee ignorant of this, that God doth oft forbear the giuing of great grace to the best approoued of his children at their death, because he hath sufficiently witnessed the same in their life.*

And he doth that also for another cause, namely, lest they who had receiued grace in their liuing be with men while they walked; if they should haue the same answerably at their death, it might possibly dismay many weak ones, and yet deare to the Lord, who see how many degrees they are inferior to them. So on the other side, the Lord mightily blest some at their death, giuing them liberty from.

promise of Christs satisfaction and righteousness of Christ to the wounded and troublesome conscience: yea they must be able through experience, tenderly and kindly, as well as wisely, to handle such, remembering the saying of the Apostle; *though ye haue tenus 1. Cor. 4. 16. thousand instructors in Christ, yet haue ye not many Fathers.*

And if by Gods providence they be thus pricked in their hearts for their sinnes in such places and parts of the land, where such happy instruments and blessed men of God are seated and doe abide, euen they are the means by the appointment of God, oft-times to saue them, And if they stand in so great stead, that they may be said to saue a man, and that by their priuate labor and loue, (which yet is more then the preserving of a whole City, from the perill of sword, fire or water) what good, (think we) may be the like to do, by their publike ministry faithfully discharged, and continued not onely by confirming those in faith, who haue made good beginnings but also in bringing other thereto, who were void and destitute of it?

And therefore, how greatly is it to be lamented, that such Ministers are not plentifully placed, encouraged, nourished, and provided for? who are the strongest medicines to kill poison (which all places are full of,) and to destroy the workes of the diuell. as the infection and fruites of mens euill hearts. But these can benefit no other places (for the most part,) but where they dwell. And therefore how many perish for want of such, for as much as where darknes and ignorance ouerspread all, there can no good be taken by them, what need sooner there be of them, whiles it is not so much as known what need there is of them. But this I haue said by occasion of exhorting the wicked and vnbeleeuers to seeke reconciliation with God, and repentance before they die, and in their sicknes at least; if they haue neglected them in their health.

I will returne, and so end this matter. I conclude therefore that such as haue driven off all their life time, must at last doe this, for it is their vtmost refuge. If they misse it now at their death, they perish vtterly, and die woefully as they liued. Let them to this end, remember the penitent theefe to incourage them, when they haue let passe all other opportunities. And this I can say, I hate my selfe visited many prisoners, after they had receiued sentence of death, in whom I saw as good signes of saued persons, as euer I beheld in such as died in their beds, not hauing tasted of repentance before.

And

Ios. 7. 19.

And it were to be desired, that as *Joshua* prayed for his people, when he should be stoned to death for his offence, so as hee brought him to confesse his fault, with hope of pardon, so that such wofull prisoners might be provided for, that they might die with comfort.

Of visiting the
sicke.

And this being said of the duty of beleeuers and vnbelleuers in their sickness, I shut vp all with a short speech of visiting them in their estate. For although I haue spoken to both sorts in telling them their duties, yet I will not conceale from them one thing, which God hath provided for them, and a singular helpe in their sickness to fit them for death, and that is, that they should be visited therein, by such as should bee able to set them forward to the kingdom of God, and these are the Ministers and Pastors of Churches. Who if they be as able and ready to doe that duty of visiting them in their need and distresse, as they are precisely commanded of the Lord so to do, (God blessing his owne ordinance) it is like to be no small helpe vnto them.

The Ministers
duty herein.

Ezech. 34. 3.

Vnto this duty the Lord forceth them by a streight threat, for neglecting his commandment in *Ezekiel*, saying, *Was to the shepherds of Israel, which feed themselves: should not the shepherd feed the flocke? ye eat the fat, and cloath you with the Woolle; ye kill them that are fed, but ye feed not the sheep.* Then he layeth out their duties after this manner: *The weak haue ye not strengthened, the sick haue ye not healed, neither haue ye bound up the broken, neither brought againe that which was driuen away, neither haue ye sought that which was lost, but with cruelty and rigor haue ye ruled them.* Now if we consider what is here said, we shall find, that there is no disease in the people, but the shepherd should be ready to cure; and therefore I pray, I visite them in sickness, which duty Christ requirerh of all his faithful people, when he commendeth them who did so, saying, *I was sick, and ye visited me;* meaning the least of his brethren that beleued in him,

Math. 25. 39.

James 5. 14.

And this duty of visiting the sick, the Lord ioyneth the Ministers in the new Testament also. For thus writeth *S. James*, *If any man sicke among you, let him call for the Elders of the Church.* By whom, although he meant the ancient, who were indued with understanding, and had the gift of prayer, and healing in that time of the primitive Church, yet most principally he meant (we know) the Apostles and Ministers, which I haue heretofore shewed, that they whom it concerneth, may make more conscience of doing their duties that way, then the most doe. For besides that such as preach not publicly,

publicly, neither performe this, nor other duties privately; so they who doe somewhat in the congregation; yea for the most part neglect this, either through sloth, and ease seeking, or looking not low, nor caring much; and if some do visit them, it is not willingly to help them forward, as their need doth require; (which of the smallest part is regarded) but slightly and for fashion, or which is worst of all, to disquiet the well minded; and try peace vnto the ignorant and careless.

But of such as are faithfull to Christ their Lord and Master, and therefore in this part of their ministry do resse the same, I meane in visiting the sick, some are experienced, and well acquainted with the discharging of this duty, other some doe heartily desire to do the same, and are for their gifts of learning and vnderstanding well able to performe it; but yet through vnequallednes therewith, and want of experience, they desire helpe and furtherance therein: for whose sake I will say somewhat of the right manner of doing our duties in visiting of the sick.

Wherein this is requisite and needfull, that we vnderstand and know the state of the party whom we visit. For otherwise we shall beate the aire, and labour in vaine; not knowing what to speak, and so, we shall neither satisfie our selues, nor discharge our duty towards the visited person. And if he be able, demand we it of him; if he through paine, cannot lay it open, we may haue some light therein by the following; if not, we are to seeke it out by short questions with the party about it. The estate of the sick is threefold. For either they are ignorant of the worke of grace, and of saluation, faith and godlines; or they know it dimly and darkly; or else they be established and sealed therein.

If we find them ignorant, our labor will be the greater to enlighten them, especially, if there be no earnest desire therof kindled in them: For then must we prepare them to receive our message by stirring them up, exhorting and perswading them seriously thereunto besides the substance of it, which we are to deliver to them; as if for all this, we perceiue no signe of a willing mind in them, we are to decline the business of the Catechism both from them; for as it is a sharp doctrine, so it is a sharp way, and how can we be done all with fleshly, and but? And herein wee must shew our compassion: to be clothed after instruction deferred, to hold them sweet and casto in, praying God secretly and thus

now in this likelihood of departing out of this world, that they may consider the dangerous estate wherein they lie, and bee made willing, apt, and ready to accuse themselves, as they are taught what cause they haue so to doe, confesse their sin, and embrace Gods mercy, and Christs merits by faith, and haue an vnfeined purpose to turn to God from their sinnes.

Gal. 4. 29.

And if this cannot be perceiued of vs to be wrought in them, we should mourne in our selues thereat. For it is an heauy case to think, that they should be passing to utter woe and desolation; and while we behold it, that we should not be able to helpe them. For when, or wherein, should that be verified that S. Paul spake, if not now, and in this case, *My little children, I travel in child-bed of you, till Christ be fashioned in you.* After some intermission, which is meet and good for both parts; if it may be with conueniencie, let vs repaire to them againe, or as we may, visit them afterwards; but if wee see them not quickned, so as we may be of good hope of them, or (that which is worse) to be careless, or hardned, we are to commit them to God, and to rest in the discharge of our duties with the testimony of a good conscience.

And yet herein may not we iudge of their estate, but keane the same as a secret to God, because neither that which is sowne doth alwaies come vp in one and the same season, neither doth it appeare to vs alwaies, but through paine, may be hidden from vs, though some worke of grace may be begun in them. But here I thinke it fit to admonish such as are to be visited, that they doe not carelessly, ignorantly, and wickedly passe their time in their health, because they see a godly Minister to take such paine with them, who are visited with sickness. For I know that the diuell will harden men in euill by all occasions, and prouoke them to sin by that which should draw them to repentance.

How with the
sabbath.

This which I haue said, directeth the Minister of God how to deale with such as shew ignorance when they are visited, or no signes of repentance, (although they haue some knowledge in the letter) neither are willing to be set forward to the kingdome of heaven, for all the great need they haue of helpe thereto. But now to proceede, if the sicke person be willing, and as wee can guesse, heartily desirous, and not hourly, to be instructed in the way to saluation, the Minister is (as I said before) to catechise him whether hee haue any knowledge in the letter or no, by asking him questions.

questions, and confirming him in his answers, which are to purpose, and correct the rest. And here remember, that I speak to Ministers who are able to performe this duty, as well as ready and willing, the other must first learne themselves.

And when I say, he should catechise him, my meaning is, that he should lay open his miserable estate to him, both his sinnes, and the punishment due thereto, both temporall and eternall, that the party may easily be perswaded to beleue the same, and therefore to bee pricked in conscience for the same, and humbled thereby. Which done, if he perceiue the doctrine to worke vpon him accordingly, then he is to teach him the remedy, namely, that all sufficiency to heale the sore of sinne, and to set him at liberty from all feare, and danger, is in Christ alone. Which when he seeth it cannot be doubted, how willing and desirous he is to haue Christ his owne, and forgiveness, and the assurance of eternall life by him, (*for hee that hath the Son, hath life*). I say, he counteth that to bee the most happy estate.

1. Ioh. 5. 12.

In which case the wise messenger of God beholding him, and that he counteth all pleasures of sinne which were wont to bee his delicacies, to be no better then dung vnto him, he may answer him, that as truly as he seeketh Christ in that manner, so truly hee is, and by him, even that also which his soule desireth, I meane forgiveness, and that Christ is as ready to receiue him, as he is to imbrace and enioy him. The which he may be bold to rest in, as most true, and to beleue the same as effectually, as if it had been spoken to him alone and particularly. Which being so, comforteth the partie in measure, at least easeth him, to his no small contentment and quiet.

Now that which remaineth concerning the person visited, of the doctrine of the catechisme, is this. that he learne and receiue from the mouth of the Minister, as from God himselfe, this doctrine; that he intoken that he beleueth himselfe freely pardoned by Christ, he be also renewed and changed in his heart and life. Wherein, as hee desireth to be settled, and to bring forth fruites of true repentance willingly and plentifully in one part of his life as in another, and so frequent and vse all good means for that purpose, thereafter he may be willed to rest assured of Gods mercy and of his salvation. Thus much in effect he is to be seasoned with, that he may be rightly catechised. And this is the manner of dealing, which is to be vsed by the Minister to these who are ignorant, when they are visited by

him in their sicknes, this being added, that he bend himselfe in all plainnesse to them, to be vnderstood.

2. Such as haue
knowledge, yet
not sealed.

The second sort followeth of them who are to be visited in their sicknes; and these are such, as haue some knowledge of the former points, and affect them, and reioyce, for that they haue a sweete taste of that doctrine, and confesse, that they haue sometimes comfort in the promise, or at least, a most earnest longing after it, desiring most of all to bee established therein, whereby it may be gathered, that they haue some measure of true faith. These are to be wrought vpon, by applying the promise of remission of sinnes vnto them, and proofes and euidences thereof alledged so cleerely and fitly, as they cannot deny, but they haue, and sometime feele it a same to be in them. And so is their repentance to be proued to them to be found and effectually, warning them of melancholy.

3. Well growne
and Christian.

The third sort which are to be visited, are they who haue drinke in, and well digested the doctrine of faith and repentance: which being knowne to the Minister, he is not to deale with them, as with the two former kinds, but as occasion shall be offered; either by the persons visited, which is best of all, if they be in case to offer it, or else by themselves, taken from any such matter as tendeth to the edifying and comfort of the sicke person. And namely, he is to stirre him vnto thankesfulness for his inlightning by faith, by the happy preaching of the Gospel in the time of his health: and for that he is not now to seeke the assurance of his saluation, when paine oppresseth, and death (perhaps) approacheth. Alas hee is to push him in mind of the glory to come, and of the sweet communion, which hee in part already hath with God, and his brethren, and shall far more fully inioy after his departure.

And because euery houre of paine seemeth a month, and is counted long to him that is exercised with it, he is with strong reasons to arme him with patience, and especially labour with him, that he may haue the perfect worke of it, to the vpholding of his hope, and strengthening of his comfort. And as these are the chiefe things which are to be brought to his remembrance at that time, so, besides these, he is to answer the obiections, and to chase away the temptations of the sicke party, as the smoke, and to shew him the deceiueableness of them, that they may vanish, and cease to trouble him, reioycing with him, and for his happy estate, that such as are present there may bee affected therewith, and take good thereby: and

and so commending him by prayer to God, as he is to doe in all his visiting of other, he may depart. And thus I haue set before thee (Christian Reader) some helpe for the sicke, against the time that thou shalt stand in need thereof, and a resemblance of that manner of visiting them, (according to the diuers estates of them) which the Minister of God is to vse, when that part of duty is required of him. For it is meet that he should bee desired thereto by the sicke party; yet if that duty be omitted in this part, the minister ought not to hold backe from visiting him, being one of his flocke.

And this is the manner of visiting the sicke, which ordinarily, and for the most part, the Minister of God is to vse, in what estate soeuer the visited person shall be. Onely this I thought good to adde: that he may possibly be distracted by Satan, and so more hardly apprehend, and digest things that belong to his peace, or disguised with melancholy that he cannot. But if it be not in such extremity, that he becommeth impotent in mind, and is altogether vnfit and vnable to discern reason; he must be the better plied, and with more compassion and tenderneis be carefully and wisely dealt withall, and perswaded to receiue and yeeld to that, which according to the estate he shall be in, is vttered and deliuered vnto him: the Minister diligently marking of which sort of sicke persons hee findeth him, that he may apply himselfe thereafter vnto him.

And now because I know that there are many lets in the way, to hold Ministers from this duty of visiting the sicke, and some of them haue colour of reason, though the weakest and smallest lets will sometime seem strong enough, I will shut vp this matter, and the whole Booke with certaine motiues and perswasions to my brethren, to the constant and conscionable performance of this duty, and in no wise to refuse or neglect the same. First, because it is iniointed them of God, (as I haue proued) that they should do so. Secondly, they haue the vse and exercise of their gifts thereby, and so grow more expert, and better able to performe that duty, which through the neglecting of it, many neuer be fit in any good sort, to discharge it. Thirdly, they haue prooue of their loue by that labour, and that they can shake off sloth, and resist vnwillingnesse thereto, which the most are hindered by.

*Perswasions to
the performance
of this duty.*

1

2

3

And if it be objected, that it procureth kindnes backe againe from the party visited sometime, being of abilitie, and therefore some may be encouraged hereto the rather. I answer, it that should bee the

Obiect.

Answer.

Of duties in sickness, and of visiting the sick.

mouer of the Minister thereto, is were base and seruile: but if it fall out so, where it is not sought nor intended, who can find fault with it iustly? And for better discharge of the minister, let him looke to it, that he performe this duty to the poore, as well as to the wealthy. Which if he doe, occasion of judging him is taken away, and lesse men will *judge before the time*. But if hee will visite the rich and not the poore, God will iudge him for an acceptor of persons. what soeuer his intent be in so doing.

- 4 Fourthly, beside the good they doe the sick party for the time present, they get much credit with him afterward, if hee conuer, and procure the more reuerence to their ministry from him and among his people; which libertie a godly Minister would not forgoe nor lose, that I say no more, as whereby hee may the readilier perswade them to any good afterwards: the which liberty yet another shall not haue nor inioy. Fifthly, they do the more deeply consider of their mortality, beinge eie and eare witnesses of the same in other by visiting them, and so the more contemne the world, and prepare for death. Sixthly, they learne to know the estate of their people the better, by the vnderstanding of the estate of such as they visite, and learne the better to apply themselves in their ministry to them for their profit.

This I thought good to say, for the benefit of the sicke, as I haue in my whole Booke indoured to direct the whole. I end with a word or two that concernes both, worthy to be weighed of them, and much to be lamented; and this is that which I say: That the sick, when they haue liued long, and should haue learned much, do scarcely, when they are like to die, or at the least, till then, begin to aske, what shall become of them, or how they shall be saued. Oh the great security of our age, the negligence of it in the chiefest matters, and the contempt of Gods word! And in the whole, this is to be bewailed, that whereas they should be comforts to other in their sickness, yea they should be able to instruct, exhort, admonish, and comfort, yet they when they come to visite them, can scarcely vtter one word to their edifying, but either sit and looke on, saying nothing, or to small purpose if they doe speake, but bid them bee of good comfort, but they cannot tell them how; and say, they hope to bee merry againe together, &c. I pray God amend both, and guide men in their health to looke for Christs comming, that in sickness they may be ready for him, and so for euer raigne with him in glory.

Now

Heb. 3. 13.

2. The. 5. 11, 14

Many object vpon this that he is a layman, and therefore not lawfully and without any respect inioyne this from God to the Minister, to visit all that are of his flocke, yea though they be sicke of contagious & infecting diseases, as the plague, &c. I say may. For he must not leaue off his publike ministry for apriuate person; but the Church must wisely take order in that behalfe, so far as may be, for bodily comfort. For spirituall here it will be no easie matter to provide for such; no though the sicke party would desire it, considering how it is in many townes and parishes, that there is not a man in them, able to discharge such a duty. But by this occasion I do againe earnestly exhort all to be more carefull in their hearkning to lay: • hold ay. Tim. 6. 13 on eternall life, and to give all their diligence to make their calling and election sure (who they know are bound thereto in the cōfession of their youth) and the rather for this cause, that they know not of what death they shall die, and whether they shall enjoy this benefit, to be visited in their sicknesse. And thus I cease either of the whole, or of the sicke in life or death to say any more.

FINIS.

A sweet Meditation of the Authors (long agoe) of the
benefit of reading, conference, musing on holy things, and praier, con-
taining a complaint, that these holy exercises are neglected for that

which is worse then nothing, even more thane fall will.

1 **O** What a blessed thing it is, 8. It maketh vs a sauer sweet

with godly leaui'd to aske, in places where we come;
By reading and by conference, That some are gain'd to God & hereby,
both as we sit and walke, and folly hath no roome.

2 And oft to thinke vpon the ioy, 9. Blessed is hee whose portion this,
by God for his prepar'd, in stead of toyle is giuen,

And eke to pray with groanes to him, 1. Whereby some cannot read a line
the like hath not been heard, from morning vnto euen.

3 It doth reuine our hearts most dull, 10. And as his lot in fairer ground
and bring our minds in frome, whose is cast, whom this behieth,
It doth indue our soules with light, in reading and in study sweet
made fit to praise Gods name, that ioyfully delighteth.

4 It causeth vs our time to spend 11 So hee that seeth not this a grace,
in fruit and beautie fore;
It keeps from euery euill way, and priuiledge most great,
and so from ill reports, Sorrow and shame shall him pursue,
and folly be his meate.

5 It holds our minds froe earthly thoughts, 12 I speake of those, whose calling is
and vanities most vaine: by learning for to liue:
It doth become pleasant and sweet: Whom God would haue bee free from
instead of irksome paine, and good example giue. (world

6 By this ill tidings are not fear'd, 13 And so of euery one, as he
afflictions are not beard: hath libertie and traue,
But from impatience and ire, That he do not for fond delights
bereby we are preserv'd. him selfe hereof beaue.

7 By meditation and reading, 14 But Lord; What grieve it is to thinke,
with prayer annext thereto, that this so happy a lot,
We make our gaine of that which we Should be trod downe, as pearls of swine
are loth once to forgoe, of many a drunken sot!

15 That

A sweet Meditation.

- 15 That this deceitfull merchandise
of profit and of gaine,
Should darken so and blind mine eyes,
that they should loath this paine:
- 22 If any thinke this too great suite,
and state of life too hard:
Let him againe thinke, that full great
and sweet is the reward.
- 16 That some should dreame of honour
and of promotions, (high,
That this sweet state with all her fruits
they should gladly forgo:
- 23 As for my selfe with Salomon
this one thing I may say:
That I haue had experience
of many a happy day.
- 17 That neither scripture given by God
nor books by learned made,
Can cause them be in love with them,
and so forsake their trade.
- 24 Such as deceitfull world doth yeeld
to such as it embrace:
Yet neuer saw I pleasure like
vnto this beauefully grace.
- 18 Indecis doth require the heart
from euill to be brought,
That louers of pleasure more then God
may come to better thought.
- 25 What did I say, Not like to it?
no, nor to be compar'd:
For one it yeelded twenty fold
in pleasure and reward.
- 19 I meane, that they may sin abhorre,
of euery lothsome kind:
And that their chiefest joy may be,
from thence to weane their mind:
- 26 And lest I should be thought to say
(like to the Poets vaine)
More then the truth in praise thereof,
and so should seeme to faime:
- 19 And with no lesse delight of heart
they wisdom may embrace,
Till godlines hath got on them
a roome and settled place.
- 27 Full many a thousand, euen of them
who haue their time ill spent,
And vnto vaine delights their yeeres
and all their strength haue lent:
- 20 Such shall it find a pleasure sweet,
their yeeres, and time to spend
In Authors holy and diuine,
vntill their life do end.
- 28 And haue not chose the better part
in wisdom for so grow:
Haue cried out fearfully at length,
and said it hath been so:
- 21 And such therefore may be full sure
the foreward fruits to reape:
And to enioy all good delights,
in measure and in heape.
- 29 All pleasure so by they did call,
which becausore they found:
And sorrowed that they had no part
in that which was most sound.

A Sweet Mediration.

- 30 They haue cryed out of idle life
and of their youth mispent:
That in the reading of good booke
their hearts they haue not bent.
- 31 For what though men should yet
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- 32 Full true it is, that without this,
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- 33 Where are the mighty & the proude
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- 34 The Kins of Kings and princes great
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- 35 A time they had their time & power,
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- 36 And as for men of lower place,
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- 37 Behold it is with them, as if
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- 38 And such as doe remaine as yet,
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- 39 So that small cause there is, we see,
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- 40 But such as do in wisdomes way,
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- 41 Therefore mine owne desire shall be,
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- 42 And such as these few reasons may
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- 45 As haue the daies of sorrow beene,
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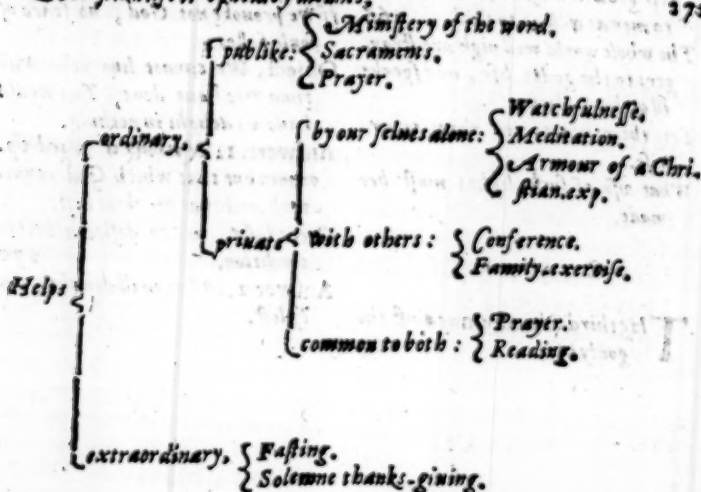
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THE FIFTH TREE

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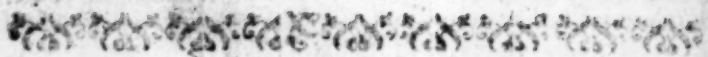
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